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TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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J. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JAN. 3, 1939 NO. 1

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Happy and Blessed New Year to All Readers!

College of Chinese Studies

PEKING, CHINA, *Christmas, 1938*

May the great joy, the joy in the Lord, which the angel announced to the shepherds, be yours now and forever, for it is for all people. This is our Christmas wish for you. And may the New Year be filled with God's choicest blessings.

We are anticipating a most joyous Christmas season, for He who has made Christmas possible and who gave it its real worth is constantly with us. He has led us here and is filling our lives with blessings, so we shall be most happy even though we are far removed from home and friends. Our greatest wish is that we may speedily learn the Chinese language so that we may soon be able to bring these people the wonderful Gospel message.

We praise God for bringing us here safely. Our first ocean voyage proved to be a most enjoyable one. We soon recovered from our slight attack of seasickness and were able to enjoy the fellowship of our travel companions, most of whom were missionaries. Our visit to Hawaii was all too brief, for there was very little one could see in the few hours spent there. After thirteen days of sailing we arrived in Japan. Here we spent four days waiting for a boat to take us to China. These were very interesting days too, in spite of the fact that Grace Joan had quite a severe cold, which hindered us from getting out a great deal. On October 11 we reached Peking safely, and without having had any difficulty, including our baggage. Upon arriving at the language school we were immediately taken to two rooms reserved for us by the Mission Board and were soon comfortably situated.

The day following our arrival we started our study of the language. Since school had been in session for seven days, we received private instruction for several days, then joined the regular class of first year students. There were thirty-two of them. We found it rather difficult to keep pace with the others, and still find ourselves somewhat handicapped. However, we are enjoying the language study very much. We thank God for your upholding intercession.

We herewith also want to extend a hearty thank you to all of you who so kindly remembered us with steamer letters. It was most interesting to sit hour after hour and read your newsy letters. We hope that all of you will find time occasionally to write us the news of the day.

We find China to be most interesting. If we could take each of you for a ricksha ride down the street, you would have a much clearer picture of China than pages of description could give you. Some of the immediate outstanding impressions would be the great number of people on foot, the swarm of rickshas interspersed with donkey carts, and the scarcity of automobiles, although they are more numerous since the Japanese are here. Of course one must not omit the filth and odors which at times are quite prominent.

We have been fortunate in having had the opportunity of meeting most of our China missionaries. Four of the mothers with their children were staying in Tunghsien, which is twelve miles east of here, so we spent our first two Sundays with them. Since then we have also met Mr. Voth and Dr. Pannabecker. They have all returned to the station now, except the older boys who are attending school in Tunghsien. We hope that we shall soon be able to join them in their work. They are all happy and well.

Grace Joan has become quite reconciled to staying with the amah while we are in school. We were very happy to find a nicely equipped play ground here on the language school compound.

We again thank you for all your kindness and wish you the Lord's richest blessings.

Yours, for Christ in China,
Albert & Wilma Jantzen and Grace Joan

"I know of a certainty that a haughty, selfish or intemperate, lustful or wrangling, disobedient or lying, backbiting or revengeful man, whoever he may be, is no Christian, even if he were baptized a hundred times and kept the Lord's supper daily; for it is not the ordinances, such as baptism and the Supper, but a true Christian faith with its unblamable good fruits, that makes a true Christian."—*Menno Simons.*

FOREIGN MISSIONS

P. H. Richert, Sec.

Newton, Kansas, Dec. 14, 1938

Dear Mission Friends:

According to the schedule we had on the mission-field it is my turn to write a report at this time—my last report as missionary. I take it to be not only a duty but a privilege as well to write this report. However, the next question is, what shall I write? At the time when I had been among the Indians about ten years I felt that I had much to write about, and I did write, alas, often with more zeal than knowledge. Even after I had been with them about twenty years there was much that could be put down in writing, although it took a little more consideration than in previous times. After 30 years it began to be a task to write something worthwhile in regard to the work; and now after more than 40 years of service I am at a loss to know what to write for a last report. It is not a lack of material, on the contrary, there is a superabundance of it; nor is it an aversion to writing; and as for experience in writing, it was usually our (I mean Mrs. Linscheid and myself) lot to be delegated to do what extra writing was to be done on that particular part of the field, so we have had some practice along that line. But in spite of a plentitude of material for writing, a readiness to write and some practice in writing there nevertheless come to my mind the words of the prophet Isaiah when he was commissioned to cry he said: "What shall I cry?" Surely Isaiah, as capable a man as he was, was not at a loss of knowing what to say. There is, however, a vast difference between uttering mere words and really saying something. Isaiah was bidden to say something which seems anything but progressive and encouraging: "All flesh is grass, and all the goodliness thereof is as the flower of the fields."

In missionary activity—yea, in all spiritual activity—there is constant encounter with the "flesh." That which is of the "flesh" as we find it in others and as we find it in our own selves. But flesh is grass and gras withereth away, only the word of the Lord standeth forever. The paramount question in missionary work and in spiritual work in general is, how to instill in the carnal mind a satisfaction in, and a desire for the abiding and lifegiving Word of the Lord. The giving of gifts and the rendering of unselfish service are means to that end. We are, however, all aware of how readily the carnal mind will accept the means as the end, and there appears to be no difference in that respect between the Indian and the white man. The carnal mind is selfish and abhors self-denial, for that reason it is antagonistic to the word of the Lord given Isaiah to cry. Thus it was then, so it is now and so it will be from generation to generation; "The Lord will have war with Amalek (flesh) from generation to generation." Exod. 17:16.

Now that we are retiring after 43 years of service, we have this consolation: we have attempted to hold forth the banner of the Lord among these people. Many of them have heard and accepted the Word. It was cause for special joy to Mrs. Linscheid and myself that shortly before our departure a number of young, promising men joined the church and we trust will be efficient helpers in the work. One young man, especially, had been assisting in the work for some time and was a believer, but because of strong opposition in the immediate circle surrounding him, he hesitated until we were about to leave.—May the Lord in His grace bless that which was according to His will, and may He make of none effect that which was of the flesh.

And now, dear mission friends, what shall we add in conclusion? It is you who by your gifts and your prayers have made it possible for us to render our feeble services. Upon the advice of physicians we must now turn the work over into younger hands. Especially Mrs. Linscheid's condition is such that the doctor said her retirement was none to soon; his statement was amply borne out by the fact that she has not been well at all ever since moving away from the field and into our new location.

The Lord in His providence led us both into this work; in a wonderful way He led us in the work and it is our conviction that it is He who has brought us back again. May it please Him to continue to bless your and our further going out and coming in until to His glorious appearing.—G. A. Linscheid, 1001 E. Broadway, Newton, Kansas.

Universal Bible Sunday

Dear Worshipper:

The Scriptures, in whole or in part, have now been translated into over one thousand tongues! There is a solemn challenge in this fact. It is probable, as a result of this striking achievement in translation, that the Word of God might now be heard by nine tenths of the people of the world in their own tongues. What a pentecostal experience this would be! But, alas, not one fifth of them have heard it. The type is set, but the books are few, and the messengers to take them to the uttermost parts are fewer still. The American Bible Society could double its distribution of books, made last year to the extent of over 7,000,000 copies in 197 languages and in over forty countries, if the Christian people of America would make it possible. We hope your church is among those contributing. Gifts of any size may be sent to the Treasurer.

Faithfully yours
AMERICAN BIBLE SOCIETY
Bible House, Park Ave. and 57th St., New York City

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HOME MISSIONS

A. J. Neuenschwander, Sec.

ORDINATION AT ALTOONA, PA.

On Friday, December 9th, 1938, the Western Section of the Eastern District Worker's Conference convened in the Memorial Mennonite Church, Altoona, Pa.

A worker's Conference was held in the afternoon, Rev. Freeman H. Swartz, discussed the topic: "What is Necessary for a Good Church Organization." Rev. Erland Waltner, treated the subject: "What is the Work of a Layman in the Church," and Mr. Samuel P. Snyder, Roaring Spring, spoke on the subject: "What should be the Attitude of a Church that is without a Pastor?" Open discussion followed. Many joined in this part of the program.

During the intermission we enjoyed the fellowship and a fine evening meal prepared by the ladies of the local church.

Ordination Service in the Evening

Rev. John S. Raugh, Elder of the our Smith Corner church, who had also served as Elder of the Altoona church, delivered the Charge: "The Congregation's Responsibility to the Pastor or Elder."

This was followed by special music by the Male Quartet of Memorial Church. Rev. Ernest J. Bohn, Elder, Zion church, Souderton, delivered the message: "The Pastor's Responsibility to the Church."

The Congregation sang: "Have Thine Own Way." The Ordination of Rev. Emerson F. Slotterback as Elder, was in charge of Rev. A. J. Neuenschwander, Secretary o fthe Home Mission Board. All the Elders present joined in the laying on of their hands.

Rev. J. J. Plenert, President of Eastern District Conference, was chairman of the meeting.

The day was one rich in spiritual fellowship and God's Spirit was manifestly present.

GOD ALONE THE AUTHOR OF LIFE. A noted scientist has declared that by the next ten years the chemical laboratory will be able to produce the identical alkaloids of nature, such as lime, potash, soda, amonia, etc., bearing all the characteristics in their artifical nature, so to speak, essential to producing a productive soil. This will certainly be a great achievement. But let it be remembered, there can be no soil productiveness without a seed germ planted in it; and, after all, the secret of the seed's life, the one element which alone can prove productiveness, will still be as impossible of imitation as it ever has been. God alone knows that secret, and He alone knows how to store it; and only He will impart or will not impart that secret to the chemist.

I Want Democracy!

In December 12 issue of THE MENNONITE you published an article, "I WANT A DICTATOR." I'd like to voice a friendly, but firm protest.

Firstly, I'd like to point out, what seem to me, falacies in the author's position, as I understand it. He says, "I want a dictator whose heart is tuned to the pulsations of your soul and mine . . . " I only know One Person who could be that kind of a Dictator; and He refuses to be. He deems it wiser to "pull me with love," than to "dictate."

The author says further, "I fear democracy without brotherly love." I heartily agree; but would add that "I fear *dictators* 'without brotherly love' MORE." (Place the atrocities of American Democracy beside Nero, Napoleon or Stalin).

Still further, he says, "It was to preserve democracy that 10,000,000 men fought and died . . . " That is what propaganda said we were fighting for. I'd like to recommend "The Life and Letters of Walter Hines Page," as the answer why we entered the war. Also, five months before we entered the war, "democracy" had re-elected a president, "BECAUSE HE KEPT US OUT OF WAR." But the "financial dictators" had already promised America to the Allies, "if we were needed." (Read Col. House's diary). And those same "dictators" took us into the war.

Finally, he says, "It was the blundering will of the people — 'crucify Him.' " Was it? "The common people heard him gladly." So it was probably the "dictator-priest," who wielded enough of a "big stick" over the people to "stir them up," probably with threats rather than with reason of democracy.

True, democacy has many atrocities to its credit; so has the Christian Church. But the loftiest Manhood came from that "blundering Church." Crucified by the "Church"? Surely; but also "reared in the same 'Church' which crucified Him."

Yes, the Church has made errors; but I believe in the Church. Yes, democracy has committed crimes; but I believe in democracy. God, in His dealings of Love and Wisdom with men, has not become our Dictator, and I don't believe He want to become such. He wants me to "CHOOSE HIM."

"I Want Democracy"; a Cooperative, Christian Democracy, in which individuals surrender their lives to The Prince of Peace, and in which those individuals will not need a Dictator; but will strive earnestly to live Christ-like lives, and "seek first the Kingdom of Heaven," whose Ruler refuses to be a dictator.— Carl J. Landes, Bluffton, Ohio.

The idea of bringing all men on an equality with each other has always been a pleasant dream; the law cannot equalize men inspite of nature. A majority of the people living the Sermon on the Mount could do it.

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Dr. Walter Judd on China

by Marie J. Regier, Chicago

For some years, both while I was working in our Mission in China and here in America, I had heard a great deal of Dr. Walter Judd. I had heard of him remaining at his post when other missionaries had evacuated their stations. Again I heard of him when he was back on his first furlough. There were those who thought him overzealous, too radical. But let me quote a passage from a speech he made at that time. He was telling of a bandit chief who had intended to take him along when he was forced to evacuate the city. But when the time came he told Judd that he would not take him, because he had been fair with them, had treated his wounded soldiers and him. He took not a man or a woman captive. This is Walter Judd's comment on it:

"I could think of only one thing as he sat there, Francis Thompson's "Hound of Heaven." It had been after him. He couldn't do what he had planned. Something had happened to Lu Hsin Min! He could not do it. If God can change the heart of such a man, he can change anybody. The way of love works.

"Oh don't misunderstand me, my friends. Don't think my religion is just a charm, something to keep me safe personally. I might get picked off the second day after I get back, but I will never have another worry on that point again, because I know that if in that hour I act as a Christian ought to act, the man who pulls the trigger will have something happen to him. It has always been so. Christ won people's hearts—when he died for them."

Thus far I had never heard or seen Judd personally, but the other day I had a chance to hear him speak at a church forum. He is no longer with the Mission Board. He has so endeared himself to the Chinese that they have sent him to America to plead their cause.

Having heard so much of his almost overwrought intensity, I was so surprised to find a man so cool and collected. He was zealous; a flame was burning within him; but his reasoning was fair, logical. I can hardly imagine a man who has gone through all that Walter Judd has, to keep his self-control and appeal to the emotions only by way of reason as he did. His own experiences he brought in only as examples of principles he was trying demonstrate. There was in him a great compassion for the millions of Chinese who are mowed down, yet no hatred for the Japanese as such, only a plea that the terrible war machine might be rent asunder.

He told us that Americans do not have a correct picture of what is going on in China. He said while we were foolish during the World War to believe all the atrocity stories which were not true, we are equally foolish not to believe them when they are true as in the case in China, hundreds of witnesses attest to this fact.

In comparison to the war in China, the world war in 1914 was a gentleman's war. At that time we had certain codes, which, although violated at times, nevertheless were binding. But Japan has no such codes. The Japanese government goes into the killing of civilian population and the raping of women not accidentally but with forethought. Anything that will break the morale of the Chinese they consider military strategy. The backbone of China will be broken more effectively by killing a man's children and by violating his wife, than by killing off a soldier who is trained for war. The Chinese will be subjugated more effectively when the wounded are left to die without care than if they are permitted to be taken to hospitals. It is not the common soldier who is so wicked, so without human sympathy, it is the totalitarian state. China has always worshipped the scholar; the soldier was lowest in the scale of human beings. Therefore Japan seeks out the schools and throws the bombs there. No education for the Chinese. One Japanese said, "You Westerners are very foolish; when you conquer a place, first thing you do is to establish schools, thus training those in your control to overthrow you." While Dr. Judd was presenting these terrible pictures, I repeat, he evidenced no hatred toward the Japanese, only a desire to cut away that cancer which is ruining both China and Japan.

The terrible thing about the whole situation, as far as America is concerned, is the fact that if it were not for America's help Japan could not carry on the war. All the scrap iron, many aeroplanes, practically all the cars come from the United States. If the United States would put its foot down, Japan would probably have to stop fighting immediately. But what can the individual citizen do? Dr. Judd says, there are several things he can do. In the first place there is the personal boycott. Each pair of silk hose that a woman buys, gives the Japanese government just so much more power to buy shells and shrapnells. As a rule I am not in favor of boycotting civilian goods, because it lays the burden on the innocent and not on the guilty. But, as Dr. Judd explained, in this case, if we do not boycott, then it means the death of innocent civilians in China, and more terrible outrages there, than what would happen in Japan. So we are killing off innocent people one way or the other, but in the latter we are at the same time helping to overthrow the war machine.

Of greater importance of course would be a ban laid on shipment of war materials. But even there the individual has more power than he thinks, perhaps. Letters written to representatives, senators, Secretary of State, Cordell Hull, and the President are of greater importance than one would think. Someone in Washington said that eight letters on a certain subject indicate that it was a hot subject. One senator remarked that fifty letters would change his vote. Dr. Judd says, it is not up to us to tell the government just what methods to pursue. We are not lawyers. But we do have a right and duty to insist that we want peace and that we want justice done to China. It seems to me that it is the duty and privilege of every Mennonite to at least write these letters. The Mennonites at home can do more to save the cause of Missions at present than can the Missionaries out on the field.

In the third place, Dr. Judd says we can give more. Charity can never take the place of justice, but it does give the Chinese to understand, that while we are still bungling and not knowing how to get out of the situation, we are at least trying to find ways to get out and to be fair to China.

Dr. Judd's harmony of zeal and poise is remarkable. There are few like him. I believe Christ must have been like that. His own family thought he was going insane, they wanted to talk to him lest he lose his poise. Yet he had more poise than any of them. We never fully realize His courage and His zeal, I think. Suppose we had been there when he stood up before the leaders of the General Conference, for that was what the Pharisees and Saducees amounted to, and had heard him condemn them. Surely we would have thought he was too severe, too rash for a young man of thirty.

Dr. Judd's message stirred me deeply and I want to pass it on to others.

Glimpses of Christmas in Germany

Berlin, Dec. 25.—The mass of Germans cherish steadfastly the old-fashioned Christmas—even in the face of some of the more radical Nazi neo-pagan notions—and today's Christmas was no exception.

Church and Christian family observances and the traditional Christmas tree remained the predominating center-pieces of the celebrations.

Evidences of the Nazi spirit—such as the winter solstice festivals by party formations and the swastika instead of the star of Bethlehem at the tip of yule trees at blackshirt and brownshirt troop gatherings—were shoved to the background outside ranks of the National Socialist party.

Nazi influences, however, had been noticeable in extra-party quarters as, for example, the discouragement in schools of Nativity plays built around depiction of the holy family.

Christmas carols and songs such as "Silent Night, Holy Night"—regarded by Germans as immortal—and "O Tannenbaum" are still most popular and could be heard continually over the radio and echoing from family gatherings around cribs of the Christ Child and candle-lit trees.

In Catholic South Germany, particularly at Swabia in upper Bavaria, the old-fashioned customs were gleefully carried out.

Groups of two or three children each traveled through the streets of upper Bavarian towns on the last two nights, knocking on each door with wooden mallets to announce that the Christ Child was about to be born.

The children's rewards were loads of Germany's famed Christmas goodies such as lebkuchen, pfeffernuesse and gingerbread.

German emphasis of Christmas as a family affair was carried out this year as always. Men who had been working on Germany's western fortifications were given vacations until January 4 so they could rejoin their family circles.

In Cologne and in many other centers, theaters, were closed to avoid distraction from family gatherings. Restaurants as a rule were closed also—*From Evening Kansan Republican.*

CORRESPONDENCE

GRACE MENN. CH., DALLAS, OREGON

Dear Readers of the Mennonite: Here we are again very near the close of another year. Christmas Day the best day of all the year is just around the corner. A lot of the people have forgotten what the Spirit of Christmas means. But we are glad that we still have the scripture that tells us of the birth of Jesus, the real meaning of the Day of days.

So very much has happened since I last wrote, that I hardly know where to begin. Progress on the church is very slow now. The basement has been finished for some time and we make very good use of it every Sunday. The building fund has dwindled down very low, so we do not make much progress. But we leave it in the Lord's hands.

A few weeks ago we had a real awakening here. Rev. J. J. Esau from Lima, Ohio, was with us, and many souls were saved during the two weeks he was here. It made every one feel the nearness of the Holy Spirit.

On the last Monday in November, we had our yearly meeting. Bro. J. M. Franz from Pratum was with us and brought us a report on the General Conference which was very interesting. Then on the next night the Ladies Aid sale was held. Everything brought a good price and we did real well.

Now every one is busy getting ready for Christmas. Our program will be held Saturday evening, Dec. 24. It will take about two hours to bring the program.

We are having quite cold weather in the valley now, but no snow as yet. Some of the farmers are afraid their grain crops will freeze out.

As the chuch is not yet finished, we hold our prayer meetings in the homes now, on the same evening the choir practices. About a month ago they had a house warming for Brother and Sister Peter Schragg and family. They built a new house this summer. A very good time was had by all who attended.—Yours in Christ, Mrs. Leonard Schmidt, Corr.

Sunday School Lesson

A. S. Bechtel

January 8, 1939

PETER COMMENDED AND REBUKED

Matt. 16:13-25

Introduction

Considerably more than a year had passed since Jesus had called Peter by the lake (last Sunday's lesson). By this time he could well be convinced that he really is the Messiah. A crisis time had come in Jesus' ministry and it was time for a mental inventory of the group of disciples. For over two years He had been revealing himself to them. The time had now come to tell them of his approaching death.

Peter Confesses Christ vs. 13-16

Jesus had been praying in seclusion (Luke 9:18). Now He feels they need to have a definite apprehension of His deity and should openly avow their belief. So He begins with the question (v13). How do the people estimate Him? They held various opinions (v14) and all readily admitted that He was a prophet of God, but did not recognize His deity. He followed with the very pointed question (v15) pressing the disciples for a definite declaration of their personal convictions. It is good for each of us to express our own inner heart thoughts. It is far more important that we know and say what we personally believe Jesus to be, than to know what others believe. We need to confess our convictions by word of mouth (Rom. 10:10). Peter answers for the entire group. He knew Him better than the people did. He knew Him as the Lamb of God. He probably did not grasp the truth more readily than the others, but he was quicker to give it expression. His words expressed faith in Christ in simple and direct language. He expressed a fundamental doctrine of our faith.

Jesus Commends Peter vs 17-20

Jesus, highly pleased with Peter's confession, tells him that the spiritual insight given him by the Father in heaven, gave to him this revelation (v17). No one can really know Jesus as the Son of God unless the Spirit reveals it to him. This confession made weak Simon into Petros (a piece of rock). Jesus said (v18) that upon this rock (petra, a large ledge of rock), faith, He would build His church. The gates of hell, anything of satanic origin, shall not prevail against the Church built upon Christ and faith in Him as the Son of God. This should give courage to God's people. The Church is not going to smash, nor will she become hopelessly corrupted. Jesus gave to Peter the keys of the kingdom of heaven (v19)—not the keys of heaven—but the power to open the doors of that kingdom by his teaching and thus let men in . Jesus granted to him and the other disciples (Matt. 18:18) special authority. They would be so directed by the Holy Spirit that what they would bind (forbid) and loose (permit) on earth, would be so sanctioned in heaven. God would endorse the decisions of Peter and the others. They could *not* decide as to who would be permitted to enter heaven.

Jesus Rebukes Peter vs 20-25

Peter confessed Jesus as Messiah, yet he had a very inadequate conception of His mission in the world. Jeus tells the disciples what MUST shortly befall Him (v21). Peter could not believe Him. It was unthinkable to him that Christ should suffer such humiliation and death (v22). Jesus rebukes him very sharply (v23) for Peter's thought was of Satan, not of God. He wants Peter and us to think God's thoughts. Jesus sets forth in a searching way, the conditions and cost of discipleship (vs 24, 25)—self-denial, take up cross, follow Jesus. He who is wholly concerned about saving his life literally or in securing temporal advantages, will lose it eternally. He who loses thought of self in the service of Christ for others, saves it eternally.

Advent

F. F. Janzen

The Bible plainly speaks of another coming of the Lord Jesus Christ, which coming is not mentioned in the article on page one of No. 49 of THE MENNONITE.

In John 14:3 we read: "And if I go and prepare a place for you, *I will come again*, and receive you unto myself." That is not his coming into the flesh, nor his coming into our hearts, nor his coming for judgment, as we shall see.

In Acts 1:11 we are told by two men in white apparel "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven."

We might ask: "When will Jesus come for his own to receive them unto himself?" We are told in I Thess. 4:15-17, "For this we say unto you by the word of the Lord, that we who are alive and remain unto the *coming of the Lord* shall not prevent them who are asleep. For the *Lord himself shall descend* from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the *dead in Christ shall rise first.* Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Then I Cor. 15:51-52, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:23-24 "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming, then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

Notice here the division into three definite, separate acts: "Christ the first fruits," "afterward they that are Christ's at his coming." We know that a long period of time has intervened between the resurrection of Christ, and the resurrection of them "that are Christ's at his coming," which resurrection is still in the future. So there is also a period of time between the resurrection of them *"that are Christ's at his coming"* and *"then cometh the end."* For we read in Revelation 20:4-6, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the *first resurrection.* Blessed and holy is he that hath part in the *first resurrection;* on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This *"first resurrection"* is what the apostle Paul writes about in Phil. 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." He knew "blessed and holy is he that hath part in the *first resurrection.*" Therefore he also writes in Phil 3:10-12, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the *resurrection of the dead.* Not as though I had already attained, nor was already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

So let us notice the order of the "Advents": 1. Jesus coming into the flesh, about 1938 years ago; 2. His coming into our hearts, when we believe in him; 3. His coming for his own, at the time of the *first resurrection;* 4. His coming for judgment, after a *thousand years.* This last coming is also described in Rev. 19:11-21. Let us note the difference in what it says of His coming for his own in the scripture references given above, and others, and then in this one in Rev. 19 and others that speak of judgment. Let us watch and be ready, for his coming for his own is at hand. Jesus tells us in Rev. 22:20, "Surely I come quickly. Amen." Then let us add with those that wait for him: "Even so, come Lord Jesus."

NOTE: The article referred to above was a short editorial, the purpose of which was to stress the fact that the important thing is Christ's coming into our own hearts. There was no intention to exhaust the subject of Christ's coming.—Editor.

—*Mennonite Church, Hanston, Kansas.*—In our church we had a Christmas and Communion service Christmas Sunday morning, with a good attendance. In the evening we had a pageant by the Sunday School and our choir sang the cantata, "The Song and the Star," daughter Mabel directing the choir.—A. S. Bechtel.

CORRESPONDENCE

FLATLAND MENN. CH., RICHLAND, PA.

Dear Editor and Readers:

We have enjoyed another year of blessing, both materially and spiritually.

Our pastor, Rev. A. J. Neuenschwander, attended the General Conference in Canada as our delegate. During the absence Rev Rome Betts, representative of the American Bible Society and Rev. George Stonback of Goshen, Indiana, conducted the church services. After his return, the pastor gave an interesting report of the Conference and his visit to Canada.

Duing the summer we were fortunate in having with us Dale Brown, of the Friends Peace Service Committee, one of a group of young men who were doing volunteer peace work during their summer vacation. On July 24, our church conducted the services at the Old Folk's Home at Frederick, with Mr. Louis Bolnick, superintendent of the Community Childrens Home as speaker. On Sept. 18, our Harvest Home Service was held. The vegetables and canned goods brought by the members were given to the Home at Frederick.

Our pastor recently conducted a series of meetings at the Smith Corner Church, East Freedom, Pa. During his absence Rev. P. J. Boehr filled the pulpit.

On Nov. 25 we were happy to have Mrs. S. T. Moyer, missionary to India, at Flatland to give a Missionary address concerning the growth of mission work and general living conditions in India.

During the year we lost two members by death: Mrs. Henry Baringer and Mrs. Eleanora Seipel. Services for both were conducted by our pastor, at our church.

One wedding occurred in our church: Herman Yeakel and Caroline Ahlum were married on November the 19th by our pastor.

Wishing everybody a Merry Christmas and a Happy New Year.—Correspondent.

* * *

MENNONITE CHURCH, HILLSBORO, KANSAS

Dear Readers of the Mennonite:

We wish you all a very happy and prosperous new year.

Again we are at the threshold of a new year, so quickly has time rolled by that it seems but yesterday when we heard the greeting Happy New Year. Yet, when we reflect, what has it not brought? Much happiness, joy and goodwill, as well as much sorrow grief and sadness. Many are the blessings we have received, spiritual as well as material.

We had several series of meetings conducted by visiting ministers.—The summer union meetings held every Sunday night in the open, were an inspiration and a blessing to the community. In summer a group of young men and women were united with the church through baptism. Some mission programs have been given. The different organizations have tried to do their share of work in the church. Several beautiful weddings have taken place, and a few of our members have been taken to their eternal home.

We have been reminded that no one is too young to die. A few months ago, Vernetta Regier, 3½ year old daughter of Mr. and Mrs. J. L. W. Regier, had to have her tonsils removed. Complications set in, and she went home to Jesus. In December it was a mother, Sister Bartel was called. She suffered intensely for 3 weeks.

At our annual business meeting of the Sunday school, Brother Herbert Wiebe was again elected superintendent. — Dec. 15, we had the annual business meeting of the church. In some places old workers were left while in others new workers were placed. May God grant that all may work together for the best of the church and the glory of God.

Christmas with all its hustle and bustle is again history. We had two fine programs. Sunday night, Dec. 18, the choir and the male chorus gave a program in song, and on Christmas eve the Sunday school gave theirs in story and song, bringing to all the old, old story that is ever new and more wonderfully sweet.—Mrs. Jno. Bartel, Corr.

* * *

MENNONITE CHURCH, PULASKI, IOWA

On Christmas evening a very interesting and inspiring program was given at the church, consisting of exercises by the little folks and others; interspersed with congregational singing and music by a large and well organized choir. A very liberal offering was taken for the Orphan Homes at Ottumwa and Council Bluff, Iowa.

On Christmas evening a Mrs. Isenbise from Chicago, gave a very interesting and instructive talk on Missions, relative to her work in Chicago among the Chinese, Italians, colored folks and others. A very timely message in these days of needs and calls for help. I wish for all the Mennonite readers a Happy New Year.—W. W. M.

* * *

FIRST MENN. CH., ABERDEEN, IDA., 12-23-38

Dear Editor and Readers: As we are drawing near the close of another year, it is well to take a backward look and enumerate some of the many blessings for which we are truly grateful. God has been most gracious to us in permitting us to complete our new house of worship, which is filled to capacity every Sunday morning. It has proved a great blessing, not only to our own members, but to many others who now come to worship with us. The edifice was dedicated June 5 and on the following Sunday, nineteen children were consecrated to the Lord. It was a very impressive service. During the past year we had the privilege of hearing many visiting ministers and missionaries, among them were: Miss Fannie Baumgartner, Rev. E. J. Neuenschwander, Rev. P. H. Richert, Rev. Dan Unruh, Rev. John Esau, Rev. Rudolph Schmidt, Missionary and Mrs. Brown and Roland, Missionary Wiens and Miss Emma Ruth.

Death has entered only once in our midst, when it claimed Peter Isaac, Sr.—We had two church weddings, Miss Paula Horsch to Charles Cary and Rudolph Horsch to Caroline Hofmeister. Both were officiated by our pastor Rev. P. A. Wedel. One wedding took place at the parsonage, Paulina Dalke to Edmund Wilske.

Just before Thanksgiving, the Ladies' Mission Society served a harvest dinner in the basement of the church, the proceeds of which went to Missions. A musical program was rendered during the dinner. Last Sunday four young people were baptized and taken into church by our pastor. A class of twenty-two young people are being instructed in catechism and will be taken in later.

On Christmas evening a chorus of fifty voices will present a Christmas Cantata entitled "Messiah's Advent" by Fred W. and W. Peace. The children's Christmas program will take place the following evening. May this blessed Christmas season bring joy and happiness to all kind readers.—Setchen Leisy, Corr.

* * *

ZION MENN. CH., DONNELSON, IOWA, 12-9-38

"God is able to make all grace abound toward you —Being enriched in everything to all bountifulness which causeth through us thanksgiving to God." These words from Corinthians express our feelings as we think of the blessings that we received during the week of Thanksgiving. We are spiritually enriched as a result of having had Rev. Kreider from Bethel College in our midst for a week. It was both a pleasure and an inspiration to listen to his Biblical expositions. Brother Kreider has a special gift to clarify Bible truth and to apply it to one's personal needs Every evening a period was set aside for Bible study during which time Philippians, Galatians and Romans were studied. He also spoke twice at union services which includes the Evangelical, the Presbyterian and the Methodist congregations of Donnellson.

I would like to say a few words in this connection about our venture in a cooperative Christian experiment in making all of our evening services union meetings. There has been much favorable comment about these union services which help to bring the four churches of our town closer together in harmonious fellowship. This also makes it possible for us to plan special services more frequently. In this way all of the people of the community have the privilege of hearing an outstanding speaker or a fine musical program more often than would otherwise be the case. Then ever so often an evening is set aside as young people's night which is planned especially by and for the young people. We feel that these union services are a move in the right direction. We can do more for the Lord as we of the various denominations unite our efforts in building his kingdom.

With sincerest wishes to all readers of the Mennonite for a merry Christmas and a happy New Year, I am, sincerely yours,—Adolf Friesen.

* * *

MENNONITE CHURCH OF LIND, WASH.

We have been very fortunate in having quite a number of visiting ministers in our midst. Rev. E. J. Neuenschwander, Rev. H. J. Regier, Missionary P. J. Wiens and Rev. Edmund Miller occupied the pulpit on various Sundays. Rev. Felix Schrag, on two different occasions, brought inspirational sermons. Missionary Brown visited in our midst twice also, showing his slides of China. Rev. W. Harley King brought us the message on two Sunday mornings, also giving us a report of the General Conference. Sunday, Dec. 11, Rev. King administered our communion service. We are very grateful for these various services, as we have not as yet a regular minister, in spite of efforts by our deacons to engage one.

In August we had the privilege of hearing the Bethel College Quartet. On Wednesday, Dec. 7, the Hilty Brothers of Bluffton, Ohio, gave us a very inspirational musical program.

Our choir is planning the rendition of the cantata, "The Herald Angels," and the Elementary Sunday School Dept. is working on a program, to be given during the Christmas holidays.

Wishing all a Happy and Blessed Holiday Season—Othielia Franz, Corr.

P. S. Our Sunday school and Christian Endeavor elected officers for the new year at the end of the third quarter to enable new officers to prepare for the work of the coming year.

* * *

BUTTERFIELD MENN. CHURCH, 12-19-38

The Ordination service of Rev. Louis Linscheid to the office of elder in the ministry was held in our church, Nov. 27. Rev. Schultz explained that the ceremony of ordination is no more than a recognition of his divine calling to the work, an approval of the church's action and of his entrance upon the duties of the office: while the public ceremony is but an appropriate and an impressive commendation of the candidate, sending him forth to his work with fraternal benediction.

Rev. Schultz chose for his text, 1 Tim. 3:1-7, pointing out first, the qualifications of an elder, second, the functions and third, the obligations of an elder, carefully explaining each step. This was an impressive and inspiring ceremony and one of the high lights of our church year.

Rev. Linscheid was born and grew to manhood in this community. After attending Bethel College for a number of years he returned with Mrs. Linsceid, about twelve years ago, and made this their home, serving the Mennonite church for ten years until Nov. 28, 1937. Rev. Linscheid now has charge of the Bethany church at Freeman, S. D. The best wishes of all go with the Linscheids to their new home.—Corr.

IN MEMORIAM

JOE SCHWARTZ, the son of Jacob and Maria (Graber) Schwartz, was born Dec. 23, 1872, at Okleck, Russia. The family migrated to America in 1874 and settled on a farm east of Freeman, S. D.

Here he received his training in a Christian home, the Mennonite Church and such schools as were within reach of those early settlers. He learned to know and love his Savior early, was baptized upon confession of his faith in Christ Jesus by Rev. C. Kaufman and received into the Salem-Zion congregation. He married Miss Julia Graber Jan. 28, 1897. Two children were born to this union. The eldest of which, Tilda, preceded the father to the heavenly home at the age of 11 years.

Through ten years of his life he served his Master in taking care of the house of worship for the congregation, of which he remained a faithful member to the end of his days on earth. He loved to sing the praises of the Lord and had stored in his heart many spiritual songs which he loved to sing even in the days when pain and trials rushed in and the closing of his earthly time came into view for him. Even to the last he sang of the faith and hope that lived in his soul. He died after nearly 4 months of suffering, Dec. 8th at 3 p.m.

His age was 65 years, 11 months and 15 days. He leaves to mourn his departure his beloved wife, his son Fred and his family, three brothers and three sisters with many relatives and friends.

Rev. John J. Schrag and Rev. A. P. Waltner spoke words of divine comfort to the family in the home on Sunday, Dec. 11. In the Salem-Zion Church Mr. Schwartz's nephew, Rev. Walter Gering of Moundridge, Kans. and the pastor of the congregation brought messages from the Word, and a quartet of men under the leadership of Elias Schrag sang three selections of song to the large gathering of sympathizing friends who had gathered for the funeral.

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EDITORIAL
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres
STAFF

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

A Letter from China

CHINA, NOVEMBER 2, 1938

Dear C. E. Friends:

It's a joy to meet with you again, even if we must use this rather long-distance method!

One rainy Saturday afternoon, the narrow footpath was almost deserted, but we spied a few men eating their noon meal under the awning of a hot water shop, and as we came closer, called out to them, "Can you tell us the road to Feng Ku?" "Feng Ku," they answered, "which Feng Ku, there are seven of them!" We gasped a bit, and then explained that we were looking for the village where there were folks who believed in Jesus. "Oh, you want Wang Feng Ku. That road will take you there," he said as he walked a little way to point out the path. Sure enough, Wang Feng Ku was right, and we had a hearty welcome, Miss Fast and I, as we entered the village. They took our bicycles, and we walked in to the courtyards of the Wang family, where our preaching place is located, and where our evangelist and his wife, Mr. and Mrs. Sun, are doing good work. We were not left alone very long, in practically no time a crowd gathered, and inspected the 'foreigners' very closesly. After the usual questions about our age, and whether or not we had a mother-in-law, etc., Miss Fast started to teach them a Bible song, and found that they could sing surprisingly well. Shortly afterward a young girl, Wang Su Chin, came in, and she soon had the children lined up, and singing whole Psalms from the Bible as well as other hymns and choruses. It sounded fine, and it was so different from what one ordinarily meets in Chinese villages.

We asked some questions and found that this girl had gathered the children together, and with some help, had taught them to sing, to memorize parts of the Bible, and to read a little. She did it out of the joy in her heart, since she is a happy Christian. She is about 19 or 20, and is a fine, normal kind of girl, quite at home with other young women in her village.

The next day we were interested in seeing the folks come to church (church being a mud building, with a dirt floor, the pulpit a table, and the pews backless benches). They came very clean, and obviously dressed up. Most of our folks here don't follow this idea too closely. They sang so well, and the children repeated their Scripture verses so clearly, without fuss or coaxing, that it was a pleasure. We heard a good sermon, then, from a young man who has seen some terrible things in this war. One sentence he used a number of times sticks in my mind, but it doesn't translate very well. It means, though, "as I walked, I prayed," and he was in many tight places as he walked and prayed and his prayers were answered.

After church when we talked to some of the folks we found often that when we asked, "Are you the only Christian in your family?" they were proud to reply, "No, our whole family follow the Jesus way." Remember that here whole family does not only mean father mother and children, but all the grown sons and their households, grandparents and very frequently an uncle or two and his family.

The Prayer meeting committee asked for a challenge and here are three: First, to do as Wang Su Chin dos, with a group of under-privileged children, second, to do as the young evangelist did, pray as you walk and work, and the third is to do your part in making your WHOLE family Christian.

If you expected me to ask you all to become missionaries to China, you may be disappointed, but I very strongly feel that only God can issue that call. However, I can tell you that what is going on at Feng Ku is just one village, and there are about 4,500 villages in this part of China that we Mennonites are responsible for, and that many of the people in these 4,500 villages have never heard of Christ who loved them, and gave Himself for them.

God bless you all richy, and make you each a blessing.

Sincerely, Wilhelmina Kuyf.

Finding Hidden Treasure

2 Tim. 3:14-17; 2 Peter 1:19-21

Young Peope's Topic for Jan. 15, 1939

Meditations

M. Jan. 9. God's Crowning Creation. Gen. 2:7; Ps. 8:3-9.

T. Jan. 10. The Law Revived and Regarded. 2 Kings 23:1-3

W. Jan. 11. Accomplishing God's Will. Isa. 55:10, 11.

T. Jan. 12. Revealed to the Incredulous. Luke 24:25-32

F. Jan. 13. The Word made Flesh. John 1:14
S. Jan. 14. Eternal Life in the Scripture. John 5:37-40

Suggested Hymns

We've a story to tell to the Nations, I Love to tell the Story.

If you read the Bible like any other book you will soon find that it is not like any other book.

Suggestions

Make this a meeting where the Scriptures are really searched. The members should be asked to come prepared to repeat a Bible verse from memory. The two Scripture passages given for the lesson might be recited from memory by two Endeavorers. Several persons could be asked in advance to memorize Bible prayers which will be given with bowed heads.

The following great topics with geat texts might be assigned to different members for 2-minute talks.

1. Integrity, Deut. 16:19, 20; 2. Tithing, Mal. 3:10-12; 3. Religion, Jas. 1:27; 4. Duty, Micah 6:8; 5. Faith in Prayer, Mark 11:24; 6. Sin, 1 John 3:4; 7. Faith, Heb. 1:1-4; 8. Patience, Heb. 12:1-2; 9. Peace, Phil 4:6-7; 10. Thoughts, Phil. 4:8, 9; 11. The Love of God, 1 John 3:1-3; 12. The New Life Col. 3:1-4; 13. The Power of the World, Heb. 4:12, 13; 14. Encouragement, 2 Cor. 12:9.

Other Topics: The Bible as Good Literature; The Bible, The Most Widely Read Book in the World; What was Jesus' attitude to the Bible of His Day? Bible Promises; Bible Commands.

Different Members could be asked to search the Scriptures for worthwhile passages on such important themes as 1. Salvation, 2. Sanctification, 3. Redemption, 4. The Christian Life, 5. Love, 6. Faith, 7. Eternal Life, and many others.

Reasons for studying the Bible

(An outline of "The Worker and His Bible" by Eiselen Barclay).

Chapter IV

I. The Testimony of the Ages
  1. Thousands of great men have reverenced it in proportion to their greatness.
  2. Warriors have fought, philosophers labored and martyrs died for it.
  3. All that is best and greatest in literature for two thousand years has been rooted in it.
  4. Our foremost statesmen and philanthropists have confessed the force of its inspiration.
  5. It inspired the hundred best pictures such as those of Fra. Angelico and Raphael.
  6. It inspired the hundred best strains of music such as those of Handel and Mendelssohn.
  7. It kindled the intrepid genius of Luther, and the imagination of Bunyan.

II. Literary Excellence
  1. It contains sublime specimens of history, law, poetry, and oratory.
  2. Bible Masterpieces
    a. Epic stories of the Old Testament.
    b. Idyl—Ruth
    c. Orations of Deuteronomy
    d. Poetry of the Psalms.
    e. Philosophy, Books of Wisdom.
  3. The Inner Circle of the World's Masterpieces
    a. Job
    b. The Isaiah on Rhapsody (Chs. 1, 5, 40-53, and 60-62).
    c. The Apocalypse.

III. A Knowledge of Literature and History based upon it.
  1. Most great literary works are full of allusions and illustrations from the Bible.
  2. It is in itself almost a liberal education.
  3. The Scriptures have been the guide, inspiration, the ennoblement, the statesman's manual of the greatest nation in the world.

IV. Its' Unique Religious Value.
  1. The permanent religious and ethical value are the chief reasons for its study.
    a. Every Scripture inspired of God is profitable for:
      (1) The exercise of a saving faith in Jesus Christ
      (2) The development of a strong and noble character.
      (3) The performance of good works.
    b. A source of consolation
    c. The most comprehensive vision of God to be found anywhere.
    d. Its' keen insight into human nature.
    e. Teaches how the vision of God may be ours and its power felt in our lives.
    f. All these truths are presented in a manner that even the simplest can understand.
  2. Permanent religious significance of the Old Testament writings:
    a. New Testament truths have root in Old Testament.
    b. Reality and providence of God clearly shown in lives of Old Testament characters.
    c. Devotional Value of Psalms.
    d. Teachings of prophets—social and economics
  3. Permanent Religous Value of the New Testament
    a. Our Lord's biography—instructive and inspiring.
    b. The Sermon on the Mount
    c. Discourses, miracles and parables of Jesus.
    d. Chraracter sketches of a large number of faithful disciples of Jesus
    e. The Epistles
    f. Revelation.

INTERMEDIATE DEPARTMENT

Jesus, Our Divine Example

Intermediate C. E. Topic, January 22, 1939

For Daily Reading

Jan. 16. His meekness. Matt. 11:25-30
Jan. 17. Reaching the common people. Mark 12:-35-40
Jan. 18. As a guest. Luke 10:38-42
Jan. 19. As a friend. John 15:9-16
Jan. 20. Winning souls. John 4:5-15
Jan.. 21. Meeting sinners gainsaying. Heb. 12:1-6
Jan. 22. Topic—Jesus, Our Divine Example. John 13:12-17; 1 Pet. 2:21-24

Preparation for the Meeting.

The success of a meeting depends much on the preparation that is made for it. Set the room in order and make slight changes in the arrangement. A living plant or bouquet will add much. One of the famous paintings of Jesus hung in an appropriatee place will fit into the program. Have hymn books distributed before the meeting and check up on any part of the the meeting that calls for special preparation.

Preprayer

Read Heb. 4:14-16. Christ is not only our perfect pattern but also our intercessor. This should give us confidence in prayer. Pray that each Intermediate may be challenged to become a devoted follower of His example.

Appropriate Songs

"More About Jesus," "I Would Be Like Jesus," "I Need Thee Every Hour" (Have your announcements early in the meeting).

A Suggested Worship Service

Piano: (softly) "Majestic Sweetness"

Leader: Jesus said, "I have given you an example, that ye should do as I have done to you."

Song: "Tell Me the Story of Jesus"

Scripture reading and leader's talk. 1 Peter 2:21-24

Poem: "The Tapestry-Weavers"

Special Music :"Face to Face"

Sentence prayers.

Offering with dedication prayer or song.

Topic discussion.

Closing song: "Have Thine Own Way, Lord" and benediction, Ps. 19:14.

For the Leader

Someone has said, "Example is more forcible than precept." Jesus not only gave us the precept, but He is the perfect example of what He taught. Take some of His teachings in Matt. 5 and show how He lived them.

If you ever visit one of the great art galleries of the world you will probably find a student sitting in front of one of the great masterpieces with canvas and brush, making a reproduction. He observes no one around him. He is lost in admiration and study of the picture before him, and stroke by stroke he seeks to reproduce it. The reproduction may not satisfy us, but we must remember how much better the result is than if he had had no pattern to follow.

Jesus is our pattern, our divine Example. We must take time to study and admire Him: If we keep our eyes on Him, the result will not be a perfect reproduction, but a life infinitely better than if we had not seen Him .

Thoughts for Talks

1. Our Example in Meekness. Matt. 11:25-30. What is meekness? What reward did Jesus say there would be for the meek? Matt. 5:5. It is said that the Greek had no word for meekness. The nearest to it was meanness. It was not recognized as a human characteristic. It took Jesus to teach the world true meekness. Give examples from His life. Is meekness popular today?

2. Our Example: Reaching the Common People. Mark 12:37b-44. What are some of the things against which Jesus stood that made him popular with the common people? Are efforts being made today to secure certain rights for the common people? How does the love of money tend to divide people into classes?

3. Our Example as a Guest. Luke 10:38-42. What is it a guest appreciates most when he comes into your home? What do we expect when we go to visit our friends? What did Jesus want above everything else as he visited in this home? What are some of the unnecessary things about which hosts are cumbered? Tell how you like to be entertained.

4. Our Example as a Soul Winner. John 4:5-15. What are some of the hindrances today that keep us from winning others to Christ? (1) What will people say? What did Jesus' disciples think. John 4:27 (2) We are too busy with our own affairs. Jesus was tired and hungry yet he had time for this woman John 4:6 (3) We think people are not interested. If we are genuinely interested in others they will be interested in what we have to offer. How did Jesus show his interest in the woman?

The Tapestry-Weavers

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry-weavers on the other side of the sea.
Above their heads the pattern hangs: they study it with care;
The while their fingers deftly work, their eyes are fastened there.
They tell this curious thing besides of the patient, plodding weaver;
He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvellous skill is learned.
Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer daintier work than his was ever done by the frost.
The master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is no tongue but his own can tell.
The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving alway, till the mystic web is done,
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks; we can only weave and wait.
But looking above for the pattern, no weaver hath need of fear,
Only let him look clear into heaven; the perfect pattern is there.
If he keeps the face of our Saviour forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right,
And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master; it shall say to him, "Well done!"
And the white-winged angels of heaven, to bear him thence shall come down;
And God for his wage shall give him, not coin, but a golden crown.

Anson G. Chester.

JUNIOR CORNER

The Lord Will Hear When I Call

Psalm 4:3

The Leaders Prayer:

"Lord, I have shut the door, speak now the word
Which, in the din and throng, could not be heard.
Hushed now my inner heart, whisper Thy will,
While I have come apart, while all is still.

In this blest quietness clamoring cease;
Here in Thy presence dwells Infinite peace;
Yonder the strife and cry, yonder the sin:
Lord, I have shut the door, Thou art within!

Lord, I have shut the door, strengthen my heart;
Yonder awaits the task, I share a part.
Only through grace bestowed may I be true;
Here, while alone with Thee, my strength renew."

Program Suggestions for January 22, 1939

Quiet Music: "Sweet Hour of Prayer"

Opening Service:

1. Solo voice singing the words of "Sweet Hour of Prayer." Verses 1 and 3.

2. Group sings: "What A Friend We Have in Jesus" Verses 1 and 2.

3. Speaking again the prayers that David spoke: By previous announcement, the group is now ready to rise (informally one after the other) to speak the prayer verse selected fom the Psalms of David.

4. Group sings the prayer: "Dear Lord and Father of Mankind." Verses 1 and 2.

Mission Minutes: Reports from the field and leader's prayer.

Study Period. Aim: to teach the value of prayer.

1. Chairman introduces study with 1 Samuel 13:14, using the phrase: "The Lord hath sought him a man after his own heart."

2. Stories of David: By previous announcement the group has been asked to bring a story of David. These are now given by volunteer tellers. On the board could be the brief outline:

   a. David chosen by God to be king
   b. David the king

The children could be asked first for stories under Number a. Each story told could be tabulated. Then would follow the telling of stories of David as king.

3. Special music: The prayer, "Jesus, Saviour, Pilot Me." Let these voices hum the music through once and then sing verse one and the amen.

4. David's prayer life: Talks by juniors

   a. David prayed when he went to bed. Ps. 4:7, 8.
   b. David prayed when he arose in the morning. Psalm 5:1-3
   c. David prayed when he had enemies. Psalm 3
   d. David prayed to thank God when he saw the beauties of nature. Psalm 8
   e. David prayed for forgiveness when he sinned. Psalm 51:1-4a, 10
   f. David prayed when he needed to learn God's Word. Psalm 119:4-12
   g. David prayed when his heart was full of thanksgiving and praise to God for all his love and care

5. "Teach me to pray": Leader's statement refering to Luke 11:1. Then this prayer:

"Teach me to pray, Lord, teach me to pray;
Thou art my Pattern day after day;
Thou art my Surety, now and for aye;
Teach me to pray, Lord, teach me to pray."

6. Repeat in unison the verse for the evening, Ps. 4:3b

7. Closing song: "Stepping in the Light"

8. Leader's closing prayer

In Memoriam

FRANZ D. ENNS was born in South Russia on January 7, 1863, and passed away at Reedley, Calif., on November 3, 1938, having attained the age of 75 years and 10 months, less 4 days.

The family emigrated from Russia to the United States when the deceased was eleven years of age. They established their home at Mt. Lake, Minnesota Here he grew to manhood. He was baptized at the age of 23 and joined elder Wall's Mennonite Church.

On May 9, 1889 he was married to Kathrina A. Harder who, with 7 of their 9 children, survives him, two children having preceded the father in death. Eleven grandchildren also survive the deceased.

In 1906 the family moved to Aberdeen, Idaho. where they remained 12 years. In 1918 they came to Reedley, California, and have resided here since that time. They joined the First Mennonite Church soon after their arrival and have been associated with its work ever since.

The deceased became critically ill August 10, 1938, and for nearly 3 months endured great pain during most of the time. He wished and prayed for release from this suffering and seemed glad when he felt that the moment of his departure was at hand. He was grateful for the fact that he had an opportunity to see all of his children before the time of his departure came, and bade them a hearty farewell.

Texts: German, Psalm 90; English, Eph. 5:15-17.

* * *

PETER J. SCHMIDT, son of Abraham and Anna Schmidt, was born in Franklin Center, Lee County, Iowa, April 20, 1856. He was baptized and joined the Mennonite Church there in 1869. In April 1877 he moved to Kansas and there on October 25, 1885, was married to Christina Vogt, who preceded in death on April 18, 1933. To this union eight children were born; one of whom died in infancy. Surviving are Mrs. Clara Weber, Mrs. Minnie Horsch, Gerhard, Albert, Bertha, Linda and Ella, all living in this vicinity. There are no surviving brothers or sisters.

He was one of the charter members of the Garden Township Church in Kansas, and there served in many capacities, such as deacon, Sunday School Superintendent, and Choir director. At the time of the celebration of the 50th anniversary of the dedication of the church last September, he was one of the seven living charter members.

In the spring of 1907 he and his family moved to Upland where they have resided since. In the Upland Church he also served in many ways.

He passed away December 7 having attained the age of 82 years, 7 months, and 17 days. Funeral services were held Friday, December 8 at 2:30 o'clock, at the First Mennonite Church, the pastor, Rev. Lester Hostetler officiating.

FOREIGN MISSION RECEIPTS FOR NOV., 1938

Eden Jr. & Interm. C. E. Soc., Moundridge, Kans., $6.66; Bethel S. S., Inman, Kans., $25.69; Menn. Ch., Tofield, Alta, $11.30; First Menn. Ch., Upland, Calif., $23.20; Bethel Ch., Langden, N. Dak., $20.00; West Swamp C. E. Soc., Quakertown, Pa., $30.00; St. John Sr. C. E. Soc., Pandora, Ohio, $25.00; Hutterthal Ch., Freeman, S. Dak., $100.47; First. Menn. Ch., Butterfield, Minn., $25.26; Menn. Ch., Butterfield, Minn., $46.14; Emmaus Ch., Whitewater, Kans., $409.00; Menn. Ch., Waterloo, Ont., $43.15; C. I. Krahn, Warroad, Minn., $10.00; Mrs. John Epp, Hillsboro, Kans., $6.00; Christian Ch., Moundridge, Kans., $$55.50; West Zion Ch., Moundridge, Kans., $20.00; Eden Ch., Inola, Okla., $9.73; Hebron Ch., Buhler, Kans., $15.00; Menn. Ch., Richey, Mont., $27.21; Grace Ch., Albany, Ore., $24.55; Ebenezer Ch., Bluffton, Ohio, $175.00; Upper Milford, S. S.. Zionsville, Pa., $18.00; First Menn. Ch., Butterfield, Minn., $21.38; Salem Ch., Freeman, S. Dak., $200.00.

C. D. Epp, Henderson, Nebr., $30.00; Group, Fiske, Sask., $5.00; Group, Fitzmaurice & Parkview, Sask., $7.50; Gnadenberg Ch., Whitewater, Kans., $10.85; First Menn. Ch., Nappanee, Ind., $100.00; Bethesda Ch., Marion, So. Dak., $8.00; Bethel Ch., Mt. Lake, Minn., $365.00; Menn. Ch., Pratum, Ore., $30.65; Group, Sonningdale, Sask., $6.50; Zion Ch., Souderton, Pa., $100.00; Zoar Ch., Goltry, Okla., $2.00; Collection, Altona, Man., $2.31; Friend, Man., $50.00; H. H. Hamm, Altona, Man., $2.00; Collection, Marden, Man., $9.03; Collection, Gretna, Man., $3.05; H. B. Regier, Turpin, Okla., $15.00; Hoffnungsfeld, Ch., Glenbush, Sask., $11.60; Refund, 13.92; Menn. Ch., Halstead, Kans., $27.87; Menn. S. S., Wisner, Nebr. $12.09; Eicher Emmanuel Ch., Noble, Iowa, $90.00; Menn. Ch., Summerfield, Ill., $25.00; Brudertaler S. S.. Hillsboro, Kans., $46.04; Inman Menn. Ch., Inman, Kans., $7.50; San Marcos Ch., Paso Robles, Calif., $21.00; Johannestal S. S., Hillsboro, Kans., $22.94; Bethesda Ch., Henderson, Nebr., $49.05; First Menn. Ch., Geary, Okla., $5.10; Menn. Ch., Madrid, Neb., $21.24; Menn. S. S., Halstead, Ks., $21.07; Menn. Ch., Aberdeen, Idaho, $180.89; Christ. S. S., Mdge., Kansas, $80.88; Menn. Ch., Deer Creek, Okla., $27.85; New Hopedale Ch., Ringwood, Okla., $4.20; Bethel College Ch., Newton, Kans., $23.52; Bethel Ch., Marion, So. Dak., $3.12; Garden Twp. Ch., Moundridge, Kans., $30.00; Herald Ch., Clinton, Okla., $10.21; East. Dist. S. S. Union, Bally, Pa., $23.33; G. J. Voth, Pryor, Okla., $30.00.

Sychar Ch., Cordell, Okla., $2.15; Bethel S. S. Lustre, Mont., $5.42; A Friend, Beatrice, Nebr., $20.00; Bethel Ch., Wolf Point, Mont., $23.43; Ensz Station, Scottsburgh, Sask., $18.00; C. E. Soc., Hanston, Kans., $30.00; Bethel Ch., Hydro, Okla., $44.00; Bergthal Ch., Didsbury, Alberta, 25.50; Menn. Ch., Leamington, Ont., $165.00; Pacific C. E. Conf., Paso Robles, Calif., $600.00; First Menn. Ch.. Mt. Lake, Minn., $70.81; Menn. Ch., Buhler, Kans., $45.05; West. Dist. C. E. Conv., Hyannis, Nebr., $8.00; Bergfelder Chs., Mt. Lake & Delft, Minn., $177.28; Menn. S. S., Lehigh, Kans., $13.05; First Menn. Ch., Allentown, Pa., $24.49; W. W. Regier Legacy, Newton, Kans., $2,000.00.—**Total, $6,141.67.**

Balance on Hand, Nov. 1, 1938		$ 581.66
Gifts for General	$5,879.33	
Gifts for Special Support	245.00	
Pension	17.34	6,141.67
		$6,723.33

Paid out on orders	$6,616.84
Balance on Hand December 1, 1938	$ 106.49

HOME MISSION BOARD TREASURY REPORT FOR NOVEMBER

RECEIPTS:

Paid direct into Canadian Treasury, Rev. David Toews, Rosthern, Sask., Canada: New Hamburg, Ont., $9.50; Zoard Church, Langham, Sask., $15.00; Nordheim Church, Dundurn, Sask., $17.60; Burns Ranch, Didsbury, Alta., $16.27; Eigenheim Church, Rosthern, Sask., $15.00; Waterloo Church, Ont., $21.50; J. I. Friesen, Lena, Man., $10.00; F. P. Ensz, Scottsburg, Sask., $9.00; Ladies Missionary Society, Glidden, Sask., $10.00.

General Treasury:

Hutterthal Church, Freeman, S. D., $100.48; Bethel Church, Langdon, N. D., $10.00; Upper Milford, Zionsville, Pa., $12.00; Mennonite Church, Richey, Mont., $13.60; Springfield Church, Coopersburg, Pa., $15.00; Bethel College Church, North Newton, Kans., $22.50; First Church, Chicago, Ill., $16.50; Zion, Souderton, Pa., $50.00; Bethel, Lustre, Mont., $3.04; Mennonite S. S., Wisner, Nebr., $6.04; Emmanuel, Noble, Iowa, $45.00; First Mennonite Church of Christian, Moundridge, Kans., $72.50; Johannesthal S. S., Hillsboro, Kans., $11.47; Bethany, Kingman, Kans., $13.92; Summerfield, Ill., $15.00; West Zion, Moundridge, Kans., $31.00; Burrton, Kans., $1.96; Mennonite S. S., Halstead, Kans., $26.82; First Church, Allentown, Pa., $12.24; Buhler Church, Buhler, Kans., $13.00; Niagara Church, Niagara on the Lake, $40.46; Niagara Mennonite S. S., Niagara on the Lake, $20.79; First Church, Mountain Lake, Minn., $49.48; Immanuel Church, Los Angeles, Calif., $7.73; Bethel Church, Wolf Point, Mont., $11.70; Wayland Church, Wayland, Iowa, $40.00; Bethel Church, Hydro, Okla., $44.00; Pulaski Church, Pulaski, Iowa, $11.50; Bethesda Church, Marion, S. Dak., $45.00; Mennonite Church, Leamington, Ont., $130.00; First Church Colfax, Wash., $50.00; Salem Church, Freeman, So. Dak., $120.00; Thanksgiving offering of Salem and Salem Zion Churches, Freeman, S. Dak., $80.00.—**Total, $1142.73.**

Special: Johannesthal C. E., Hillsboro, Kans., for Chicago, Ill., Mission, $5.00.

DISBURSEMENTS:

Salaries and Rents	$1509.11

All gifts gratefully acknowledged.

J. J. Plenert, Treasurer,
429 Knorr Street, Philadelphia, Pa.

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD

For October and November, 1938

Received for General Fund:

Bethel Sunday School, Inman, Kans., P. E. K., $44.00; Christian Menn. Church, Moundridge, Kans., J. B. Stucky, $38.00; Emmaus Menn. Church, Whitewater, Kans., J. A. B., $34.51; Herold Menn. Church, Cordell, Okla., J. A. Harms, $5.81; First Menn. Church, Upland, Calif., C. E. Schmidt, $17.00; Int. from MCC by Orie O. Miller, $9.48; Int. from MCC by Orie O. Miller, $6.25; D. W. Friesen, Altona, Man., Canada, $1.00; Bruderthal Menn. Church, Hillsboro, Kans., F. N. F., $13.95; Goessel Menn. Church, Goessel, Kans., I. B. F., $15.25; Bethel Menn. Ch., Fortuna, Mo., S. J. Moser, $6.71; Bergthal Menn. Church, Pawnee Rock, Kans., M. C. S., $12.42; Christian Menn. Church, Moundridge, Kans., J. B. Stucky, $59.00; Bethel College Menn. Church, North Newton, Kans., H. P., $26.16; Emmaus Menn. Church, Whitewater, Kans., J. A. B., $29.50; John J. Neufeld, Madrid, Nebr., $2.00; Buhler Menn. Church, Buhler, Kansas, J. B. Regier, $25.26; Bruderthal Menn. Church, Hillsboro, Kans., F. N. F., $10.10; Bergthal Menn. Church, Pawnee Rock, Kans., M. C. S., $15.91; First Menn., Mountain Lake, Minn., H. T. N., $13.88; Christian Menn. Church, Moundridge, Kans., J. B. Stucky, $70.00; Buhler Menn. Ch., Buhler, Kans., J. B. Regier, $15.56; Eden Menn. Church, Inola, Okla., G. J. Voth, $53.43; Bethesda Menn. Ch., Henderson, Nebr., A. A. F., $57.62; West Zion Church, Moundridge, Kans., F. D. Meyer, $18.00; San Marcos Menn. Church, Paso Robles, Calif., D. A. C., $10.41.

Received for Russia:

John J. Schmidt, Canton, Kans., $10.00; J. E. Regier, Newton, Kans., $30.00; John J. Schmidt, Canton, Kans., $5.00; Collinsville Brethren Church, Collinsville, Okla., W., $10.00.

Received for China:

Salem Zion Fund, Marion, S. Dak., A. Schwartz, $113.58; Mennonite Church, Summerfield, Ill., $10.00; P. J. Waltner, Pretty Prairie, Kans., $10.00.

Received for Canada:

Robert Weinbrenner, Hillsboro, Kans., $0.50; N. S. Schmidt, Hillsboro, Kans., $0.50; Alexanderwohl Menn. Church, Goessel, Kans., N. J. R., $27.30; Mennonite Church., Summerfield, Ill., $14.40; Jacob Stucky, Monroe, Wash., $3.00; Dr. A. W. Lorentz, McPherson, Kans., $50.00; N. S. Bachman, Woodlake, Calif., $0.25; Lena Schmutz, Sedgwick, Kans., $6.00.

Received for Spain:

N. S. Bachman, Woodlake, Calif., $0.75.

Received for South America:

Whitewater Menn. Church, Whitewater, Manitoba, Can., $12.00.

Received for other Treasuries:

I. C. Krahn, Warroad, Minn., $20.00; Mrs. John Epp, Hillsboro, Kans., $6.00.

Total Receipts:

General Fund	$615.30
Russia	55.00
China	133.58
South America	12.00
Canada	101.95
Other Treasuries	26.00
Spain	.75
Total Receipts	$944.58
Total Disbursements	$981.69

Respectfully submitted,
Peter H. Unruh, Treas.

» » JOTTINGS « «

—*Leadership Training School at Inman, Kansas.*—The churches of the community (mostly Mennonite) have arranged for a Training School during January 15-21. Rev. Myron C. Settle, General Secretary of Kansas Council of Christian Education, and Mrs. Settle will have charge of the school. There will be classes each afternoon and evening. Afternoon classes: "Guiding Children in Christian Growth" and "Understanding Adults." Evening classes: "Ways of Teaching" and "Building and Administering Intermediate Programs."—*The Church Visitor.*

— *News from Bluffton College.*—The crew of solicitors for Bluffton's $500,000 Endowment Fund, headed by Dr. A. B. Curran of Cedar Rapids, Iowa, have now about completed the solicitation of Ohio communities. The results thus far have been encouraging. The next field will be the Mennonite communities in Indiana.—Contributors to the special gift for Dr. and Mrs. S. K. Mosiman will be glad to know that more than 170 alumni responded, not only with gifts but with expressions of appreciation for what the efforts of the couple have meant to the College. It was possible to present a check for nearly $500.00 to the couple to help allay the expenses incurred in his recent illness. On Dec. 3 Dr. Mosiman returned to the hospital for observation and treatments needed for further recovery.—*Bluffton Alumnus.*

— *From "Monthly News Letter," Salem Mennonite Church, Freeman, S. D.:* Annual Congregational Meeting, Monday, Dec. 26. *Elections:* Deacon, trustee, secretary, treasurer correspondents, ushers, Freeman College Welfare Committee, etc. *Subjects:* Changing of time of annual meeting on account of weather conditions, Church Music Committee, English Sunday morning services, entertainment of Northern District Conference in 1939, Summer Bible School.—*The pastor has visited one third of the families of the Church on the MENNONITE and BUNDESBOTE errand. Quite many take subscriptions.* — Brother Schroeder is setting a fine example. May we hope that this will encourage other pastors to do likewise.—Editor.

— *First Church, Philadelphia, Pa.*—"New Year Candle Lighting Service Sunday evening, Jan. 1, jointly with the Christian Endeavor. Communion Services January 8 at both morning and evening service. "This do in remembrance of me."—Congregational Annual Church Meeting, Wednesday, January 11.

— *Mountain Lake Bible Preparatory School* is planning a *Mid-January Short Bible Course.* Dr. P. R. Schroeder of Freeman, S. D. is to take part in it.

— *Zion Mennonite Church, Souderton, Pa.* is planning to start catechetical classes the second Sunday in January. The pastor hopes to have two classes, one for the younger and one for an older group.—White Gift Service was held on Christmas evening which this year proved to be one of the biggest *White Gifts* we have ever had.—Sunday Bulletin.

— Among the many fatalities that resulted from the recent cold wave and snow storm we notice the following as reported in the Berne, Indiana, Witness: Rev. E. O. Habegger, a native of Berne, pastor of Mt. Carmel Evangelical Church, Adams County, Ind., and Mrs. Mary J. Sprunger of Berne. Rev. Habegger, whose car skidded on a slippery road, crashing into a tree, died in the hospital from his injuries about a day after the accident. Mrs. Sprunger died as the result of a collision on slippery pavement. She was buried from the Berne Mennonite Church.

— *St. John Church, near Pandora, Ohio.*—"*The Adoration Pageant,*" picturing the adoration in the Bethlehem story and challenging the consecration of life to Christ through gifts of Self, Service and Substance, was a service of genuine worship presented by the young people of the Church, assisted by the choir and a junior choir."—The membership is urged to subscribe for the *Junior Messenger* and *The Mennonite.*

— *Mennonite Church, Allentown, Pa.*—*MARRIED:* Miss Alma Elizabeth Moyer and Mr. Kenneth M. Fink were married at the pastor's home, Friday evening, Dec. 2. They will reside at 2030 S. Aubrey Street.

— *First Mennonite Church, Bluffton, Ohio.* — A PEACE FELLOWSHIP is being formed in this church. This is a Prayer-Study-Action-for-Peace group. Every one interested in the serious national and international problems and desiring to share the responsibilities and opportunities these problems present, is welcome. The subject considered at the first meeting was: *"In War: Regular Service, Non-Combatant Service or Absolute Conscientious Objection?"* —The pastor of this church, too, is urging subscription to the church papers. Thank you!—Editor.

— *From the Bethany Messenger, Freeman, S. Dak.*—Many people greatly enjoyed the series of services conducted by Rev. J. N. Smucker of the Bethel College Church, North Newton, Kansas. He served this community in a wonderful way during the Freeman College Founder's Week.

— The Moscow paper Pravda has stated that the congratulations of President Roosevelt upon the twenty-first anniversary of the Russian bolshevik revolution was the only one received from the head of a nation. There was also one from Earl Browder, communist leader in this country.

— Quarterly statistics of the International Labor Bureau show the number of unemployed in Germany has been reduced since August 1937 from 509,257 to 178,802. How does this compare with our own country?

— *Brudertal Church, Hillsboro, Kansas.*—"Our Mary Martha circle recently gave a special mission program. Missionary G. A. Linscheid gave an interesting talk.—Our pastor, Rev. Arnold Funk, held a series of meetings at Pawnee Rock, Kansas.—Catechism classes have been started for the young folks. Junior and Young People's Meetings are held several times a month. Bible discussion group once a month.—On Thanksgiving Day Herbert Funk and Elsie Goertz were married by our pastor.—Mrs. J. E. Rempel, Corr.

— *Dr. Theodore O. Wedel, son of the first president of Bethel College,* who has been secretary of the college work of the National Council of the Protestant Episcopal Church since 1934, has now accepted appointment as director of studies at the College of Preachers associated with the Washington Cathedral at the nation's capital.

REV G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JAN. 10, 1939 NO. 2

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

EDITORIALS

WHAT IS HAPPINESS?

There is one universal wish among men, all wish to be happy, the rich, the poor, the old, the young, the white man, the black, the yellow and brown skinned man. We wish each other happiness on the occasion of our birthdays, at New Year's time, and at other times, and yet very few of us are genuinely happy.

Happiness! Where, how can it be found? One man has all of his wants satisfied, his life is full of what the psychologist calls *satisfiers,* and yet he may be miserably unhappy. Some try to find happiness in the accumulation of *wealth,* some in trying to climb the ladder of *honor and fame,* and find that even up there there is no genuine happiness. Others try to find it in *amusement,* in a life of pleasure and orgy, and fail to find it. Some seek it in the *pursuit of knowledge,* in *agreeable work* or *congenial companionship,* and find it not.

What is happiness? A state of perfect peace in heart and mind. It is a state of mind that has the element of permanency; it is not merely a feeling that comes and goes. The only place in the world where there was real happiness was Paradise, and that has vanished out of sight. *Happiness cannot be bought.* A newspaper once offered a prize for the best definition of money. This definition received the prize: Money is a universal pass, but unfortunately not for heaven. Everything can be purchased with it except happiness. Goethe, who entertained the civilized world with his unsurpassed verse, his pungent philosophy, and his brilliant wit, confessed that his life, like that of Jacob, had been full of trouble, drudgery and hard toil, and that the sum total of really happy times that he had had, probably did not exceed a few weeks.

Happiness is very elusive. Those that try hardest to get it, find it constantly slipping. Goethe truly says, "Wilt thou always farther roam?

Look and see the good lies so near
Find happiness right at home
For happiness is always here."

Happiness is inside of us. A man may *look* very happy, and yet be full of misery. Why is happiness so elusive? It is because of the evil round about us and within us. Evil thoughts, evil memories, evil imageries, evil emotions, instincts with an evil tendency, evil experiences: all this makes us unhappy.

We are at variance with the will and mind of God. We have gone astray, we are going our own way. And we cannot be happy, until our lives are one with the heart and mind of God, until we are attuned to the Divine Will. God wants us to be happy and points the way. *The Bible tells us very definitely, how we may be truly happy.* "Neither is there any salvation (true happiness) in any other: For there is none other name under heaven given among men, whereby we must be saved" (made eternally happy), except in Jesus Christ.

Christ was truly happy, because he was in perfect union with the will and mind of God. He had the peace of God in His soul. And how did He do the will of God? By living a life of helpfulness and utterly unselfish love, for the good of others, and by giving himself as a ransom, to make others happy and blessed.

If we truly follow in His footsteps in this new year, we too may have the peace of God and be happy.

* * *

WORK.—To have anything to do and to do something is security against a thousand temptations that lie ready to employ empty hands. The nobler the work, the better; but all honorable and honest toil may be a calling in which we *abide with God.* Baruch *earnestly repaired the piece* of the wall; he put his earnestness into the work as a mason. The Jews said that *not to teach a boy a handicraft was to teach him to steal.* And the word of God tells us to be *not slothful in business, fervent in spirit, serving the Lord.*

* * *

LIFE WITHOUT LOVE is nothing. The most eloquent speech, the profoundest knowledge, the sincerest faith, all are nothing without love. This is the message of 1 Corinthians 13 and it is worth reading and re-reading. It is a truth that needs emphasis. Nothing can take the place of love. None ever gave all his goods to feed the poor, or his body to be burned, without love. But if such a thing were possible and should occur, it would do no good. It would all be vanity. Love desires and works for the good of others. It is the heart of Christianity and it explains the meaning of the cross of Christ. God *so loved* the world that He gave His Son.—Lester Hostetler.

FOREIGN MISSIONS

P. H. Richert, Sec.

BIBLICAL TRAINING SCHOOL

Janjgir, C. P., India, December 1, 1938

Dear Friends in the Homeland:

The staff and students of the Biblical Training School of Janjgir send you greetings! There are twenty-six students enrolled this year. The school was opened in 1929 by Rev. W. F. Unruh. It is managed by a Joint Committee which is composed of six Christian Indians and three missionaries. The aim and purpose of the Biblical Training School is to give the students a thorough knowledge of the Bible, to awaken in them a zeal for the Lord Jesus Christ and His work and to train them for Christian service, such as personal soul winning, village evangelistic work, Sunday School work, Christian Endeavor work and general church work.

It is conceded by most Christian leaders that the hope of the future Christian Church in India lies in the rural communities and not in the city churches. Since about 90 per cent of the people in India live in rural districts, it is evident that rural evangelism should receive major emphasis. It is the aim of the Biblical Training School to educate and prepare young men and women who will go back to the villages and stand out as leaders in the Christian communities either as laymen or as paid workers. It is our experience that a person with a common school education and three years of Biblical training besides, is well qualified to become an outstanding leader in his village, provided his heart is right with God.

Perhaps some of you will wonder why our students do not first finish High School before they enter our Biblical Training School. In our India Mission field we have several thousand Christians living in 70 or 80 different villages. These are mostly farmers who may possibly own from five to twenty acres of land. Many of them have no land and are day laborers. There are very few among them who can afford to send their children through High School. Besides, there is no High School in our whole Mission field of 600,000 inhabitants. Those who wish to send their children to High School send them to neighboring Missions where they have to pay tuition and board. Many of our young people do not even have the privilege of obtaining a common school education. We have only two schools in our whole Mission field where the pupils can finish the eighth grade. The one for girls is here at Janjgir and the one for boys is at Birra. There are only about fifteen pupils in the eighth grade in each of these schools. We have about ten mission Primary Schools where the pupils can pass the fourth grade. Now-a-days the British Government has opened Primary schools in many of the larger villages in the rural districts, so that all of our Christians' children have the opportunity to learn to read and write, at least.

It is for these reasons that the entrance requirements of the Biblical Training School are at present very low. Anyone who is able to read and write well, who is above sixteen years old, and who is spiritually and morally worthy, is admitted into our school. This year we have a number of students who had finished the eighth grade several years ago, but who later felt the call to do evangelistic work. As the number of villages where Christians are found increases, so the demand for outstanding Christian leaders also increases.

The Biblical Training School offers a three years' course. The course of study includes the following subjects: Old Testament History, The Life of Christ, Acts of the Apostles, Child Psychology, The Art of Story Telling, Training the Devotional Life, Old Testament Prophets, Epistles of the New Testament, Bible Doctrine, Village Preaching, Church Administration, General Church History, Indian Religions, and a History of Missions in India, with special emphasis on recent mass movements. The students take a keen interest in their studies. It is a great joy and privilege to teach them. The class-rooms are at present in the Janjgir church.

Recently we have been able to build a small library for the School. We wish to thank all those who have sent gifts to enable us to build this much-needed room. We also wish to thank all others who have been sending us gifts for the scholarship fund and for other purposes. Most of the students are supported by the churches where they are members. But these churches are small and are not able to support more than one or two students a year. The Mission has therefore opened a scholarship fund for worthy students who would like to take this training. The expenses are only about $20 a year for single students, and $35 for a married couple. The students do their own cooking. Some of them have small vegetable gardens during the rainy season. Some bring their rice and split peas and peppers from their own fields. All the students live very simply and are not allowed to make debts while they are in school.

There are two Bands of Witness or Gospel Teams among the students. These go out every Friday afternoon to nearby villages to sing, teach the life of Christ, and to testify of His saving power. Before they go out, the students meet for prayer and preparation. Recently some low cases of Janjgir have expressed their desire to become Christians as a result of the work of our Bands of Witness. Not everyone is glad to listen. They often meet opposition especially from the educated high castes. When the students give their reports on Monday mornings, the problems of opposition are discussed and hard questions answered. India is turning to Christ in masses. Every month over 15,000 are being baptized. But the enemy is at work. Pray that Christ may be victorious.

In a few weeks there will be held at Tambaram, near Madras, India, a world missionary conference to which 450 delegates from all Christendom will gather. The main topic of the conference will be Christ's prophecy "I will build my Church." It is a matter of praise and thanksgiving that India today has hundreds of self-supporting churches. There are nearly seven million Christians in India today. But do you know that there are still 345 millions without Christ? Only 6 per cent are as yet Christians.

We praise God for the new missionaries, Mr. and Mrs. Aaron Jantzen from Los Angeles, California, who arrived in our midst about three weeks ago. They are now studying the Hindu language, of which we all need to have a thorough mastery before we can do effective work.

Our work here in India keeps us very busy and we do not have much time to write letters. But we can never forget our friends and loved ones in America. I wish to thank you all, heartily, for your letters, your greetings, your prayers and your gifts.

Your missionary friend,
MARTHA BURKHALTER.

Publication

THE REVISED MENNONITE HYMN BOOK

Some of our churches are inquiring how soon the revised Mennonite Hymn Book will be out and ready for use. We are sorry that we cannot at present answer that question with any degree of definiteness. The members of the Revision Committee are all very busy with their own regular work and are living quite a distance apart. They have held sessions at Bethel College as often as they could manage to get together, and are also doing individual work. They plan to meet again shortly, at which time they hope to finish the work of selecting and assembling the hymns. That done, the task of getting the book ready for the printer can proceed faster. And unless unforeseen difficulties arise, it is seriously hoped that some time in fall the book may be looked for. Effort to do so will not be lacking.

The Committee and the Board of Publication jointly asks the churches to be sympathetic and patient in trying to get along with old books until this new one is available. The Committee is doing all it can to give the churches such a variety of first-class hymns and songs that all should be able to find their needs satisfied.

One suggestion: Many who have attended the recent General Conference sessions are familiar with the pamphlet of some sixty hymns, selected from the Hymn Book. The Mennonite Book Concern can furnish these for *ten cents* a copy or possibly less. Samples may be had for the asking. Churches who are in serious need might order some of these to tide them over. They always come in handy during times of large meetings.

Our Subscription Manager

The Board of Publication had planned to begin operation of the Subscription Department at Newton, Kansas, by the first of the year. But as the prospective manager, Rev. J. M. Suderman, is still under the doctor's care, a postponement had to be made. We hope to make a definite announcement pertaining to this very soon.

Practical Christian Religion

Rev. J. J. Balzer

Text: I Cor. 10:31: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the Glory of God."

Introduction

For many hundred years the last Sunday of September has been set apart by the Protestant Churches, as a day of Thanksgiving for the harvest of the year, by which our heavenly Father has again made provision for sustaining the life of man and beast for the coming year. It surely is a *solemn thought to know* that by the grace of God and diligent labor of men, foods have been gathered into store-houses, to feed and supply with nourishment more than 1800 million human beings, besides the unnumbered animals kept under men's care. And we can gladly and truthfully say, that the people whom we call farmers or agrarians, are the greatest philanthropists of the world, for King and Beggar, Rich and Poor are fed by his hard and earnest labor.

At the same time it is a pity to say that he receives the least recognition of all classes of occupations. He is not even given a chance to set the price of a dozen of eggs, a pound of butter or a bushel of grain, to make his labor pay, for he is absolutely dependent upon the world's supply and demand. Others are enriching themselves on his products. It often seems to me that the farmer is thus providentially chosen to do all his work to the glory of God.

It is a very common mistake with us Christian people to think that we can be religious only when engaged in religious acts. We forget that all duties are religious duties, that from the most ordinary and trivial acts of life, such as eating and drinking, to the wider sphere of whatever we do, all may and shall be done to the glory of God.

There are duties of worship and duties of work, duties of the Sabbath and duties of the week, duties of rest and duties of pleasure, which are all alike religious if done in the right spirit. If a thing *ought to be done*, then it is religious to do it. We can serve God by honesty in trade and diligence in business as truly as by fervency in spirit and fidelity in prayer. You are religious when you are buying, selling, building, engaged at trade or profession, if only your motives and methods are right. It is one of the leading peculiarities of things sacred and things secular. Thus we make our whole life sacred.

Let us remember *first of all* that there must be union between religion, devotion, and the business of life. Christianity is not to be kept as a thing apart from our common duties of life, away from it, unmixed with it, uneffected by our daily work and not influencing it. Yet there are very many who believe that business is business and religion is religion. They have a time and a place for each. They keep them apart; make each to know its own place; put them as one has said, like the farmer puts his apples and potatoes into separate bins. The week-days are the bins for business and Sunday is the day for religion; and when Church services are done they put religion off like the Sunday dress and say: "I'll see you next Sunday!" Religion has no business with the business life, and business has no part in religion.

Now God has so created us, that body, mind and soul demand activity. He has placed us in the midst of a busy world demanding our efforts. Man cannot live without labor. God has ordained both religion and labor; how then can they be opposed to each other? We can surely serve Him best by carrying our Christianity into our work, and into society rather than shutting ourselves away from all. Religion and daily work *are inseparable.*

Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

A *second thought* involved in our text is, that we have many reasons to rejoice, because our God has given us such a bountiful supply of provisions in a good crop in field and garden. From many communities of our State, and from other States, come reports of heavy losses by hail, tornados and floods. Crops were destroyed, homes blown down, cattle and fowl killed, and people left unprovided. Other districts suffered from drouth and grasshoppers, wandering worms and other pests, which left them nothing, and their future looks very gloomy and sad.

Yes, we have a thousand reasons to glorify God in eating and drinking, and whatsoever we do, because we have such rich supplies for our daily needs. This joy we should not only express in giving thanks, but glorify God in helping others who are in want, and so exercise our faith in opening our hands for building God's kingdom at home and abroad. We should be *"The Good Samaritan."* Listen! The burden of the Gospel message is *glad tidings of great joy.* The Kingdom of Heaven is likened to a treasure in a field, which when a man has found, for joy thereof goes forth and sells all he has and buys the field to get the treasure.

Surely our Father in Heaven, surounds us with all the lavishness of beauty, He gives to us the smiling fields, the rippling brooks, the fragrant blossoms, the delicious fruit, the nourishing vegetables, and fills nature with beauty; surely He never meant His children to go about as if black were the color of heaven, and as if their feet would keep time only with the steps of a funeral march. *Rejoice in the Lord always, and again I say rejoice!* That's the Apostle's program for a Christian life. And as we are but God's stewards, let us not forget the question of the Psalmist of old: *What shall I render unto the Lord for all His benefits towards me?* And his answer: *I will pay my vows unto the Lord now in the presence of all of His people.*

And now let me close with one more thought. It is our blessed and precious duty to live our lives to the glory of God. We are called to be witnesses. Let our testimony be true. We are to shine forth as lights. Let us reflect His glory. We are to commend Him to others. Let us do it truthfully, joyously. *Shall we not do better than before?* By more holiness in living, by more zeal in our daily tasks, by cheerful obedience, and by showing forth the happiness and good cheer of that Christ-like life, that whether we eat or drink, or whatsoever we do, all may be done to the glory of God. May God help us. Amen!

WHO ARE GOD'S CHILDREN

Not all men are children of God—only those who choose to be. And how me may have God as our Father? An incident has been used as an illustration of this —yet it is lacking. A childless woman had adopted four children, and one day the oldest, a boy of ten, said to her: "Mother, did you borned me or did you get me as you get these other babies?" The loving mother drew him close to her as she answered: "Mother wishes she could have borned you, son. She wishes it with all her heart, but she couldn't. But she wanted you so much that she gave a whole lot of money for you. And you are mine." The application is made that we are a chosen race; God wanted us so much that he paid a priceless cost for us, and we are his This is indeed true: we are his "purchased possession" (Eph. 1:14), "which he hath purchased with his own blood" (Acts 20:28). But the unspeakable joy and glory of all of us who are saved is that we are not only bought "with the precious blood of Christ," but we are also "borned." God has both redeemed and "borned" every child of his. He "gave his only begotten Son" to die in our stead, that we might "have redemption through his blood," and that, believing in him, we might be "born again," "born of the Spirit," literally born of God and "borned" by God, so that we have the double relationship to him of adoption and birth. No wonder John says with thanksgiving, "Beloved, now are we the sons of God"; and exclaims in grateful joy: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1, 2). —Sunday School Times.

. Prominent AP Writer Sees Hope of Greater Religious Tolerance

by DeWitt McKenzie

Leaders of democracy on both sides of the Atlantic hold that the dictatorships will defeat themselves in due course through opposition by their people, unless there is a decided change of policies.

The argument is that in this advanced day no civilized people will endure indefinitely complete suppression of individual liberty such as now exists in the Totalitarian states. They may stand for absolute regimentation for a time in the hope of escaping from the desperate financial and economic difficulties, but in the end they will turn against the bondage.

Particularly dangerous is interference with the rights of the individual to worship as he pleases. Our Pilgrim fathers came to America to escape religious persecution. Even savages will fight for the right to worship their heathen gods after their own fashion.

The weakest spot in the Führer's armor is the attitude of the Nazi party towards the Christian religion. The attempts being made in Germany to "Nazify" both the Protestant and Catholic churches are dangerous in the extreme to existence of the party.

There have been indications recently that he has seen the writing on the wall and may inaugurate a regime of greater tolerance. If he doesn't he is inviting trouble. Reigion is a big thing in the lives of the newly absorbed people of Austria. Religious liberty was one of the fundamental laws of the republic.

Some 6,000,000 persons, of close to 91 per cent of the population of that little country, are Catholics Most of the rest are religious, more than 295,000 being Protestants.

In Germany itself the Catholic and Protestant churches claim close to 96 per cent of the entire population—63 per cent being Protestant and 33 per cent being Catholics.

This means a total of 62,000,000 people who for nearly five years under Nazi rule have contended for religious freedom. He is a very daring man who challenges such a power.

Hitler was given a very clear-cut warning of the sentiment of the people some time ago through leading army officers. They protested against the spread in the army of the new neo-pagan religion which scoffs at "Christ the Jew" and surrounds Hitler with divinity. They said this was destructive to the morals of the army and the people.

—*Dr. J. E. Hartzler writes:* "After January 15, 1939, by address will again be Hartford, Conn., at 99 Sherman St. I will return to Hartford Seminary to continue my teaching there about January 20. We have a very interesting group of Mennonites there this year."

Our Sympathetic Savior

Sunday Sermonette—By Rev. H. N. Harder

"When he heard that it was Jesus . . . he began to cry." Mark 10:47. "And Jesus stood still and commended him to be brought unto Him." Luke 18:40; "And Jesus had compassion on him (them) and touched his (their) eyes." Matt. 20:34.

No doubt blind Bartimaeus had been wishing Jesus would come to Jericho. He had come to believe that if Jesus would come He could open his eyes. And what a joy filled the poor man's heart when he learned that Jesus was passing by. His opportunity had come now. Immediately he began to cry out.

The cry of a poor blind beggar stopped Him who had said: "I must go to Jerusalem to be crucified." Already the cross was casting its shadow over Him. He was bracing Himself for that last struggle in Gethsemane. And yet He had a heart to soothe, to help, to sympathize. Is not this a pattern for us all? Is it saying too much that Jesus found relief from the weight of approaching sorrow and pain, when He healed this man and acknowledged his faith? Is not this a lesson for us who are only too often selfish in our sorrow? Don't we read a lesson of Christ's quick sympathy at a moment when He was most absorbed?

No enemy, no opposition, no beseeching on the part of true and ignorant friends could have stopped Jesus, but the cry of this suffering and pleading man did. The cross and all else great as it was for the world had to wait its turn, because the earnest prayer had to be attended to. Don't we see here a beautiful instance of an earnest desire and power?

Where faith and promise meet, there must be help. Don't we see what power Christ puts into the hand of believing prayer? Jesus put the key to the treasure house into the hands of faith and supplied all the needs of this beggar. Bartimaeus knew what he needed most. If we were as conscious of our need as Bartimaeus was of his, we should pause as little in our response to the question: "What wouldst thou that I should do for thee?" "Lord dost thou not see that mine eyes are dark? What else but sight can I want?"

Jesus still comes to us with this same question. God grant that we may then say: "Lord, how canst Thou ask me? Dost Thou not see that my soul is stained, my eyeballs dim? Give me Thyself." And Christ's quick reply will then come: "Go thy way thy faith hath saved thee."

Bartimaeus went away rejoicing. "At the cross, at the cross where I first saw the light, and the burden of my heart rolled away. It was there by faith I received my sight and now I am happy all the way!" Amen!

Note: The writer of the above is the efficient pastor of the Mennonite Mission Church, now Grace Church, at Enid, Oklahoma. It appeared in one of the city's dailies.—Editor.

Sunday School Lesson

A. S. Bechtel

January 15, 1939

PETER SEES CHRIST'S GLORY

Matt. 17:1-9, 14-18

TOPIC—The Transforming Power of Prayer

Christ's Glory on the Mountain vs. 1-9

Following Peter's confession and Jesus' announcement of His suffering and death, (last week's lesson) He took three of his discipls into a high mountain (v1), doubtless Mount Hermon, for a time of intimate fellowship with God in prayer (L. 9:29). While praying, He was transfigured before them (v2), His whole outward appearance was miraculously changed. The radiance of His inner life shone through His body and clothing. The glory within His soul was visible outwardly (Mark 9:3; L. 9:29). Jesus the servant, was here transfigured, changed into the glorious appearance of the Son of God. This gives us some idea of how He and we will appear in the resurrection glory.

While the three looked upon their glorified Lord, they saw Moses and Elijah, whom God sent from heaven in answer to Jesus' prayer, speaking with Him about his coming death (L. 9:31). They recognized them whom they had never seen in the flesh. This mountain-top experience impressed the three profoundly. They had a vision of the glory and greatness of Christ. Peter wished to continue it indefinitely (v4, L. 9:33).

God Himself descended upon the mount (v5) in a bright cloud which, in the darkness of the night (L. 9:32), overshadowed them. Fear filled their hearts. God speaks, making the scene more awe-inspiring, directly to the disciples. Jesus is His Son, hear what He has to say. He is greater than Moses and Elijah—the Law and the Prophets. This was a glorious hour for the three. Jesus however did not wish them to publish it (v9) as people would not understand the meaning of it as yet. He had not yet proclaimed His deity publicly.

Christ's Glory at the Foot of the Mountain vs. 14-18

Jesus' disciples met with difficulty as soon as He was absent (vs. 14-16). A case of greatly aggravated need was brought to them (v 15, Mk. 9:17, 18) and they were impotent to help (v 16). The anxious father appealed to them in vain—a truly tragic incident. How often Christ's followers are helpless in the presence of great need, and perhaps for the same reason (v20). Jesus came in time to help them in their defeat and to heal the afflicted boy. He revealed His glory in rebuking the evil spirit and restoring the child (v18), an amazing miracle. The father appealed directly to Jesus when the disciples failed because of their weak faith. We can likewise go direct to Him. Our Lord is grieved over our failures to help the spiritually needy.

Transforming Power of Prayer

Prayer was intensely real to Jesus. He was communing with the Father, believing that He heard. It may be just as real for any other person. Prayer transforms the mind. True prayer taps resources otherwise closed to us and transforms the very depths of our being. A season of prayer in the morning, will influence the entire day for us. Prayer, is inducing contentment of mind and freedom from needless worry, is conducive to bodily health. Trustful prayer contributes much to equanimity of mind. The inner changes wrought through prayer, will reveal themselves outwardly. The sinner's conduct is changed. A new vitality will show itself in the Christian, a greater cheerfulness, a new ring in testimony, greater effectiveness in service. There is no short-cut to anything worthwhile. We must "take time to be holy." "Food for the soul can not be taken in capsules." There must be a systematic cultivation of the devotional life in meditation and prayer.

LETTER

Allentown, Pa., Dec. 8, 1938.

Dear Brother Thierstein:

I want to make a brief report as Conference Secretary of the wonderful Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends recently held at the Norristown Schwenkfelder Church. The Rev. Robert J. Gottshall is pastor of the church.

The afternoon discussion on "The Rediscovery of the Message and the Mission of the Christian Church" was most profitable. One brother after another would get up and speak from his heart as the Sipirit directed. Then Dr. D. V. Steere of Haverford College, summed up the discussion in a very unique manner.

At the dinner table brief addresses were delivered by Rev. S. T. Moyer on the work of Christ in India and another by Daniel West of the Brethren Church who spent some time in Spain in the interest of needy and hungry children.

In the evening the pictures of the 1934 Schwenkfelder Pilgrimage to Germany were greatly appreciated. Dr. E. E. S. Johnson, professor of church history at Hartford Theological Seminary, Hartford, Conn.. (A Schwenkfelder, Mennonite, Congregationalist) delivered an address on "Our Common Background" in a very forceful and interesting manner. Thus came to a close a very profitable afternoon and evening. The next meeting may be held in the Upper Mennonite Church, Zionsville, next June.

It may also interest you and the readers that as Secretary of the Eastern District I have received an invitation from the Allentown Chamber of Commerce to hold the 1941 General Conference session in Allentown. I am very grateful for this invitation and hope that it might be seriously considered. Note this touching paragraph: "The Chamber of Commerce convention committee will be glad to assist in helping to plan your program, assisting with registration of delegates, in arranging for local tours, to the end that the convention here will be a memorial event."

Fraternally yours,
Howard G. Nyce, Secretary.

Excerpt from a Travel Diary

Erland Waltner

"The Mennostein and the Mennolinde"

Monday, July 18, 1938

At an early hour I roused myself to get to the Lehrter Bahnhof in Berlin in time for the Hamburg train. The ride was quite uneventful but we made good time and by noon I was in Hamburg-Altona on my pilgrimage to the tomb of Menno Simons. Having been instructed to inquire of Pastor Otto Schowalter of Altona about the details of the visit, I set about to find his church. After several erroneous attempts I found it, a very fine brick chapel with residences for Pastor and sexton. My only disappointment was that Pastor Schowalter had gone on his summer vacation and would not be back until August. That put me in a predicament. No one else seemed to know just how to get to the Mennostein which marks the tomb of Menno Simons. I refused to be discouraged and finally found two elderly ladies who said they knew Rev. P. R. Schroeder from his visit to the Mennonite World Congress in Amsterdam and who were able to tell me how to find this Mennostein. I must go back to Hamburg, then to Oldeslohe, and then to little Fresenburg—on as many different trains.

At Fresenburg everyone knew where the Mennostein was. A hike of half an hour, since there is no open road to the tomb, would bring me there. Inquiring my way as I walked along I met the owner of the property on which the memorial is located. After he had ascertained my identity, he gave me full instruction as to how to find the object of my quest and even sent his little daughter on her bicycle to show me the way. It was a very tired but eager pilgrim who at last plodded his way through a barley field, then a pasture, and finally a plowed field to stand in the presence of the Mennostein. The stone is of granite and bears a plate with the face of Menno Simons, the date of his birth and the date of his death. It is set in a very neatly kept enclosure, surrounded by a strong iron fence. Flowers and benches for pilgrims added to the atmosphere of the memorial.

At first my reaction to the scene before me was one of awe. Now I had come to the Mecca of my pilgrimage. Then I was overcome with a feeling of gratitude. Out under the open sky with no one near to disturb my devotion, I knelt down and thanked God for the life and influence of the man who lay buried beneath. In full sincerity I pledged my life anew to the perpetuation and the propogation of the work which this soul had nobly begun.

After taking a number of pictures I hurried back to Fresenburg and continued to walk back to Oldeslohe. It was beginning to get dark but I wanted to see the famous Mennolinde, the large Linden tree which traditionally Menno Simons planted. The tree located just beside a main road loomed before me as a majestic symbol of the work of its planter. Tall and stately with its branches welcoming the birds of the sky it made a striking silhouette against the evening sky. As I stood there I thought that our Mennonite Church too was like this tree but is it as majestic and as attractive to those who see it as is this tree?

Beneath the tree was a little white house. I was told that Menno Simons' printer had once lived there. It was occupied even now by an aged couple. The lady came out to see what I was doing. In the conversation which ensued she assured me that this was the Mennolinde and that Menno Simons had really planted it. She was most interested when I told her that I was a Mennonite from America.

It was a weary but inspired lad who came tramping into Oldeshole to take the train for Amsterdam, Holland. I would have to change trains several times during the night which would mean no sleep but I simply had to be in Paris by Wednesday to see the English King and Queen who were to visit there. The German officials as well as the Dutch were very kind to me as I crossed the border, only half awake, weary from one day of excitement and getting ready for the next.

Work by West. Dist. Mission Church

655 Lorraine Ave., Wichita, Kans.

December 31, 1938.

Dear Christian Friends:

Repeatedly the request came for us to write more often regarding the work in Wichita. The reason we have not been writing more often was because we did not want the people to feel that we are "blowing the horn." What we write from time to time is in the spirit of thanksgiving for what our Heavenly Father has done for us.

Our church attendance is growing and the average attendance at the meetings is very good. In November we had an average attendance of 95 in the S. S, 107 at the morning worship period, in December 82 in the S. S. and 94 at the morning worship. This church is fast becoming too small. We have a seating capacity of a few more than 100 and for our Christmas program we crowded 197 into the church. Can you imagine how we were packed? We must think of a new church building if we are to meet the challenge that is presented to us in this field in Wichita.

Our church membership is 87, representing 40 families coming from about 30 different churches. We have living in Wichita besides these 40 families, 163 other families who at one time were Mennonites or still are Mennonites but have not joined here. This certainly is a challenging field and we are thankful to Bethel College, the Home Mission Committee of the Western District Conference and the Relief Board of the General Conference for their assistance. Arthur Friesen doing graduate work at Bethel is sent to Wichita each Saturday and Sunday to assist with the work. Mrs. Phillips and four or five students come each Saturday afternoon and return to Bethel after the evening meeting among the needy. The Relief Board contributes $25.00 monthly for this work and the balance necessary for this work is donated by Bethel College and friends.

The Saturday program is sponsored by Bethel College and we fit into the program and help where we can. Saturday afternoons are devoted to sewing of clothing, bedding, etc. Other Saturdays we go into the homes of the needy and talk to them about their various problems, budgeting their income, cleaning up the home and the person, helping them with their social and moral problems, reconciling of parent with parent or children and parents, supplying the needs of the families that are unaided with food, clothing or fuel, or help families with insufficient income, so as to tide them over until help can be secured for them by the united charities. Saturday evenings are devoted to a brief business meeting of the Southwest Welfare club. This is followed with community singing and Bible Study. The attendance is good. Sunday afternoon we conduct a Sunday School and church service for those people who are not reached by other churches. All this work is done in the home and double garage of the Warfields at 1116 Merton St. The garage is cold, heated with a little laundry stove, for seats we use benches, boxes or stand. There is no organ or piano to help with the singing In spite of these handicaps we are happy for it is God's work. The state of Kansas has undertaken a Family Relation Educational program and selected Wichita as an experiment station. I was in conference with the director and workers of this area and they told me that the work we have been undertaking for over a year is the type of work they now are carrying on. "You are one year ahead of us in this work," they said, and asked if they might work with us.

You people have been so kind in gathering clothing and funds to carry on this work. Personally we try to write each contributor, thanking them for the gift and telling them a little about the work. This in itself is a big task and should anyone be overlooked it is not done intentionally. It will take a few weeks to write to all who have sent things for Christmas. During the last year about $200.00 came in for this work and was used for this humanitarian work. With part of this money we bought a one horsepower electric motor and a grinder. Now we can grind the grain and prepare corn meal and breakfast foods. This is a big saving to the people and also supplies them with food elements that they do not get by eating devitalized foods purchased from the shelf. Over 200 pounds of home made soap came in and will help to keep them clean.

Besides the regular work in the church and this relief program it is my privilege to help people to better health. This is done through our Health Guild where we study health habits, through personal counseling and in some cases, where necessary, treatments are given. The Guild is planning to edit a monthly magazine which will be mimeographed and distributed to such who may be interested in this work. It would take too long to tell of results, suffice it to say that God is blessing the work.

This month Dr. Ward, head of the Health Food Department of the Rorabaugh Store has asked me to assist him with the work. For several weeks I have been helping him two days a week and thus have supplemented our income, making it possible for us to carry on this great work on this field, without which it would be impossible for us to continue.

The work keeps us going from 6:00 in the morning until 11:00, 12:00 or even at times until 2:00 o'clock at night. During this last year I have not been privileged to spend more than one evening a month with my wife and two children. The work is heavy, the problems are plentiful and the trials at times are sore. Will you pray for us and the work?

We are preparing and looking forward to next October when the Western District Conference is to meet with us in Wichita. We extend to you all our best wishes for a most prosperous and blessed New Year.

Yours in the Master's Service,
Edward D. and Ella Schmidt,

THE MENNONITE

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William Juhnke,
Secretary
McPherson, Kans.

The Church and the Needs of Youth

Theme for Young People's Program of the W. D. Conference held at Enid, Oklahoma, October 19, 1938. By A. Theodore Mueller, Enid, Oklahoma.

Introduction. The title of this talk implies or presupposes two things: (1) That youth needs something and (2) the church has something which young people need. I am sure we all accept these two statements to be true. This theme can only direct your attention to a little of what the church has (or should have) which young people need and should desire.

Jesus Christ in His teachings on the Mount, as recorded in Matt. 6:33 says, "Seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you."

To this one verse of Scripture let me also quote a part of one given to us by the wise King Solomon as recorded in Proverbs 29:18, "Where there is no vision, the people perish . . ." These two verses shall shape the trend of our thoughts throughout this talk.

The Task of the Church. The church is no temporary or superficial organization of people. Those within are to be definite and positive believers in Jesus Christ. They are entrusted with no simple and easy task — it is one which involves the enterprise of bringing maturing young people (along with all others) into contact with a Divine Power so that they may share in a divine purpose and aid in establishing among men the transforming way of life which we name the Kingdom of God.

This task of the church arises from the needs of the Kingdom of God. God desires that all men believe in Him and become a part of His kingdom. It is the positive task of the church to proclaim God and Christ unto all the world so that by grace through faith in Jesus Christ all mankind might be saved.

The goal for the church and its members can be taken from the latter part of John 3:16 where we find the reason for Christ's coming, namely, that no one might "perish but have everlasting life," or in John 10:10 where we read that Christ came to give men "life, and that they might have it more abundantly."

Cooperation. Youth needs to cooperate with, but also needs cooperation from, the church. Youth is often over-ambitious, becomes impatient when results do not follow immediately, and may feel like working independently. This characteristic of restlessness of youth must be recognized and if properly controlled and directed, will prove a blessing to all. The burden of responsibility falls upon the church, with members of maturer persons.

Cooperation on the part of the church members should provide for youth a number of avenues for growth and expansion. Christ grew in wisdom, in stature, and in favor with God and man. One church leader has said that the program of the church should be of youth, for youth, and by youth. This leader realized that the future of the church depends upon its youth.

Train youth in the correct ways of life, and it will not depart from those ways. Provide opportunity for growth. Our usual activities are the Sunday School, the Christian Endeavor, and choirs. I am glad to note increased interest and attention given to young people's retreats and conferences. Growth comes through prayer and meditation, through experiences which require contacts with radiant Christian men and women.

Vision. Perhaps no greater responsibility can be given to the church than that of giving vision to its members and its youth. By vision I mean the God-given quality to recognize a need and to understand how to meet that need. "Where there is no vision the people perish . . . " Where there are no church members or leaders who recognize a need or understand how the need is to be met, the church will perish.

The first part of the placard erected to the honor of three great men who helped found Bethel College reads: "Honoring the memory of J. J. Krehbiel, David Goerz, B. Warkentin whose vision . . . " These men saw a need and did something to realize that need. The placard ends with "and their works do follow them." How truly this is being realized is known better by those who attended the celebration at Bethel College last week. By their fruits you shall know them.

A few years ago while attending Bethel College I often thought of the question: "Where are the future leaders of our churches?" It is true, there are a few church leaders of the ages of about 30 to 40, but not enough. Where was the vision of our churches for that generation? Could it be said of those years what is said about the time of Samuel's youth as recorded in I Samuel 3:1, "And the Word of the Lord was precious in those days; there was no open vision." Eli had little public vision. He did not provide future leaders for Israel, but God did this through a devout and praying woman. My observation leads me to say that today our church and school leaders must be having visions: I see young people prepared for leadership in churches and still others in seminaries or other schools preparing for active service. Credit is due especially to the leaders of our schools and churches today who reveal to our youth the great need of well-trained men and women

Being in close contact with Sunday School work I especially put this following question to the preachers and Sunday School Superintendents: Are you and your Sunday School teachers leading your young people to see visions, to see a need (some work to be done in the future) and to prepare to meet that need?

Visions will not make leaders out of all of us, but we will use our talents as fully as possible if we know definitey what to use them for and how to use them. A vision of Christian fellowship at home can help to create international friendships. Love for service will uplift social relationships in our home community. With visions we may live, and live more abundantly.

Youth has ambition, but it must be directed. This ambition must be purposeful—it should be made so as early in life as possible. Often I wonder, and I know others do too, whether we do not allow our youth to drift purposeless so long that it becomes a habit. We have drifters in our churches because of a lack of vision on the part of someone. What a waste of precious time before one realizes his best period of growth has been squandered! Christ already knew at the age of twelve what His life's work was to be.

(to be continued)

"WAYS OF USING THE BIBLE"

Luke 4:16-21; Ps. 119:97-104

Meditations:

M. Jan. 16. For family use. Gen. 18:19; Duet. 11:8-21
T. Jan. 17. Walking in the light. Ps. 119:105, 130
W. Jan. 18. Searching for the truth. Acts 17:10-12
T. Jan. 19. Study for correct interpretation. 2 Tim. 2:14-16.
F. Jan. 20. Showing the Way to God. John 14:-1-6.
S. Jan. 21. Applied to daily living. Matt. 7:24-27

Suggested Hymns: How precious is the Book divine, Tell Me the Old, Old Story.

Take the Bible from the shelf and put it in your heart. The Bible is the Book of Books. Do you know how to use it?

Program Suggestions:

Some of the suggestions given for last week might be profitably used for this meeting. Bible drills are always interesting. Different members might be asked to tell the others of their plans for Bible study. Introduce the Bible into the meeting as much as possible. Some of the following topice and questions might be used. 1. How does the Christian Endeavor pledge honor the Bible? (The pledge should be read in the meetings occasionally) 2. How can we read the Bible intelligently? 3. What method of Bible reading have you found most helpful? 4. What gains come from memorizing the Bible? 5. Mention some ways in which the Bible should not be used. 6. What are some printed helps that should be more widely known and used? 7. Keeping the quiet Hour. 8. Using the Bible as a daily guide. Any of the daily meditations may be used as topics for short talks.

Thoughts for the lesson discussion.

The Bible is found in most of the homes of our land but not in its hearts. In too many homes the Bible is merely an ornament. The Bible is not a package of magic, nor will good luck attend one merely because he possesses a Bible. The Bible is not a scientific text-book, neither is it a resource book on economics even though a careful study of the Bible may throw light on any of these subjects. If we read the Bible irreverently, perhaps from a sense of obligation, we can neither enjoy it nor benefit from it. We are likely to have the same experience if we use the Bible unintelligently, paying no attention to the historical setting or the context.

Reading the Bible without a plan is better than not reading it at all. However there is more purpose in the reading if one follows some plan or system. Many like to use the daily readings for either the C. E lesson or the S. S. lesson. Other suggestions are: Reading straight through the Bible; 2. Bible study by Characters; 3. Bible study by books; 4. By Topics; 5. By Periods, and 6. By using different Versions. A concordance, a Bible index, a dictionary and Bible commentaries will prove to be valuable helpers.

Six Points About Bible Study

1. The manner of Bible-Study: a. Constructively, according to some plan; b. Persistently; c. Enthusiastically; d. Reverently.

2. The atmosphere of Bible-Study. The first hour of the day away from distractions is best. Dependence upon the Holy Spirit is essential, as are prayerfulness and obedience.

3. The recording of Bible-Study: Carefully record the helpful thoughts of each day's study. The book containing such notes will become a priceless treasure.

4. The memory side of Bible-Study. Each day commit to memory a verse of Scripture including the book, chapter and verse number.

5. Appropriating from our Bible-Study. Every promise is to be claimed, every appeal of the text responded to, every warning heeded.

6. Sharing the Blessing of Bible-Study. We learn more about what we have studied when we attempt to pass it along and explain it to our friends.

The Bible Interprets Life

The Bible is the interpreter of life—its meaning and purpose. The men and women of its pages not only show how all men and women should or should not live, but demonstrate why certain ways of living make for success or failure. Anyone who undertakes a thorough study of the Bible will find that it makes three great contributions to the interpretation of life. 1. The Bible teaches the truth of life. The Bible rests on the experience of the human race; men lived before they wrote. Since the release of the Bible men and women have experimented for two thousand years and found the truths contained therein fundamental and valid. 2. The Bible teaches the place of law in life. Even though the present trend is away from authority, no thinking Bible student can fail to see that none dare to cross the laws of cause and effect without impunity. The Bible makes it very clear that men do not ever break the law. They who try it merely break themselves against the law. 3. The Bible gives direction to life. Life needs dirction as well as growth. The Bible is the greatest record of purposeful living—a never-ending parade of men and women who tried to catch a vision of their calling and having caught it marched on triumphantly.

INTERMEDIATE DEPARTMENT

MY CHURCH AND MY LIFE

Intermediate C. E. Topic, January 29, 19c9

For Daily Study

Jan. 23. The house of God. 1 Tim. 3:14, 15
Jan. 24. Christ's ideal for the church. Eph. 5:25-27
Jan. 25. The early members. Acts 2:42-47
Jan. 26. The first church. Acts 8:1-4.
Jan. 27. The first church in Europe. Acts 16:11-15
Jan. 28. The goal of church work. Eph. 4:11-16
Jan. 29. Topic—My church and my life. Rom. 12:1-21; Eph. 2:19-22.

Do Something

Consult with your superintendent and pastor about some definite project which your society can take up for the church. It will increase your part in its work. Here are a few suggestions: clean and mend hymnals and Bibles; do some necessary clean up work in the church or yard; plant flowers or trees in the yard; do typing or other office work for the pastor; assist with kindergarten during church services; care for pastor's children when the wife may wish to be free for some special service; raise money for some special gift to the church.

Preprayer

Read Phil. 1:1-6, bringing out how Paul always prayed for the churches, and asked them to pray for each other. Let this be a time of prayer for your church with all its activities.

*Suggested **Songs***

"The Church's One Foundation," "I Gave My Life," "Fairest Lord Jesus"

Society Announcements

A Worship Service

Instrumental prelude (two at one piano): "O Worship the King"

Leader: "I was glad when they said unto me, Let us go into the house of the Lord."

Hymn: "I Love Thy Kingdom"

Leader: "Jesus, with thy Church abide,
Be her Savior, Lord and Guide
While on earth her faith is tried;
Response: We beseech Thee, hear us.
Leader: May she guide the poor and blind,
Seek the lost until she find
And the broken-hearted bind;
Response: We beseech Thee, hear us.
Leader: May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight
Response: We beseech Thee, hear us."
(Thomas Polloch).

Hymn: "Fling Out the Banner"

Sentence prayers: thanks for God's leading and blessing in the church.

Offering: with dedication prayer.

Presenting the Topic

1. Introducing the topic. There are many things in life that we have enjoyed since we were small that we take them for granted. We do not realize what life would be without them. For most of us the church has been that way. We need to ask ourselves two questions in connection with this topic: (1) What has the church contributed to my life? (2) What do I owe to the church for these benefits?

1. What the Church Has Contributed to My Life? (short talks).

(1) A Knowledge of the Scriptures. 1 Tim. 3:14-17. In how many ways has the church helped you to gain a knowledge of the Bible? How does our salvation depend upon this knowledge? Acts 8:26-29. Tell this story in your own words.

(2) Ideals for Christian living. Phil. 4:8, 9. No higher ideals for living can be found anywhere than those taught by the church. Take each one of the words in the passage and show what it would mean to live it. The Bible not only gives us ideals, but gives us an example in Jesus. We also have the promise of His help to attain these ideals.

(3) Fellowship. 1 John 3:10-17. The Christians were known in the early church by their love for each other. John 13:35. Jesus says that love is to be the mark of His followers. Do you think the church of today lives up to this commandment? What would you say are some hindrances? How much does our "feeling at home" with a group depend upon this

spirit of love? A little boy hearing his echo became angry and shouted "I hate you" and of course received the same answer. He told his mother of the little boy who was shouting to him from the woods and how he was afraid of him and hated him. Then his mother told him to go back and speak words of kindness to him. He did and the response was very different. "I love you," made an entirely different impression.

(4) Training in Service. Eph. 4:11-13. What opportunities for training in service does your church offer to young people? What more do you think thev should be given to do? In what ways in particular does Christian Endeavor train in service for Christ and the church?

(5) As a Mennonite. Has the Mennonite church made any special contributions to your life that you might not had received in the church of another denomination? The emphasis in the Mennonite church has been on consistent living. Is it stressed in your church today? What heritage do we have on the subject of peace? (Consult your pastor or parents).

2. *What Do I Owe to the Church?*

(1) By an Intermediate

(2) How can I make my church membership mean more to my life? By the Pastor.

Closing Song: "Take My Life." Benediction.

JUNIOR CORNER

"TO THE WISE THE WAY OF LIFE GOETH UPWARD"

(Proverbs 15:24 R. V.)

Junior Topic for Sunday, January 29, 1939

Quiet Music

Opening Service

1. Rise to speak "The Lord is in His holy temple, let all the earth before Him silence keep."

2. Group sings (from memory) verse one of "Holy, Holy, Holy"

3. Leader's prayer for blessing (seated)

4. Group sings: "The Child of a King." Verses 1 and 2.

Mission Minutes: This brief period can be connected with the evening's thought with the statement that our missionaries are helpers in showing the way upward to God. A few chosen missionaries could be brought near to the children through pictures of them and family, their station of work and experiences in the work. (This material can be gleaned from past Mission Numbers of Mennonite and Mission News and Notes.)

Study Period. Aim: to teach "to the wise the way of life goeth upward." Prov. 15:24 R. V.

1. Group sings: "I'm pressing on the upward way,

New heights I'm gaining every day;
Still praying as I onward bound,
Lord, plant my feet on higher ground."

Verse one and two of this song could be written on the blackboard and verse one sung from the board at this time.

Discussion: "To the wise the way of life goeth upward." Ask the children to turn to Prov. 15:24. Let them give their thoughts on this verse. Give to the group a brief definition of "The Way Upward" and "The Way Downward." (The way upward leads to God, the way downward leads away from God). This could be illustrated on the blackboard.

3. God gives us helps on the upward way through His servant, Solomon. Talks by juniors:

a. Who was Solomon? 1 Kings 2:1-3, 12; 4:22, 23, 26; 10:1-9.

b. Solomon's wise prayer. I Kings 3:4-14; 4:29, 30.

c. The temple Solomon built. I Kings 5:4. If there is a good library near, pictures of Solomon's temple would be available. These could be shown at this time. 1 Kings 8:10-13; 9:1-3.

d. Solomon's writings. Let this junior name them and also use I Kings 4:32, 33.

4. Special music: "He Lifted Me." Verse 1 and 4.

5. Helps on the way upward: Previous to the meeting deal out verses from Proverbs. Steps could be constructed by use of bricks or blocks. The children, having verses could come one by one, lay their slip on a "step upward" and give their verse. The bricks (or blocks) could be covered with white paper and the verses could be on yellow rolls, the length of the bricks. This makes a beautiful effect when lighted candles stand on either side of the steps and the rolls have been put down one by one.

6. Heart-talk: the leader steps to the scene and in a few statements reminds the group again that Jesus is the door and the way, that He waits to take us by the hand and help us to walk the stairs upward which leads to God.

7. Solo (unseen, from rear) sings as lights are turned out and candles still alight, verse two of "Higher Ground."

8. Repeat in unison the verse for the evening

9. Closing song (still by candle light): "Trying to Walk in the Steps of the Saviour"

10. Leaders' closing prayer

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TALKING VS. DOING

The late Chas. M. Alexander was taken to task after one of his services, by a Christian who said, "I admire your spirit, but I don't like your method."

"Neither do I," said Mr. Alexander. "How do *you* do it?"

"I—I— don't do much," stammered the man.

"Well," said Mr. Alexander, "I like the way I do it better than the way you don't do it."

CORRESPONDENCE

FIRST MENN. CHURCH, GEARY, OKLA.

For Sunday evening, Dec. 6th, the Men's Quartet from the colored school at Langston, Okla. was invited to give a program in our church. After the program, lunch was served to them, their director, their pianist and the faculty of the local colored grade and high school. The latter were given a special invitation to attend the concert. The whole affair was sponsored by the Booster class of our Sunday School.

On Christmas evening the children of the S. S. presenting a well prepared program, including an impressive candle lighting service.

Communion was fittingly observed on New Year's day.

This coming Sunday afternoon, Jan. 8th, we will hold our annual Sunday School and church business meeting. Then in the evening a varied program of music by the grade and high school also a religious talk by the County farm agent, Mr. Dowell.—Corr.

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WINTON CALIF., JANUARY 3, 1938

It is now five months since we were permitted to come to Winton to work in this portion of the Lord's vineyard. The work here is in the nature of a Community Effort. The Presbyterians here have a building but no minister, then there are a number of General Conference Mennonites here without a church ediface; these appealed to the Evangelization Committee of the Pacific Conference District that I might be sent here to serve them.

By the new plan of cooperation between the Conference and the Home Mission Board of the General Conference this was made possible. This work like all pioneer work is difficult. It is especially so because of the local conditions which have to be worked out on the field itself. We are not in the least discouraged. On the other hand we feel very much encouraged by the fact that there is manifest a splendid spirit of cooperation by the other churches in the field. There are six other groups to consider. It was highly gratifying when the writer suggested a Union Thanksgiving Day service. All but one of the groups readily cooperated in spirit as well as in person. The meeting was successful to a high degree. Many expressed their hope that other Union Services could be arranged. Our Sunday School enrollment has increased from twenty-eight to fifty. One Sunday we had fifty present. Our average attendance at S. S. is 38 to 47. I am pleased to report that on January 1, 1939, we had the pleasure of officiating at a very unique marriage ceremony. The bride was Elizabeth (nee Penner) Fast, aged sixty-five years, and the groom Abraham A. Friesen aged seventy years, both of Winton. The entire community has been in a state of hilarious joy ever since the announcement of the event. Standing room in our church was at a premium. Following the ceremony the public was invited to the City Hall for fellowship and refreshments. I have officiated at quite a number of similar affairs, where the contracting parties were years younger, but never has more joy and genuine happiness been expressed on the faces of bride and groom as well as those of the guests as at this event. I consider it one of the high points of my service. (See Vital Statistics).

We solicit an interest in your prayers for our work here as well as for ourselves.

Sincerely in His Name,
Mr. and Mrs. Dillman B. Hess.

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HEREFORD MENN. CHURCH, BALLY, PA.

Greetings to the Editor and Readers:

Our Annual Harvest Home Services were held in our Church on Sunday morning, September 11. Mr. and Mrs. Frank B. Gottshall of Boyertown celebrated their 50th wedding anniversary on September 15th. May their days be multiplied and their blessings increase with the years.

Our Annual Fall Preparatory Services were held on Friday evening September 30th and on Sunday morning October 2nd we observed the Communion Feast of the church. On Friday evening October 14th Joseph B. Bechtel, who was our representative at the General Conference the past summer gave us a very interesting report of his trip and the sessions at the Conference. We thank him for this splendid report.

Mrs. Samuel T. Moyer visited our church and spoke at our morning Worship Services on October 30th. We enjoyed her fellowship with us and hope she can come back at some later time.

Worship services were conducted in our church on Thanksgiving morning. Our pastor, Elmer E. S. Johnson, had charge. The children in the Primary Department collected more than two bushels of apples and eleven and one-half dozen oranges as a Thanksgiving gift to the Old Folks Home at Frederick. On Thanksgiving morning, before daybreak, we lost one of our oldest members by death, Miss Emma G. Clemmer. She was the last of her family but is survived by a number of nieces and nephews.

The Primary Department held their Christmas program on Sunday morning, December 18th at 9 o'clock. It is always a treat to see and hear these young people do their part. On Sunday evening, December 25th, the Young People presented the pageant entitled "The Seeking Wise-Man."

It is the end of another year and we are all in the midst of annual business and congregational meetings, ready to carry on the work for another year. Trusting God, we expect to go forward for Greater and Nobler things in 1939.—Mae Latshaw, Barto, Pa., Corr.

MENNONITE CHURCH, WAYLAND, IOWA.

During the Christmas vacation we enjoyed the presence of our young people, both students and teachers. On the evening of Dec. 29, Rev. and Mrs. Penner entertained the young people in our church basement. All report a splendid social time. Our annual business meeting was held Dec. 31. Reports were given, officers were elected and the necessary business was transacted.

On January 1, 1939, the following impressive Installation service for Rev. William Penner, as pastor of our church, was carried out with Mr. Jacob Roth, chairman.

Piano Prelude—Mrs. Mabel Wittrig

Doxology and Hymn—Congregation

Scripture Reading—Rev. Delbert Welty. II Tim. 2

Trio Sang: "My Task." — Prayer, Rev. Simon Gingerich.—Hymn, Congregation

Installation Sermon—Rev. Simon Gingerich, based on I Cor. 12:27.

Installation Prayer—Rev. Delbert Welty

Charge to Pastor and Right Hand of Fellowship—Rev. Welty

Male Quartet—"Help Me to Be Holy"

Charge to Congregation—Rev. Adolf Friesen

Prayer—Rev. Friesen.—Hymn, Congregation

Benediction—Rev. William Penner

Dec. 23 the young people of our Sunday School presented the pageant, "The Story Beautiful," and the primary department gave several numbers preceeding the pageant at Christmas.—Mrs. C. K. Schantz, Corr.

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BETHEL MENN. CH., WOLF POINT, MONT.

Just a few lines to let you know that we are still on the map. In July Rev. M. M. Lehman of Monroe, Washington held two weeks of interesting Evangelistic services in our congregation. We all enjoyed his visit with us and the wonderful way in which he expounded the Scriptures to us.—On July 17, Brother A. F. Toavs was ordained as deacon of our church. After the ordination services we had the Lord's supper, the services being in charge of Rev. Lehman. — July 20 the Ladies' Mission society held their annual sale in the afternoon. They served lunch at noon. The sales brought 150.50. In the forenoon the Daily Vacation Bible School gave its closing day program and Rev. Lehman gave a missionary sermon. — The funeral of Mrs. P. A. Fast, who passed away after a long illness, was held on August 9. The services were in charge of Rev. Albert Schultz, assisted by Rev. Lehman. At the meeting held in the evening Rev. Lehman gave us the report of the General Conference, as he had served as our delgate to the Conference.—On October 8, Rev. M. L. Walters from Orlando, Florida, preached a very interesting sermon. The Walters family used to live in our community. —We held our annual Harvest Thanksgiving Festival on October 23. Rev. Henry Fast, field secretary of the General Conference, preached three times. He is a very capable and a very interesting speaker. Rev. Albert Ewert also preached in the afternoon. Clarence Bartel gave us a message on Thanksgiving Day. —On November 27 the Lustre Bible School gave a very interesting program in our church.

Our different Christmas programs were well given and brought blessings to young and old alike.—Sincerely, A. A. Toavs, Sec.

In Memoriam

ELIZABETH B. KREHBIEL was born in Lee County, Iowa on March 25, 1860. Soon after her birth her parents moved to Summerfield, Illinois. Here, at the age of 14, she joined the Mennonite Church by baptism on confession of faith.

In 1887 she went to Halstead, Kansas, where she lived for two years when she returned to Illinois. In the fall of 1907 she came to Reedley, California and soon united with the First Mennonite Church in which she remained a faithful member to the end of her life.

A month ago she became seriously ill and was taken to the hospital where she suffered much pain which she bore patiently. Relief came to her Thursday morning, at four o'clock, when she passed to her reward at the age of 78 years, 7 months and 22 days.

She lived a long and useful life. She was kind and considerate to all. She will be sadly missed by her two brothers and her two sisters, and many friends. But they sorrow not as such who have no hope.

Funeral text: Psalm 116:12-19.

* * *

MRS. EVA BARTEL, daughter of Mr. and Mrs. J. P. Bartel, was born near Hillsboro, Kansas, April 1, 1882 and passed away Dec. 10, 1938, at the age of 56 years, 8 months and 10 days. Her death was caused by cancer. This ailment was not considered very serious until about five months ago when physicians told her that it was incurable. Yet she nevertheless firmly believed that her dear Savior could cure her if it was his will. The last three weeks the dreaded disease made such rapid progress that she fully surrendered to God's will, that either way was the best for her.

In 1899 she accepted the Lord Jesus as her personal Savior, was baptized and taken in as member of the First Mennonite Church of Hillsboro, of which she remained a true and faithful member until death. —On March 17, 1910, she was united in holy matrimony to H. J. Bartel, with whom she has shared joy and sorrow for nearly 29 years. This union was blessed with three children: Reola, Mrs. Jake Becker, Goessel, Kans.; Frieda, Axtel Christian Hospital, Newton, and Elgin at home.

Our beloved mother was a strong believer in prayer.

During her last illness and severe pain, she constantly prayed, "Come, Lord Jesus, and draw me nearer to thee." Her most sincere prayer was that her family would walk in the steps of the Savior so that they would meet her in that sweet beyond. In a family worship, prayer was made that God should give her strength to bear her pain and fear, when she replied, "Daddy, I have no fear."

She leaves to mourn for us her untimely departure, her bereaved husband and children, three sisters, three brothes and their families: Corn. Bartel, Wolf Point, Mont.; Mrs. Mary Schroeder, Fairview, Oklahoma; Mrs. Anna Schroeder, Mrs. Tillie Schmidt, John and William Bartel, all of Hillsboro, Kans., and a host of relatives and friends. "We bow to God's will and beckon the departed one, so dear to us, a last farewell, with the assurance of a joyous reunion in the glorious life beyond."

Funeral services were held Wednesday, Dec. 14, at the First Mennonite Church. Rev. J. W. Vogt gave a sermon in English on John 11:32-45, and Rev. Epp spoke in German on Phil 1:29. She was laid to rest in the cemetery near town.

* * *

H. B. FAST, a son of Herman J. and Aganetha (Becker) Fast was born May 19, 1887. He received his schooling in the country school and the German Preparatory School in the village. Ambitious, energetic and eager to learn he developed, through wide study and reading a broad range of interests, in home and farming, the church, various farmers' cooperative organizations, politics, and other worthwhile enterprises of community interest. He served two terms as representative in the Minnesota legislature where he won the respect and regard of his colleagues by his sincerity and honesty of purpose.

On March 16, 1911, he married Miss Anna Warkentin of Mountain Lake. Into their home were born five children, four girls and one boy. On their farm, a short distance from the parental home, they built up through industrious application their present home. In 1936, they had the happy privilege of celebrating their silver wedding anniversary.—At the age of twenty he gave his heart to the Lord and united with the Bethel church. Here he took part in various activities, church, Sunday School, choir, etc. Repeatedly he occupied positions of responsibility and trust.

He had been ailing for some time with periodic attacks of headache and dizziness. At St. James, where he had gone to take treatment and attend a meeting, he suddenly grew worse, and passed away at the hotel, Dec. 20 last. His untimely departure was a severe shock to the family, though not unexpected by him. He was only 51 years and 7 months of age. His immediate family, his wife, the children: Wilma, Bertha, Alma, Marie, Ruth and Robert his parents, Mr. and Mrs. H. J. Fast, his brothers and sisters, John B. Fast, of Mountain Lake and Rev. Henry A. Fast of North Newton, Kans.; Miss Aganetha Fast of Taming, China, Mrs. Sarah H. W. Wall of Dallas, Ore., Miss Mary K. Fast of Mt. Lake, Mrs. Olga Nachtigal, Winnipeg, Man., besides a host of relatives and friends will remember him for those fine qualities of Christian character that found expression in his life and service.

The funeral was in charge of Rev. John Bartel, assisted by Rev. Dale of the Lutheran Church at Butterfield, Minn.

JAPAN'S TRAGIC PERSECUTION OF THE KOREAN CHURCH

Almost unbelievable facts of Japan's control and persecution of the Christian Church are reaching America in letters from missionaries in Korea—letters that could never go through the Japanese mails but have come through in other ways. The Sunday School Times (Philadelphia) tells the tragic story in the leading editorial in its Missionary Number. December 24. It reminds one of the old Spanish Inquisition. At a meeting of the Korean Presbyterian General Assembly in September, for example, in Pyengyang, the Chief of Police of the city and the Chief of Police of the province were seated at the two tables at the front of the room, while some eighty other detectives were scattered in the audience, and the building was surrounded by police. The Moderator and delegates did only what the Police told them to do, in their voting and in all else. A few courageous souls protested, but it was no use. Many of the Korean Christian leaders are now in jail. The amazing story in the TIMES is an imperative call to prayer.

» » JOTTINGS « «

—*Bethel College Church, North Newton, Kansas.*—At the annual business meeting, customarily held the first week day in the new year, Rev. J. N. Smucker was unanimously reelected pastor for a five-year period. With 17 new members recently taken in, the church now has a total membership of 336. The financial stewardship of the church showed up quite satisfactorily. But like many other congregations in our conference ours spends considerably more for the maintenance of its organization than for external needs. Christ, our Master, cannot be satisfied with the financial stewardship of the churches of God, until they are willing to make just as large sacrifices for the support of mission, Christian publication and education, relief, etc., as they do for themselves. The norm should be a fifty-fifty division.—A member.

—*MARRIED.*—At Winton, Calif.: Elizabeth (nee Penner) Fast, aged 65, with Abraham A Friesen, aged 70 in the Winton Community Church, Dillman B. Hess officiating.

—*A Letter from Dr. S. K Mosiman,* former president of Bluffton College, that has recently gone to his many friends, is full of praise and gratitude for the many tokens of friendship shown him during his illness and the Christmas season. "How great is Friendship! What an inspiration is Friendship, and what an incentive to be at our best, and to do our best. God forbid that we should ever belittle Friendship," he says in part. In his work for the college, Bro. Mosiman has often been heard to say, "We need friends more than money," and surely the number of friends he has won for the school, for himself and his estimable companion is hosts.

—*Mrs. Daniel Dean (Metta Lehman)* has recently accepted the position as matron of Ropp Hall at Bluffton College, following the resignation of Miss Margaret Sommer who had served three years. Mrs. Dean formerly served as missionary in China and later in Y. W. C. A. work. Before coming to Bluffton she was in religious work at Wheeling, Va.

—*Emmaus Church, Whitewater, Kansas.*—"On Dec. 29 the Emmaus Church held its annual meeting. Rev. B. W. Harder was again elected as its leader and pastor. But since Bro. Harder has served the congregation more than 36 years, he has requested the membership to consider his work as pastor and leader to have come to a close."

—*Mr. Willie Voran, solicitor for our church papers* in the Garden Mennonite Church, Kansas, again appears to be entitled to the championship. He has contacted all the families of the church and brought in 23 subscriptions for the Mennonite, six of them new, and a considerable number for the Bundesbote. Would that every conference church had such a worker who is willing to donate his time and energy to this worthy cause.

—*The Western District Home Mission Committee* recently held a meeting in Newton with representatives of the Grace Mennonite (Mission) Church at Enid, Okla. Plans are in progress to begin with the erection of a church edifice there, as present quarters are positively inadequate.

—*Dr. Waldo Wedel,* son of Prof. and Mrs. P. J. Wedel at Bethel College, who is connected with the Smithsonian Institute at Washington, D. C. spent the holidays with home folks. At 7 a. m. Monday, Jan. 2, he boarded a regular passenger plane at Wichita, and at 4:45 p. m. his parents received a message of his safe arrival there.

—*Rev. A. W. Friesen of the Bethesda Church,* Henderson, Nebraska, sends in his subscription for our two church papers, also an obituary of a nephew of his and says, "Held a closing service Dec. 31 in the church, remembering also those that passed on during the year. Had balmy weather Christmas, but since that time the thermometer has dropped to zero several times. No snow and still dry. Wheat is suffering.

—*Bluffton College Bible Week* will be held from February fifth to tenth, with Dr. Rollin H. Walker, Professor Emeritus of English Bible at Ohio Wesleyan University as lecturer. His themes will be:

Morning Service

Sunday—*Syndicates for Service*
Monday—Tuesday—*The Teaching of Jesus Christ on Prayer*
Wednesday—*The Rich Young Man*
Thursday—*Come after Me and I Will Make You*
Friday—*The Sword of the Spirit*

Evening Services

An Old Letter with a Modern Message

Morning services at 10:00 in College Chapel; evening services at 7:30 at First Mennonite Church.

—*Christian Workers' Institute at Bethel College.* January 30 to Feb. 3, with Dr. Rufus Bowman, president of Bethel Biblical Seminary, Chicago, and Dr. Max Reich, widely known Bible teacher as lecturers and teachers. Daily schedule:

10:15—Bible Hour—Dr. Reich
11:10—Understanding Youth
1:30—Ministerial Conference—Dr. Bowman
1:30—Women's Hour
2:25—Bible Hour—Dr. Reich
3.20—Rural Life and Its Problems
7:30—Music and Worship
8:00—Evening Address—Dr. Bowman.

All are cordially invited.

—*From a letter by Rev. Olin Krehbiel of Lansdale* we learn that his church has recently passed some very definite resolutions on the "Position on Peace" that its members take. We shall bring them in next issue.

—*Rev. P. R. Voth,* who is engaged in the watch-repair and jewelry business in their new suburban home between Newton and Bethel College, desires to announce that *his address remains as heretofore: 2401 College Ave., NEWTON, Kansas.*

—*Mrs. Gracelyn Polstra Augsburger,* wife of Rev. Wm. Augsburger, pastor of the Grace Mennonite Church, Albany, Ore., sends an interesting correspondence which, because of shortage of space, will have to appear in next issue. She also encloses some of her original poems which the readers will enjoy reading in the Mennonite. Many thanks!

—*St. John Church near Pandora, O.* recently enjoyed a visit by the "Gideons." 50 Bibles, their gifts, were dedicated and presented to the schools at Mt. Blanchard, Pandora, and Columbus Grove, at a service in Pandora in the afternoon of New Year's day.

—"*A Successful Church Service* is the product of the cooperation of many willing hearts under the direction of the spirit of God. The trustees, the janitor, the florist, the ushers, the printer, the church officers—all these contribute toward a service as well as the organist, the choir, and the minister. Most important of all is a congregation of worshippers."—E. W.

1001 EAST BROADWAY
NEWTON, KANSAS
JAN 3[illegible]

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JAN. 17, 1939 NO. 3

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

"Occupy Till I Come"

Text: Luke 19:11-28

Conference Sermon by Rev. P. P. Wedel, delivered at the opening of the Western District Conference at Enid, Okla., Oct. 19, 1938

Dear Conference Delegates, Guests, Brothers and Sisters in Christ Jesus:

It is not our purpose today to give an accurate exposition of the text. Let us rather apply this parable to the work of our conference. The words in the thirteenth verse, *Occupy Till I Come*, are to form the basis of our meditation and, as we hope, also the key-note of this conference session.

The parable leads us into the history of Jesus' last journey to Judea and Jerusalem. Passion Week and the death on the cross were approaching. He had already proceeded as far as Jericho. The people that accompanied him, because they were on the way to Jerusalem to celebrate the Passover festival, were full of hope. They hoped that Jesus would now establish his Kingdom; that now the Kingdom of God would be manifested . When Jesus perceived this, He began to speak and showed them through this parable: "The Kingdom of God is to be manifested, indeed, but not yet. I must first go to my Father and have it given to me by Him, just as a noble man journeys into a far away land, in order to be given a Kingdom of his own and then returns to come into its possession and to rule it. When the Father's hour strikes, then I will return: then will the Kingdom of God be manifested. In the meantime, however, this motto is intended for my followers: OCCUPY TILL I COME." As we apply this word to our conference, let us first state,

We Have the Means to Occupy.

The noble man of this parable who journeyed into a far country gave each one of his servants a pound. When our Master ascended to heaven, He gave each one of his servants or apostles a pound. To this day, every redeemed child of God receives the same pound. We might argue about what this pound could be, and we would probably receive different answers, if we were to ask one another here today, what this pound might be. But we shall simplify the matter and simply conceive it to be the Gospel of redemption through Jesus Christ. The Lord entrusted it to His disciples and has entrusted it to us. We are to use it. We are to carry on or "traffic" with it, in that we proclaim it and testify as to its redeeming qualities. That applies to every individual Christian, to every church, and also to us as a conference. To that end we are met here. With the Lord's help we want to counsel together and resolve, how we may, with Divine aid, accomplish this task and this privilege of spreading the Gospel in the most advantageous manner.

At a time so serious as this, in which we live, the world needs, in spite of all the remedies that are offered, no other one as much as the Gospel, the glad tidings, that God, through Jesus Christ has reconciled the world with Himself and that the sinner, by the grace of God, through faith in the redeeming blood of Christ, may have complete forgiveness of his sins. To apprise the world of this fact, with due reference to the crucified, risen and returning Christ, *that is the pound entrusted to us.*

We are here, not only to discuss and resolve how to deal with this pound, but also to encourage and to urge one another to act with greater zeal. Who can assert that we should not act with more efficiency and more loyalty? In this we can learn a lesson from an eighty-one year old servant of the Lord, who lives in Australia. It is related of her that she had not been able to see for fifty years. More than fifty years she has been bed-ridden. She has suffered different kinds of sickness and pains. For a time she was blind; then again she lost her speech. Repeatedly she had to undergo operations, when both of her arms and one leg were gradually amputated. But she could not be discouraged. With an apparatus that was fastened to her shoulder, she learned to write, and so from her sick bed there has been developed an activity which resulted in hundreds of letters being written and sent out, in order to comfort and strengthen others, and proclaim to them the Gospel. According to reports concerning her activity with the Gospel, many souls have found Christ and many Christians have been led to a closer walk with God. In view of such examples, who could assert that we as individuals and as a conference could not carry on more efficiently the work of spreading the Gospel? Who would dare to say that there is not room to act with more zeal in recommending Christ to the sinner, and also the child of God. We are here for mutual encouragement, for to us the Gospel of Christ has been entrusted. We have the means to act and

We Have the Territory for Work

That is the second thought that we want to bring out. The noble man that journeyed into a far country gave his ten servants a territory in which they were to carry on. That, our Master has also done. Those servants were to carry on in the territory which the noble man had gone to receive as his realm. Christ has given us the territory in which He himself was active and which He is going to have given to Him by the Father, that He might establish His Kingdom. For that reason the whole world is our field of work. It is evident that we as the Western District Conference cannot take care of the whole world, but it is a fact that God has given us this district as our territory. For that reason we think today especially of the states of Texas, Oklahoma, Colorado, Southern Nebraska, and Kansas. We think especially, too, of the sections where our churches are represented. But we must not think too narrowly and too strictly of these sections. We also think of the different branches of our conference activities. Within these and through these we are to carry on our work.

Through the *Home Mission Committee* we are directly endeavoring to "trade" with the pound of the Gospel, inasmuch as brethren are engaged to proclaim full redemption in Christ. Concerning the work itself and its different aspects, the Committee will report. The brethren of this committee are earnestly endeavoring to act efficiently, but without a doubt they will also report that there is still much room and need for more extended work. In fact they have already done that. For have they not recently sent out a call to the churches for gifts, in order that right here in Enid a church may be built, so that more efficient work may be done here.

The Committee for Deaconess Work and Care of the Sick is to look to the healing of the body, but so that it may be done in the name and for the sake of Christ, thus combining soul saving work with it. Now the conditions among us are such that this committee cannot do very much in their field, but perhaps we ought to find a way by which more may be done.

Through our *Education Committee* we are active in the work of Christian education. For our children and our young people are our hope of the future. If we wish to build for the future, then we will have to do very active work here. The Committee has developed a rich line of activity. It will pay to support it strongly and energetically. It is also our duty that we support the schools that carry on their work in our circles. As a conference we have more than one thousand votes in the Bethel College corporation. Should we not for that reason regard this school as our school and make more of a conference school of it, through which we may carry on the work of spreading the gospel from this field of work.

In the field of *the Care of the Sick* we do not do anything that is reported in capital letters by daily papers; but our committee which is charged with the care of the sick is ready to do whatever it can. And here too it is possible to act more zealously and find ways and means to develop larger activity, in order to proclaim the love of Christ through works of charity.

The *Peace Committee* tries hard to promote the cause of Christian peace founded on Christ, the Prince of Peace. It endeavors to serve through addresses and literature. In this field there is still much room for the dissemination of literary material. Much more should be written and read concerning Biblical non-resistance. The militarists cry for war. The world round about us cries, "Peace! Peace! And yet there is no peace." Four hundred long years, our denomination has stressed peace. Should we not bestir ourselves and seriously attempt to promote the peace that comes from the Gospel.

But we could think of still other fields of work and activity in which we have thus far done nothing or very little. So let us today ask ourselves the question, whether we should not increase our fields of activity (traffic).

At the spring session of our Minister's Conference the question was asked, whether we should not make use of the radio to spread the good news of the Gospel. Here is an opportunity to reach many people through the proclamation of the Gospel of salvation. Here we could carry on with the pound of the Gospel. If, for instance, a speaker, as has happened recently, asks the Christian people for a gift of $600 in order to give a series of nine lectures on the radio; if so-called radio preachers here and there ask for a collection, so that they might be active in this field, and when many gifts flow out to these individuals even from among our people, would it then not be perfectly proper that we as a conference also make use of this means of activity, to serve humanity with the Gospel of God's redemption through Jesus Christ.

For years a question has been in my mind, whether as a conference we could not and should not do something in the line of the distribution of the Bible and Biblical literature within our conference district? Through this means we would not only reach souls with the gospel, but we could also lead the young people on to serve the Lord.

Then there are also opportunities in our conference district where our conference is not represented, places that are reported to be without church and without spiritual nurture. Should we not look up such places in order to try to serve them? We could thus extend our field of work.

In those sections where our churches are represented, we so often think only of our posterity or of our church members, that move out of our churches into other parts. Should we not also make use of th opportunity to proclaim the Gospel to those who are yet without it. That is probably more a local task than a matter for the conference. But the conference should also cooperate here, in evincing an interest in that direction. If in our Mission field in China, Mrs. Chia, who has already served twenty-five years as Biblewoman, still goes out into the villages to take the Gospel to the people; if young Mrs. Li Yin-Hsuan, who graduated not long ago from our Bible school in Kai Chow, now so zealously goes out to find the lost sheep, that at the beginning of last year she was able to lead thirty souls to a confession of Christ; if our church in Janjgir, India, in March of this year put forth special effort for a whole week to witness for Christ, when daily almost the whole congregation in groups of six with a leader went to the villages, to sing and to pray and to proclaim the Word of God: Who will, in view of this, assert that we could not do more also in this field. *We have the means to act, we have the field for work,*

The Time for Action is Short

"Occupy till I come." These words tell us that the time for action will not always last. How soon the Lord will come, He does not reveal to us, but he tells us that He will come. World conditions and world happenings that are unfolding before our eyes speak a loud language and call to us that the Lord will soon come. Soon the noble man will come to establish his Kingdom. What a challenge that should be, to carry on with all of our strength, that the Gospel may be preached widely and richly; so much more so, since we know that the work in the Lord is not in vain. The parable shows us that the one servant with his pound gained ten pounds; the other with his one pound gained five pounds. They did not work in vain. The Lord will also bless our conference that the pound with which we faithfully carry on may gain other pounds.

So we can await the coming of the Lord with joy, knowing that faithful work will be rewarded. But it also behooves us to view the coming of this great day with seriousness, knowing that indolence, indifference and disloyalty in acting will be punished.

"Occupy till I come." God be praised that we have in the Gospel the means to act and to carry on. He has given it to us. God be praised that we have the territory for work in which we may be busy in the various branches of activity. May God help us to realize that the time for action is short. May this conference be a challenge to make use of the short time in faithful activity. May the discussions and resolutions of this conference contribute something that the pound that has been entrusted to us, as a conference, may gain more pounds. May we so act that we, too, at the coming of the Lord to establish His Kingdom, may be able to say, "Lord Thy pound has gained other pounds."—Translated from the German by the editor.

FOREIGN MISSIONS

P. H. Richert, Sec.

TUBA CITY, ARIZONA, JAN. 8, 1939

Mennonite Board of Foreign Missions—

Dear Brethren:

Happy New Year's Greetings in the name of the Lord! We have now closed our Christmas service for our Indians of Moencopi, also have gladly spent the new year holidays. Praise God for the many blessings we and our Indians have received during the Christmas season. I find so many happy faces in our Indian village, both among the little children and the older people.

Our Christmas program was given by our Sunday School children on Christmas eve. The fourteen young girls of our sewing class sang Christmas carols and made up our choir program. Also seven older men and women helped us during the Christmas season, so that with the help of these Indians we were able to handle all the work that needed to be done for the nearly four hundred Indians of our village. Those who helped us say it is a pleasure to help in the mission service. From this you can see that our people are willing to help us, where they know the work is for their happiness. Although not all helpers are Christians, all of them attend our Sunday School and Church services. This encourages us. During Christmas season we were over-crowded. We had over one hundred people in S. S. just before Christmas. A number of them dropped off just after the gifts from the Mission, but still we have a lot of them keeping it up. In fact some of the new ones have joined our S. S. classes for the new year. We have succeeded to bring one large Hopi family from Tuba City to join our service. They promised to come regularly Sunday morning and evening.

One of my old uncles, Seeyawoma, from Oraibi, was visiting his daughter in our village for one week. Since he came, he and his daughter and her little children have been regularly coming to our service. And just before he left he got up at one of our Sunday evening services, and spoke to the Indian audience. He said in part, *"I wish to say something before I leave your village for my home in the morning. I want to say I am convinced that this is the place where blessing could come to us Indians. I have received great blessing while I have been in your midst. We Indians are looking for happiness, for something which is good. We look this way and that way, saying maybe here is the place where we can find something good for us, or maybe there. We turn around and look in every direction for blessings. Tonight I am convinced that right here in this church we find what we long for. Let us forget our troubles among ourselves, and let us start life over again. If there is* *anyone in this village who wishes to accept the Christian faith I will not interfere."*

I thought that was a pretty good confession of an old Indian who is not a Christian. It surely set our whole audience to thinking. Our church was crowded that night. I am rejoicing over the people who flock in to hear the gospel in our church. I often wish that some of you brethren from the Board could see the large crowd of Indians in the church here. It would make your hearts rejoice to hear our people sing the gospel songs both in Hopi and in English. I am still waiting to see God save these Indians, and to help them turn completely over to Christ, from heathen life and its practices. I do not see why God seems to bless us in the mission work here. But perhaps there are hundreds of you people who are praying for this work here. We are now in the new year and we pray to God for greater blessings for the coming twelve months, and we believe the work of the Lord is going to bear some fruit. We only ask that you do not interefere with us in this work, for we know our people, and we know just where (how?) to deal with them. White men will never understand us and our ways.

I remain sincerely,
Fred A. Johnson

LETTER

Kai Chow, Hopei, China
November 25, 1938

Rev. and Mrs. P. H. Richert
Newton, Kansas
Dear Friends:

"A Merry Christmas and a Hppy New Year" to you! You will be glad to know that we are getting along nicely. The first days of unpacking and receiving visitors are passed. The Conference is over too. The house has been repaired and now we are ready to go out again. This morning we sent out ten evangelists and Bible women to bring the Word of Life to the thousands of people in the villages. Some more must be sent. We, too, shall start on a trip in two or three days, and if we go as planned we shall be away from home for two weeks. The weather is getting chilly, but not severely cold, yet in the morning it begins to be snappy. The country is peaceful and the people have enough to eat, for grain is cheap this year. We have about 2,000 regular soldiers here and a lot of extra help. They keep good order and also keep the "evening" out. That is, we still have the old Chinese regime. These days some of us had a bad cold, but we are getting over it again. Everybody is glad that our group is on the field again.

The work is great and we need to apply ourselves in dead earnest, but we also need strength and grace from above.

Sincerely yours,
H. J. and Marie Brown

HOME MISSIONS

A. J. Neuenschwander, Secretary

ECHOES FROM SASKATOON, SASKATCHEWAN

Three paragraphs from report by Rev. J. J. Thiessen.

"In the past quarter the General Conference was held in Saskatoon. In preparation for the Conference many plans and much preparation had to be made, in which I was also permitted to have a part. The Conference is history now, but very often when in conversation with others, it is the main subject of our discussion. Many with Mennonite connections but who had manifested little interest, have as a result of the Conference held here, received a new conception and consequent interest in the various phases of our Kingdom work—Missions, Publication work, Relief and Education. May the Lord grant as a result of this seed-sowing a large and enduring harvest.

"In our church the Lord has richly blest us. We were permitted to receive 17 new members into our church, by the Right Hand of Fellowship and reconfession of faith. At present we have 105 members. The regular Worship Services are regularly held and in humility we dare to admit that they are all well attended. Last Sunday there were approximately 60 children in our Sunday School, 89 in the Morning Worship and 165 attended the Evening Service. The attendance at Evening Services is always larger, because the working girls have opportunity to attend. Our attendants are: Church members, working girls and young people who attend colleges and the University in the city and many other visitors. There are approximately 40 attending our institutions of higher learning in Saskatoon. Special efforts are made to keep in vital contact with this group, and to have them cooperate in our Young People's Society and Church Choir. Many attend here regularly.

"Regular weekly visits are made to hospitals, to visit those of our Mennonites who might be there. Not infrequently I am requested by the patients to make extra visits during the day or in the night. The past Friday I administered the Sacrament of the Holy Communion to those in the Sanatorium. On the first Friday of each month, we conduct a worship service here from 10:30 till 11:30 a. m., by permission of the Administration. These meetings are eagerly awaited by the patients. Among those ill in the Sanatorium (of the German tongue) are some who belong to the Bruedergemeinde as well as the Mennonites. For this reason I invite Rev. H. S. Rempel to cooperate in the observance of the Communion. When men are near to the portals of eternity, they think less of the differences than of the things that unite us in the common Savior. Many blessings have come to me in this work."

Psalm 133:1—Behold, how good and how pleasant it is for brethren to dwell together in unity!

Publication

AN IMPORTANT ANNOUNCEMENT

Subscribers to all General Conference publications, including the Christlicher Bundesbote, The Mennonite, Junior Messenger, Sonntagschul - Lektionen, Christian Sunday School Quarterly and Intermediate Christian Sunday School Quarterly, are kindly asked to note the following announcement. After January 15, 1939 all the business connected with the publication of the above-named periodicals will be concentrated in Newton, Ks. Therefore, after that date all orders and renewals for these publications, whether by individuals, Sunday Schools or churches, as well as all payments for same, are to be sent to the following address:

Publication Department
Mennonite Book Concern
131B West 6th Street,
Newton, Kansas.

The Year Book and the Bundesbote Kalendar will also be mailed from this address.

All orders for books or Sunday School and church supplies, besides the above-named publications, and payments for same, are to be sent as before to THE MENNONITE BOOK CONCERN, BERNE, IND.

The Subscription price for each periodical will be found in the periodical itself. Subscribers residing in Kansas are requested to include 2 per cent on all remittances for subscriptions to cover Sales Tax. The Kansas law requires this tax to be paid. Canadians should pay only with Postal Money Order, or else send 25c extra for exchange.

It is hoped that the above announcement will be carefully noted and complied with in order to avoid confusion, delays and unnecessary expense.

In behalf of the Board of Publication,

J. M. Suderman, Publication Manager.

THE 1939 MENNONITE YEAR BOOK

Readers of THE MENNONITE who are entitled to the Mennonite Year Book as a premium for paying their subscriptions at least a year in advance are writing or calling to know why they do not get the book. They are entitled to know the reason and here is *the explanation:*

The Bethel College Printshop has the contract for the 1938 and 1939 issues of the Year Book, which stipulates that the book is to be ready for mailing November 15. But, in the first place, the shop is none too well equipped for a job of this kind which fact naturally retards the work. Then, too, lack of help to get through with all the work passed on to the shop, outside activities and vacations, and other hindrances made it very difficult for the hard-working shop foreman to get the book finished before this.

But the first copies came out today, Friday, January 13, and the book will go out in the mails in a very few days.

May we add that those entitled to the book will be amply rewarded for their patience, for it is richer than ever and, instead of 48 pages, it will contain 64, for which the editor is largely responsible. Every family should have a copy of this interesting book. It costs 30 cents alone.—*J. R. T.*

Our Position on Peace

Resolutions Passed by the Grace Church, Lansdale, Pennsylvania, at the Annual Church Meetting

For over 400 years our forefathers inspite of persecution, have held to the principle of love and nonresistance.

In view of the present disturbed conditions and increased armaments the world over, we the members of Grace Mennonite Church, Lansdale, Pennsylvania, feel it our duty to make clear our attitude on peace and war.

It is our contention:

1. That the Scripture teaches men to save life rather than take it, to love their enemies and pray for those who persecute them. For Christ said concerning his mission, Luke 9:56, "For the Son of man is not come to destroy men's lives, but to save them." He also exhorted his followers to, "Love your enemies, bless them that hate you, and pray for them which depitefully use you," Matthew 5:44. Paul the great Christian missionary wrote, "Be not overcome of evil but overcome evil with good," Romans 12:21. Other references; Exodus 20:13, Matthew 26:52, Romans 12:20, Romans 14:19, Hebrews 12:14, and James 3:18.

2. That war is sin. Works havoc with the highest values of life, destroys the nation's best manhood and causes great financial burden.

3. That the highest patriotism seeks to promote the public welfare through love and goodwill to men of every race and nation. A nation can only genuinely prosper when there is peace.

For this reason we cannot sanction war nor consciously lend our support to the taking of human life. But we will by the help of God try to bring peace and the love of Christ to the hearts of men.

Brother J. Clarence Fretz suggested that we do something similar to our sister congregation in the Central Mennonite Conference and so church council appointed Brother Fretz and the pastor to draw up the resolution to be presented to the church.—*Olin A. Krehbiel.*

Peace is the evening star of the soul, as virtue is its sun, and the two are never far apart.—Colton.

Sunday School Lesson

A. S. Bechtel

January 22, 1939

PETER DENIES HIS LORD

Luke 22:31-34, 54-62

TOPIC: *Meeting Unexpected Temptations*

Introduction

There are advantages and dangers in having a forward, impetuous, self-confident disposition such as Peter had. Such a person will have an influence, many will listen to him "put over" his ideas. Properly trained intellectually and spiritually, and well controlled, such an one may accomplish much good. On the other hand impulsiveness may readily lead to doing and saying unwise, rash things. Such a person may discount the good advice of others and the divine injunction to "watch and pray." Fancied security readily paves the way for a serious fall.

Jesus Warns Peter vs 31-34

We learn several important truths from this passage. Satan, the arch-enemy of believers, is unceasingly active (v31). He asked for the privilege of putting the disciples to a great test. "You" is plural in the Greek. In sifting wheat the good grain remains in the sieve, the dust and chaff are thrown away. The coming trials would reveal the quality of their faith. Abiding, firm faith is necessary to victory in this world.

Jesus interceded for Peter, the leader of the apostles, the one most in danger. He knew him better than Peter knew himself (v32). It makes much difference if one knows that God cares. Our Lord prays for us even when so undeserving (John 17:15). Special mercies call for special duties (v32b). He who has been helped by Christ, can best help others. No one lives entirely to himself. Peter felt very sure of himself (v34) and also his repentance and restoration.

Peter Yields to Temptation—Repents vs 54-62

The dark hour of Jesus' arrest followed so closely upon the sacred hour in the Upper Room. The Master is now in the enemies' hands, is being led to His trial. Peter's courage did not fail entirely. The other disciples had fled. Peter, through fear of man, "followed afar off" (v54, cf v33). He disregarded the warnings of Jesus and now is sitting among His enemies and warming himself at their fire (v55). He literally walked into temptation with open eyes—like we do so readily. He does not protest at what is said about his Master. He got himself into danger in seeking to avoid it. He was recognized by three different ones and with increasing vigor denied his Lord. He was being "sifted as wheat." He lacked moral and spiritual courage when most needed. Shall we condemn him? Would we have done any better, yea even as well? We deny Christ under far less trying conditions—in an unchristian spirit, lack of love, unkind speech, evil speaking, failing to speak for Christ when we hear others speak ill of Him.

Jesus evidently heard the denial, He turned and looked upon him (v61). That look aroused the apparently deadened spirit in Peter. He remembered all. Christ's loving look touches the hearts of His own. So is God's love toward His faltering children. Peter sinned, he denied his Lord vigorously. He recognized his sin and repented with his whole heart and soul (v62). Jesus had prayed for him (v32).

Meeting Unexpected Temptation

The best of men have faults and the strongest have their weaknesses. Soul safety at high spiritual altitudes is maintained only on our knees. Temptations will likely come unexpectedly and circumstances may require an immediate decision from us. We need definite convictions, based on God's Word, as to what is right and wrong, to meet such temptations successfully. We must needs know His Word and have a firm determination not to do any wrong knowingly. There should be continual cultivation of the devotional life. "Begin each day with God" and live in a prayer atmosphere. Take time to feed the soul upon God's Word, meet Him in public worship and associate with Christian people.

* * *

January 29, 1939

PETER DECLARES HIS LOVE

John 21:11-19

TOPIC: *Proving Our Love For Christ*

Introduction

After Jesus' resurrection, the disciples had returned to Galilee (Matt. 26:32; 28:7). Seven of them (v2) had gathered at their old fishing haunts on the shore of the Sea of Galilee, apparently ready to take up the old occupation. Peter, the leader, declared his intention to go a fishing, (v3) the others went with him. They spent a fruitless night. At day-break a stranger standing on the shore hailed them, asking if they had caught any fish (v5). At his direction (v6), they cast the net on the right side of the boat and caught a large catch of fish.

The Risen Lord at the Sea of Galilee vs 7-14

John was first to recognize the stranger as Jesus and spoke to Peter (v7) who was the first to act. Hastily he sprang into the water and was the first to greet the risen Christ. As soon as they landed (v8, 9) they saw a fire of coals with fish broiling on it. Again Jesus is among them as one who serves. After Peter had drawn in the net full of large fish and when all was ready, Jesus said, "Come and dine," and He gave to them bread and of the fishes (v13). This was his third appearance to his disciples—an unmistakable proof that He had indeed arisen with a material body that could be seen and his voice could be heard. These seven men could not have been mistaken. An eye-witness wrote this account.

Peter Restored to Fellowship vs 15-19

Jesus especially addresses himself to Peter, who because of his lamentable denial, especially needed to be searched, then encouraged and commissioned. He addresses him as Simon, his weak name—not as Peter, the rock. "Lovest thou me more than these"? (v15), at once reminds him of his self-confidence, boasting and sad fall. He had boasted that though all the rest should leave, desert Jesus, he would stand by Him even unto death (Matt. 26:33-35). Jesus asks him if he still thinks so after his denials. Peter does not hesitate to re-affirm his love, using the word love which means a tender heart of affection (see R. V. margin). He had learned humility. He does not say that he loved Jesus more than the others did. Jesus commissions him to feed, spiritually, His lambs, the young both in years and in Christian experience, of the flock.

The question is repeated (v16) with the same reply. Then another commission, "feed (R. V. tend, shepherd, direct) my sheep," the entire flock. Jesus asks the question the third time (v17)—Peter had denied Him three times)—now Jesus uses the same word for "love" that Peter had used. "Simon do you have a deep affection, love for me"? With greater earnestness he declared his love—"Thou knowest all things, *thou knowest* that I love thee." Peter loved Him because of what Jesus was and what He did in life and in triumphing over death. Again the commission to feed Christ's sheep with the Gospel message.

Peter now knew definitely what was expected of him. He was to give proof of his love. It was well for Peter to declare his love before Jesus and other disciples. We too should declare our love for Him. An open confession of our love for Christ and allegiance to Him is a source of strength to us, and has an influence upon others and helps to magnify our Lord.

Proving Our Love For Christ

Peter declareed his love and proved it for the rest of his life in faithfully following Jesus, even unto death. It is easy to profess love for Jesus, it is quite different to comprehend what real love means and prove it by our lives. Love will lead us to do that which He approves of, even if it involve hardship and sacrifice. Christ will always come first in words and deeds. We prove our love for Christ in giving Him the first place in heart and daily life—in all things.

"Hail, dear Savior! Hail, O Jesus!
Thou our treasure, stay and rest;
Life and comfort, Thou wilt give us,
Thou, our Counselor true and blest!

May our hearts with holy passion,
Long to claim Thee as their own;
Sanctify them, O dear Jesus,
As Thy temple and Thy throne."

Institute for Pastors and Bible Workers

to be held at Bethel College, Jan. 30 to Feb. 3, 1939

A WORD OF GREETING

Dear Friends: We are expanding our Bible Week to an Institute for Christian workers. We hope many who are interested in meeting the needs and problems that arise in connection with the various phases of Christian work will avail themselves of this opportunity offered. To our friends everywhere, laymen as well as ministers, we extend a hearty invitation. —

Fraternally yours, *Ed. G. Kaufman.*

SPEAKERS

Dr. Rufus D. Bowman, a leader in the Brethren Church, is the president of Bethany Biblical Seminary, Chicago, Illinois. Two years ago his church called him to this responsible position. Previous to that he was the pastor of the Brethren Church, Washington, D. C. He understands the work of the pastor, the teacher, the preacher. From his widely varied life he will bring to the Institute the benefit of his rich experience. He will lead a ministerial conference each afternoon and will speak before the general meeting each evening.

Dr. Max I. Reich, a Quaker, is a widely and favorably known Bible teacher. He is especially well known to the churches of the eastern district conference. He is an unusually able teacher. His Jewish background is an asset in his interpretation of the Scriptures. He writes, with reference to his work during the Institute, "I have several lines of study on my mind, Studies in the prophecy of Isaiah, Studies in the Gospel of John, Studies in the Psalms of Israel." He will lead the Bible Hour each forenoon and afternoon during the week.

GENERAL INFORMATION

The Institute is open to ministers, ministers wives, and all others interested. This program represents the earnest effort of the College to serve the ministers and the churches by providing this privilege for study and fellowship.

Rooms: Rooms will be provided free of charge for those who come from a distance and wish to stay for the week. They should apply in writing to A. E. Kreider, North Newton, Kansas, before Saturday, January 28.

Meals: Meals may be secured in the college dining hall at the rate of seventy-five cents a day. The price of the noon-day lunch is twenty-five cents.

Program

9:45 Chapel
10:15 Bible Hour—Dr. Max Reich
11:10 Understanding Youth
  Mon.—Physical and Psychological Changes of Youth—Dr. P. E. Schellenberg
  Tues.—The Social Life of Youth—Dr. P. E. Schellenberg

Wed.—Guiding the Religious Life of Youth—Rev. J. N. Smucker

Thurs.—Preparing Youth for their Place in the Modern World—Prof. Bernhard Bargen

Fri.—The Church Program for Youth—Rev. J. M. Regier

12:00 Noon

1:30 Ministerial Conference—Dr. Rufus Bowman

Mon.—Pastoral Counseling

Tues.—Preparing Young People for Marriage

Wed.—Ministering unto the Sick and Bereaved

Thurs.—Training in Christian Stewardship

Fri.—Developing Leadership for the Work of the Church

1:30 The Women's Hour

Mon.—The Family in the Life of Today—Mrs. E. L. Harshbarger

Tues.—The Health of the Family—Sister Lena Mav

Wed.—Personal Religious Life in the Family — Mrs. H. J. Andres

Thurs.—Factors in Building Wholesome Family Life—Mrs. S. J. Goering

Fri.—Great Mothers of the Past—Mrs. Gerhard Friesen

2:20 Bible Hour—Dr. Max Reich

3:20 Rural Life and Its Problems

Mon.—The Rural Life of the Mennonites of Europe—Dr. A. Warkentin

Tues.—The Problems of the Recent Immigrants to Canada—Dr. H. A. Fast

Wed.—Recent Trends in Rural Life—Dr. Ed. G. Kaufman

Thurs.—The Uncertainties of Agriculture in a Machine Age—Dr. E. L. Harshbarger

Fri.—The Rural Church of Today—Rev. S. J. Goering

7:30 Music and Worship

Mon.—Our Heritage of Hymns — Prof. W. H. Hohmann

Tues.—The Worship of God—Dr. P. S. Goertz

Wed.—A Service of Worship—Bethel College Choir

Thurs.—Teaching our Children the Hymns of the Church—Children's Choir

Friday—Essentials of a Worshipful Service—Prof. A. E. Kreider

8:00 Evening Address—Dr. Rufus Bowman

Mon.—The Basis for a Deeper Church Loyalty

Tues.—Our Need of God

Wed.—Jesus Stands Supreme

Thurs.—How to Find and Know the Will of God

Fri.—The Price of Peace

We Must Consider Times and Seasons.—George Müller of Bristol, England, used to say that he first asked and settled this question concerning any proposed measure: *"Is this the Lord's work?"* Then, "Is it my work?" Then, "Is this the Lord's way?" And last, not least, "Is this the Lord's *time?*"

Infantile Paralysis Sunday

January 22, 1939

America's great church organizations are responding to the call to aid the nationwide fight against infantile paralysis.

Under the National Foundation for Infantile Paralysis a concerted effort is being made to stamp out this disease and to do everything possible for those who have been crippled by this mysterious virus.

Noted physicians and surgeons have emphasized the fact that only through a nationwide effort can there be hope of removing this menace which hovers over every home in every part of this country.

The church takes its place beside the surgeons, the doctors, the teachers and the millions of workers who are resolved to do everything possible to help our crippled children and the men and women who have been afflicted with the after effects of this disease.

Sunday, January 22nd has been set aside as "Infantile Paralysis Sunday." On that day all members of the clergy have been asked to deliver a message in behalf of the present campaign to urge all members of their congregation to contribute to the fund.

Under the National Foundation's new plan the churches will naturally play a very important part. Permanent chapters of the Foundation are to be established embracing all counties and church members will be called upon to direct and assist these chapters which will expend 50 per cent of all the monies raised.

There is a great work of education also to be done and in this the church will play a major part.

Physicians need to be told the latest discoveries in regard to diagnosis and early treatment of the disease. Physicians need to be kept informed of every development and the use of every appliance which will tend to prevent the crippling after effects.

Even today proper use of the knowledge and facilities at hand would do away with 50 per cent at least of the twisted backs and distorted limbs of little children.

When an epidemic strikes our aid will go to the local chapters so that quick and efficient treatment can be provided and those stricken provided with every care.

Church members further, can be of great aid in assisting in making surveys of their community to see that no case of infantile paralysis is neglected. These surveys also will be of help to local hospitals in securing additional facilities and the establishment of orthopedic wards where infantile paralysis patients can be given the best of care known to medical science.

The churches of America have risen to every emergency. They never have failed to help those in distress.

In this campaign the church will do its part for God and for country.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

The Church and the Needs of Youth

(Concluded from last week)

Theme for Young People's Program of the W. D. Conference held at Enid, Oklahoma, October 19, 1938. By A. Theodore Mueller, Enid, Oklahoma.

Responsibilities of the Church. If the church would be a source of power and influence to its youth, its members must conduct themselves in accordance with laws which will influence youth in a positive way.

1. The church members are charged with the proper regard for each other. We cannot in church life harbor grudges and expect our youth to bear fruits of love, kindness, and sympathy. If our home and family affairs are tainted and shady, we cannot expect our children to be shining lights for Jesus. Be not deceived . . . for whatsoever a man soweth that shall he also reap.

2. The church is charged with the maintainence of sober attitudes in the midst of intellectual and spiritual insobriety. The church should act as a governor acts on an engine. Are we led hither and yon bv the many whims and "isms" of today? Why do our churches have so many religious or spiritual "gypsies"?

3. The church is charged neither to dominate nor to be dominated. Christ came to minister. "Serve ye one another" and "bear ye one anothers burdens" for "Herein will you know that ye are my disciples." Pray for each other; love and labor together.

There are many other things that are required of the church and its members. Time permits only the directing of your attention to a little booklet "The Charge of the Church of Jesus Christ to You" by Dr. J. H. Langenwalter.

Needs of Youth. Naturally while talking about some of the things which the churches have or should have, something was said about what youth needs. Some of the following points may in part duplicate and overlap ideas already given, but they bear emphasis from other angles.

The supreme need of youth is contact with Jesus Christ through radiant Christians (Morris, P. J., Winning Youth for Christ, p. 16). Youth is inspired through the friendly guidance, sympathy and understanding of great men of God who lead young men and women into true experiences of the heart and not knowledge only.

Youth needs the opportunity to grow by doing. It grows and lives more abundantly as it experiences Christ and His purpose through contacts and experiences in worship, recreation and group enterprises. Growth will result from meaningful experiences which the church and its leadership should provide. Youth needs experience with God and fellowship with Christ. Youth must, as John R. Mott says, fix its gaze on Jesus Christ, the Source of life and energy. The result will be Christian character.

Youth needs to be challenged by great leaders and issues; it grows when brought face to face with the serious choices and the demands of life. Don't expect youth to be mature in judgment, but strength of character will be a result.

Youth needs participation in church work and affairs. It needs a program of work, and not necessarily all by itself. Young people's activities should be correlated with those of the adults whenever possible. Youth must lose itself in order to find itself—lose itself in Christ and service for its fellowmen. The result will be an insight into the larger and wider purpose of the church. This participation will also develop responsibility.

Youth needs security and stability. It needs a will and determination which will make it as sure of its calling as the Apostle Paul was of his. It needs faith and courage to make it strong. But how much sympathy and encouragement does youth often get? For instance, some of our young people who have studied for the ministry find no place in our conference churches. A pastor often finds himself with a parish unwilling to provide means enough for himself and his family to live and to grow.

Youth needs reverence for worthy qualities such as love, kindness, obedience, respect, sympathy, courtesy. Where is our respect for things Holy? Is there always reverence and respect in the left-hand corner of the balcony in the House of God during an evening meeting? The best thing to do for young people when irreverent in church is to have them sit with their reverent parents.

Youth needs serenity—so does every human being. Take time to be Holy. Take time to love, praise, adore and commune. All great deeds are born of silence. Great ideas and discoveries are sparks from thinking brains listening to the voice of God.

God needs men of vision—men filled with a vision of their purpose here on earth. God needs men who cooperate, not only with one another, but men who let God work when they say: "Thy kingdom come; Thy will be done on earth as it is in Heaven."—

"This Church and Our Denomination"

Eph. 5:25-27

Young People's Topic for Jan. 29. (Denominational Day)

Meditations

M. Jan. 23. Selecting Church Officials. Acts 6:1-7
T. Jan. 24. Training the Ministry. Rom. 10:13-17 2 Tim. 4:1-5.
W. Jan. 25. Fellowship in Singing. Eph. 5:18-21
T. Jan. 26. Contributing regularly. 1 Cor. 16:1, 2
F. Jan. 27. Evangelism. Matt. 28:16-20; Acts 7:4-8
S. Jan. 28. Setting a Good Example. 2 Cor. 8:1-5

Suggested Hymns

The Church's One Foundation; I Love Thy Kingdom, Lord!

Our denomination should be one of our absorbing interests. This does not mean that we should be unfriendly to those of other denominations or take narrow and sectarian views. Our denomination is one division of Christ's army, if that division is not kept up well, the whole army suffers. How much do we know about our denomination? You will need to enlist the aid of your pastor in preparing for this meeting. You will need a short history of the Mennonite church. The "Year Book" will give much information on "Organization." An older member of the congregation might be asked to tell the story of the founding of the local church. A display of pictures of persons and relating to the larger work of the church would be very much worth while. A "question and answer" program could be worked out. A large number of questions pertaining to the history, aims, and work of the Mennonite church should also be passed out. These should not be numbered, but the person who thinks he has the correct answer should give it. Of course the leader will have to check to see if the answers given were the correct ones.

Topics

High Lights in our Denominational History
The Essential principles of our demonination
What denominational leaders should we know about especially?
Why should every Christian join a Denomination?
Great Missionaries of our Denomination?
Our Denominational Colleges
Our Denominational Periodicals
Where is our Denomination doing Missionary Work.

What the Mennonite Church is Doing

I. Our Foreign Mission Work.
  1. America (To the American Indians)
    a. Oklahoma
    b. Montana
    c. Arizona
  2. India—Champa, Janjgir, Korba, Birra, Basna, (all located in the Central Provinces)
  3. China—Kai Chow, Tamingfu, and Chang Yuan. (all located in the province of Hopei)
II. Home Mission Work
  1. Several Mission churches—(In Mechanics Grove, Pa.; Altoona, Pa.; East Freedom, Pa.; Portland, Ore.; Chicago, Ill.)
  2. Girls' Homes. (Winnipeg, Manitoba; Saskatoon, Sask.; Vancouver, B. C.)
  3. A number of itinerant ministers in Canada receive some support from the Home Mission Board
III. Publications
  1. The Mennonite
  2. Bundesbote
  3. Junior Messenger
  4. The Year Book
  5. Sunday School Quarterlies
IV. Educational Institutions
  1. Bethel College
  2. Bluffton College
  3. Freeman Junior College
V The Mennonite Peace Society
VI. Our Young People's Work
VII. Women's Missionary Association
VIII. Mennonite Homes and Hospitals (Controlled by independent corporations)
  1. Leisy Orphan Aid Society
  2. Mennonite Home for the Aged, Frederick, Pa.
  3. Home for the Aged, Mountain Lake, Minn.
  4. Bethel Home for the Aged, Newton, Kans.
  5. Bethesda Hospital, Goessel, Kans.
  6. Bethel Deaconess Home and Hospital, Newton, Kans.
  7. Mennonite Deaconess Home and Hospital, Beatrice, Nebr.
  8. Community Hospital, Bluffton, Ohio
  9. Concordia Mennonite Hospital, Winnipeg, Man.
IX. Assemblies
  1. The General Conference
  2. The District Conference (Eastern, Middle, Northern, Western, Pacific and Canadian):

INTERMEDIATE DEPARTMENT

World-Wide Fellowship

Intermediate C. E. Topic, Feb. 5, 1939

For Daily Reading

Jan. 30. Christ's prayer. John 17:20-23

Jan. 31. Widening fellowship. Acts 10:28, 29, 44, 48
Feb. 1. For us Gentiles. Eph. 2:11-18
Feb. 2. Love, the Christian's badge. John 13:35
Feb. 3. Love, the pledge of life. 1 John 3:13-18
Feb. 4. Foretaste of heavenly fellowship. Rev. 5:1-9
Feb. 5. Topic—A World-wide fellowship of youth. 1 Cor. 12:12-26; Eph. 4:3-6.

Special Material

This is known as Christian Endeavor Day, being the Sunday following the birthday of Christian Endeavor, which is Feb. 2. A special packet of material is obtainable called "Christian Endeavor Week Package" from the International Society at 41 Mt. Vernon St., Boston, Mass., for 25 cents. This will supply you with much additional material on the topic.

Preprayer

Consider Jesus' prayer for His followers in John 17:20-23, that they may be one to the glory of God. Pray for the fellowship in your society, your church and the world, among the believers, that there may be oneness of spirit.

A Suggested Worship Service

After a few opening songs and the announcements, the following worship service can be carried out:

Instrumental prelude: "Love Divine, All Love Excelling"
Scripture Reading: Eph. 4:1-6
Song: "In Christ There Is No East or West"
Scripture Reading: 1 Cor. 12:12-26
Prayer.

Presenting the Topic

1. Leader's Remarks. Jesus last command to His disciples was to go and teach all nations. Matt. 28:19, 20. There were to be no favorites. The preaching of the Gospel was to be world-wide. In John 17:20-23 Jesus prays earnestly that there may be a spirit of oneness and fellowship among His followers "that the world may believe." Divisions are a great hindrance. Christian Endeavor has done much to bridge over the differences between denominations and races, and to carry the Gospel to all nations. It is found in over 80 denominations.

2. Brief History of Christian Endeavor. Have someone give a few outstanding facts about Christian Endeavor. Organized Feb. 2, 1881, at Portland, Maine, by Rev. Francis E. Clark. It has spread to every nation of the world since then, until today there are over 4,000,000 Christian Endeavorers. The motto from the very first has been, "For Christ and the Church." Its principles are: (1) Devotion to Christ (2) Service for Christ (3) Loyalty to Christ's church (4) Fellowship with Christ's people. Beyond the individual society there are county, state, and national unions and one world union that unites Christian Endeavors the world around. Harry N. Holmes, vice president of the International Society of Christian Endeavor, has said, "Youth of many lands are following dictators, but when they are all forgotten, the one who will draw them will be HE who said, 'And I, if I be lifted up will draw all men unto me.'"

World-Wide Fellowship

Christian Endeavor in many lands.

1. Australia. The tenth World's Convention was held in Melbourne, Australia, last summer with an attendance that kept increasing until there were 20,000 present at the closing session. It was declared to be the greatest religious gathering ever held in Australia. There are 100,000 Endeavorers in Australia alone, one in every seventy of the total population, making the Christian Endeavor organization the largest and strongest in proportion to population in the entire world. The greatest percentage of the membership belongs to the Methodist church and C. E. is the official young people's organization in that church for Australia. The main emphasis of the convention was on Evangelism. More than 700 decisions were made by young people attending the convention. At one session Dr. Poling asked all in the audience under 25 years of age to stand, and more than 80 per cent of those present rose to their feet. A real gathering of Christian youth.

2. China. In spite of the war, China reports an actual gain in societies and members, a total membership of nearly 50,000 in nearly 1,200 societies. The World's Union has made it possible for a full time Secretary to resume work. His time for months has been given over largely to evangelism and relief in refugee camps and the establishment of Christian Endeavor societies.

Turn to the October issue of the Christian Endeavor World for information on Christian Endeavor in other parts of the world.

3. India. The Golden Jubilee has recently been celebrated in a convention in India. Hundreds of Indian Christian Endeavorers attended, scores of young people confessed Christ as their personal Savior and there were many decisions for full-time Savice. The story of one delegate is told who walked seven days over hills to reach a railroad and travelled four days to complete his journey. He lives among the former head-hunters in the Naga hills. Five years ago he accepted Christ in a mission school. After finishing school he went to his hill home and in less than five years has organized 40 C. E. societies among his own people. (Turn to the January issue of Christian Endeavor World for additional material on India).

Closing Moments

Consecration service. (A larger C. E. monogram in the front of the room should now be lighted up) Leader: We are happy to belong to a Christian youth movement that is world-wide. Tell something of what Christian Endeavor has meant to your group in general and then ask each one to give a "one sentence" testimony of what it has meant to them, using the letters C. E. if possible.

Reading of the Pledge

Song: "Living for Jesus." Stanza one.

Benediction

JUNIOR CORNER

Leader's meditation:

"Christ has no hands but our hands
To do His work today
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell them how He died,
He has no help but our help
To bring them to His side."

"Then take my hands and use them,
My feet, guide in Thy way
And keep my tongue proclaiming
Thy words, O Lord, I pray.
Into this empty vessel
Come now, God's Servant be
To gather lost and fallen
Into the fold with Thee.

General Outline for February

Lessons from Isaiah:

February 5: "Though your sins be as scarlet"
February 12: "Holy, holy, holy is the Lord of Hosts"
February 19: "Come ye to the waters"
February 26: "I will make mention of the loving-kindness of the Lord." (Annual felship night)

Verse for the month: "All things work together for good to them that love God." Romans 8:28.

Song for the month: Jesus Loves Even Me."

Though Your Sins Be As Scarlet

Call to service by prelude

Opening Service

1. Theme meditation: A guest voice from the Intermediate department singing, "Though your sins be as scarlet." Verses 1 and 2.
2. Response from the group: "Lord Jesus, I long to be perfectly whole." Verses 1 and 3.
3. The sins of Israel: Scripture reading by a junior, Isaiah 5:18, 20, 21, 22.
4. My sins: response by group singing, "Nothing but the blood of Jesus." Verses 3 and 4.

Mission Minutes: Let a junior relate a story from the mission fields which tells of the joy of forgiveness.

Study Period

1. Isaiah: It will interest the children to know that Isaiah lived in Jerusalem, much of the time at the court of the kings. He was cultured, poetical, fearless, consecrated. The book of Isaiah is divided into eight volumes.—The chairman could state these facts as an introduction to the evening's study.
2. Seeking in Isaiah: Let this be a "sword drill" in which the group is seated on either side of the aisle, in even numbers. The leader is in charge and has ready a list of gem verses out of the book of Isaiah. This can be in the form of a contest. The reference is announced. The side having found the same is allowed to read it and is given credit for it. The following references could be used but should not be used in this formal order: Isa. 1:18; 6:3; 9:6; 12:2; 25:1, 25:9, 26:3; 26:4; 26:12; 33:2, 33:22: 40:8; 40:28; 40:30; 41:13; 43:1; 43:25; 44:6; 45:22; 48:17; 48:18; 48:22; 49:10; 49:16; 52:7; 53:6; 53:7; 54:10; 55:1; 55:6; 55:9; 58:13 and 14; 60:1; 61:11; 64:8; 65:24; Romans 8:28. (Repeat this verse in unison several times).
3. Sing in unison: "Jesus Loves Even Me"
4. Object talks by pastor: "Though your sins be as scarlet, they shall be as white as snow."
5. Solo: The same voice that sang at the beginning repeats verse one of "Though your sins be as scarlet," singing it softly.
6. Group responds with chorus of Whiter Than Snow"
7. Closing prayer

◆

BE STRONG!

We're not here to play—To dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce.—O shame!
Stand up, speak out, and bravely, in God's name.

It matters not how deep entrenched the wrong,
How hot the battle goes, the day how long!
Faint not—fight on! Tomorrow comes the song.
Maltbie D. Babcock.

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Address all contributions and communications for this paper, and exchanges, to J. R. THIERSTEIN, or the MENNONITE, North Newton, Kansas.
Mail all orders and money in payment of the paper, and matters of business to THE MENNONITE BOOK CONCERN, BERNE, INDIANA.

CORRESPONDENCE

BEATRICE, NEBRASKA, JAN. 8, 1939

The Second Mennonite Church at Beatrice, Nebraska, has started the New Year with a series of Bible study hours and preaching services, conducted by Rev. J. M. Regier of Bethel College. That his messages were well received was evidenced by an increasing interest and attendance.

The annual business meeting of our church was held on the evening of the next to the last day of the old year. The pastor, Rev. M. Horsch, reported that seven new members have been received through baptism and one by the hand of fellowship, and that the revised church record now shows a total of 166 active members. The Sunday School has an enrollment of 171, with an average attendance of about 75 per cent. This includes a number of children from our district, some of whom are regularly walking a distance of from one to two miles. The annual business meetings of th S. S., C. E., and other auxiliary church organizations are held at various times throughout the year.

Appropriate Christmas programs have been rendered by these various organizations; the choir offered a much appreciated cantata on the Sunday before Christmas and carols were sung for the delight of the hospital patients, jail inmates, and many homes, during that week.

It is gratifying to note that, in spite of the poor crops, the church budget for the past year has again been met and, with the help of God, we are confidently going forward into the new year. May His grace abide with us all.—*W. C. A. Corr.*

* * *

FIRST MENN. CH., BUTTERFIELD, MINN.

Now that the holidays are over and things are back to normalcy again, it is well to take care of all obligations and to begin the New Year right. It is quite sometime since a report from this church has been sent in, due perhaps, to the fact that a busy woman was chosen as correspondent. During the past year, we have enjoyed many spiritual as well as material blessings and mutual fellowship that means so much to us.

It was our privelege this last summer to have a number of visiting ministers with us. Rev. Cornelius Classen, missionary to South America was with us one whole day. He and Mrs. Classen spoke very interestingly of their work. Miss Lydia Jantz, missionary to Africa spent a number of days in our midst. The faith and courage of this brave girl was an inspiration to us all.

Rev. Williams of Los Angeles held meetings in our church during the latter part of August. The meetings were well attended and his messages well received. Many more were drawn closer to the Lord.

On September 4, our church observed a sort of missionary festival. A speaker had been arranged for but found at the last moment that he could not be here. With Rev. Schultz here, we need never worry that a situation may arise that cannot be coped with, as he can always bring us good things from God's Word. We are truly grateful to have him here and our prayer is that his ministry in the coming year may be even more blest than it was in the last.

The members of this church and friends of the Rev. Linscheid family gathered in the church, Nov. 25 to bid them farewell and to wish them God's blessing in their new charge at Freeman, S. D. They were presented with a purse of money as an appreciation of their services.

The annual meeting of the church was held Nov. 28. All church and S. S. officers were elected at this meeting. Our treasury showed a decided increase in offerings during the year. As usual, the children rendered a Christmas program, Dec. 24.—*Mrs. R. E. Casey, Corr.*

In Memoriam

ARTHUR G. FRIESEN was born Dec. 25, 1914, near Henderson, Nebr. On May 16, 1937, he was baptized upon the confession of his faith in the Lord Jesus Christ as his personal Savior, and was accepted as a member into the Bethesda Church. On Sept. 27, 1037, he was married to Mary Buller. As is the fate of many young men today, he sought work wherever possible. During the summer months he worked on a large farm near Omaha and in the fall of the year he found employment in western Nebraska.

On Dec. 12 he complained of not feeling well, and consulted a physician. Upon thorough examination it was found that an appendectomy operation must be undertaken immediately. He was getting along as well as could be expected under the circumstances. But on Dec. 18 other complications set in and another operation was performed. From this time on things did not look promising. In a few days peritonitis set in, which, humanly speaking, gave very faint hopes for recovery. During his suffering his constant prayer was that the Lord should take him home. On Dec. 18 he found peace in his soul and spoke much of the heavenly home to which he was going. His prayer was answered and peacefully on Dec. 26, at 2:30 a. m., he passed on to meet his Savior whom he loved.

The fair meek blossom that grew up and faded by
 my side,
In the cold moist earth we laid him, when the
 forest cast the leaf,
And we wept that one so lovely should have a life
 so brief;
Yet not unmeet it was that one, like that young
 friend of ours,

So gentle and so beautiful, should perish with the
flowers.

He leaves to mourn his early departure, Mary, his young wife; his parents, Mr. and Mrs. G. K. Friesen, 3 brothers and 1 sister; Mr. and Mrs. Jacob P. Buller, his father- and mother-in-law, also many relatives and friends.

He had attained the age of 24 years and 1 day.

» » JOTTINGS « «

MISSIONARY WILHELMINA KUYF VERY SICK OF PNEUMONIA.—The following cable message is just received from Peking, China, Jan. 11, 1939: *"Kuyf Pneumonia serious, wire parents—Kuyf—Voth."* Sister Kuyf is stationed at Tanningfu, and no doubt is in the Nazarine Mission Hospital there, although this cable comes from Peking. Tanningfu probably has no telegraph station in operation.—The mission friends will all want to pray for her speedy recovery. She had just finished her language study and started work at Tanningfu, with all her zeal and energy. She may have been too zealous and overtaxed her strength. Will publish further reports as soon as they come.—P. H. Richert, Secretary.

—*Johannestal Church, near Hillsboro, Kansas.*—Rev. Edgar Toevs of Aberdeen, Idaho, delivered a series of most inspiring sermons at our church, Jan. 8 to 11. It was indeed a season of blessing enjoyed by the whole community.—*Erwin R. Penner, Corr.*

—*First Menn. Church, Reedly, Calif.*—Our church observed the week of prayer. The theme, "Why are we interested in Prayer," was used throughout the week. One evening's service was given over to each of these church organizations: Christian Endeavor groups, the Church Council, Sunday School, Music organizations, Missionary groups. Friday night was left open for a testimony meeting. It was a week of blessing to all.—*Mary Haury, Corr.*

—*Rev. Sam P. Preheim* has consented to become solicitor (collector) for Freeman College. He knows the history of the school, understands our conditions, knows what we went through here the past nine years, and can convince people that every cent given goes for a good cause.—*Freeman Courier.*

—*Bingham Lake, Minnesota.*—Mr. and Mrs. F. W. Hiebert observed their fiftieth wedding anniversary on Friday, Dec. 30, at the Bethel Church in Mountain Lake, in the midst of their children, relatives and friends. An interesting program of music, readings, some of which were original poems by friends for the occasion, and a short message by Rev. John Bartel based on Sam. 7:12 was enjoyed.—*Mt. Lake Observer.*

—*Eden Mennonite Church, Moundridge, Kansas.*—Rev. and Mrs. Walter Goering recently had one of the big surprises in their lives, when several friends, members of their church, presented them with a new 1939 Buick automobile. Equipped in every detail the gift, a tangible token of the esteem in which the Goering's are held, is greatly appreciated by them.

—Mrs. F. F. Jantzen, wife of Rev. F. F. Jantzen of San Marcos Church, Paso Robles, Calif. and mother of Albert and Aaron Jantzen who with their families recently went out as missionaries to China and India, resp., has passed on to be with her Savior. May the Divine Comforter be very near to the bereaved ones.—At the home of Rev. Jantzen's brother, in Newton, Kansas, relatives held a memorial service.

—*Brother J. W. Krehbiel,* recently passed to his reward at the Home for the Aged, Newton, Kansas, and was buried from his home church, West Zion at Moundridge, Kans. with his pastor, Rev. P. K. Regier in charge of the funeral. Mr. Krehbiel had been manager of a large and successful milling business for many years. The Reverends H. P. and C. E. Krehbiels are brothers of his. Son Nelson, his successor and Mrs. Orlando Goerz, Calif., are living children.

—*Berne, Indiana.*—Mr. Vernon Ramseyer, 42, husband of Florence Lehman Ramseyer and son-in-law of Mrs. J. F. Lehman, was so fatally wounded in an automobile accident not for from Oskaloosa, Iowa, his home, that he succumbed to the injuries. Mr. Ramseyer was owner of a large hatchery at Oskaloosa, and was very active in church and civic affairs, being a member and trustee of the Presbyterian church. He leaves to mourn his untimely departure, his wife, Florence, the children, Jacqueline Rose, 15, and J. Carroll, 6. May the loving heavenly Father be near to them and the members of the J. F. Lehman and Ramseyer families with his comforting presence.

—*Two Sunday School Lesson Discussions* this week.—Due to some oversight these "Lessons" got behind one week, so that there was some complaint that the help didn't reach everybody for the Sunday whern needed. This should now no longer happen.

.—*First Church, Philadelphia, Pa.*—This is our month for contribution for the Aged at Frederick, Pa. Our apportionment is $1.00 per member or about $350 for the congregation. Some cannot afford to give their dollar, but others can give more, so if each does his share, the quota can be reached.—*Bulletin.* Why cannot other conferences *jointly, through membership levies,* support some of our needy institutions? The East. District can teach us some lessons.—Editor.

—*A National Radio Program* under the auspices of the U. S. Department of Education is being broadcasted every Sunday afternoon, at 2 p. m., Eastern, 1 p. m. Central, 12 noon Mountain, and 11 a. m., Pacific time. The purpose of these programs is to foster more amicable relations between America and other nations, in showing the worthwhile contributions that the immigrants from different countries have made to our nation's life. Sunday, Jan. 8 it was the good work of the Irish, Sunday, Jan. 15 it is the Germans with their contributions to our cultural, social, economic, agricultural and political life.—Our readers will be benefitted by hearing these programs. —*THE MENNONITE.—Our denominational paper contains a lot of very interesting information for all conference members. Reports and plans in the mission work and other denominational activities give an insight in the doings of our representatives. News items of interest, Y. P. pages, Sunday School lesson thoughts, timely topics of merit, all combine to make it so important that a copy should be in as many homes as possible. How many subscriptions have you secured?—From Y. P. S. and S. S. U. Notes, Eastern District.*

Financial Reports

HOME MISSION OF THE WESTERN DICTRICT CONFERENCE

Receipts in December, 1938

First Menn., Newton, H. J. Andres, $30.17; Tabor, H. B. Schmidt, $13.98; P. D. Dirks, $5.00; Buhler, J. B. Regier, $38.09; Bergtal, Pawnee Rock, H. C. Schultz, $12.76; Meadow, Eldo Franz, $32.52; Buhler Mission Society, Elma Flaming, $25.00; Alexanderwohl, H. J. Reimer, $46.53; Hoffnungsau, A. B. Reimer, $89.09; Garden, Paul E. Vogt, $29.75; West Zion S. S., W. J. Winsinger, $32.75; Hebron, C. Plett, $14.96; Emmanuel, Fred C. Wedel, $25.85; Hillsboro, J. H. Franzen, $57.30; Hoffnungsau S. S., B. M. Ediger, $3.36; Christian, John E. Goering, $42.75; Pleasant Valley, Dave H. Koehn, $17.14; Hutchinson, J. M. Ediger, $6.19; Emmaus, J. A. Busenitz, $38.50; A Sister, Alexanderwohl, H. J. Reimer, $5.00; Greenfield, Isaac Base, $15.23; Buhler, J. B. Regier, $10.51; Goessel, I. B. Fast, $15.15; Hoffnungsau, A. B. Reimer, $15.29; New Hopedale S. S., R. M. Koehn, $18.60; Burrton, J. V. Regier, $4.77; Inman, D. J. Enns, $3.40; First Menn., Newton, H. J. Andres, $13.00; Mennoville, Mrs. O. C. Wehmuller, $11.90.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas

PACIFIC DISTRICT CONFERENCE REPORT

Received from 7-1-38 up to 1-1-39

First Menn. Church, Paso Robles, Calif., $15.00; First Menn. Church, Upland, Calif., $54.71; First Menn. Church, Reedley, Calif., $146.60; First Menn. Church, Deer Park, Wash., $9.00; First Menn. Church, Aberdeen, Idaho, $74.04; First Menn. Church, Colfax, Wash., $55.00; Grace Menn. Church, Albany, Ore., $7.11; Menno Menn. Church, Odessa, Wash., $35.45; Jno. C. Jantz., Odessa, Wash., $3.50; Menn. Church, Newport, Wash., $28.30; Immanual Menn. Church, Pratum, Ore., $28.96; San Marcos Menn. Church, Paso Robles, Calif., $7.80; Immanuel Menn. C. E., Los Angeles, Calif., $5.66; S. S. of First Menn. Church, Aberdeen, Idaho, $110.00; Home Mission Board of the Gen. Conf., Philadelphia, Pa., $325.00.

For Portland, Ore. Mission

First Menn. S. S., Reedley, Calif., $30.00; First Menn. Church, Colfax, Wash., $5.00; Immanual Menn. Church, Pratum, Ore., $80.52; Friendship S. S. Class, Upland, Calif., $6.55; San Marcos Menn. Church, Paso Robles, Calif., $7.23; Jno. C. Jantz, Odessa, Wash., $2.50; Menn. Church, Newport, Wash., $25.15; Un. Christian C. E. of S. M. M. Church, Paso Robles, Calif., $8.00; True Blue Circle of F. M. Church, Aberdeen, Idaho, $5.00; The Eden Menn. Church S. S. Class 16 Girls, Moundridge, Kans., $4.00.

For Church Building

Oneco Menn. Society, Colfax, Wash., for Dallas, Ore., $15.00; Jno. C. Jantz, Odessa, Wash., for Portland, Ore., $5.00; L. M. Ledig's, Upland, Calif., for Portland, Ore., $50.00.

Respectfully submitted
Jno. C. Jantz, Treas.

HOME MISSION BOARD TREASURY REPORT FOR DECEMBER

Receipts

General Treasury:

Immanuel Church, Los Angeles, Calif., $30.00; First Church, Berne, Ind., $461.31; First Church, Aberdeen, Idaho, $28.40; Buhler Church, Buhler, Ks., $38.11; First Church, Chicago, Ill., $12.80; Hutterdorf Church, Freeman, S. Dak., $31.07; First Church, Reedley, Calif., $70.80; Wanderers Welcome Class, Upland, Calif., $5.00; Swiss Mennonite, Whitewater, Kans., $32.00; Saucon Church, Coopersburg, Pa., $2.00; Zion Church, Elbing, Kans., $23.18; Zion Church, Souderton, Pa., $85.00; Alexanderwohl Church, Goessel, Kans., $42.44; Richfield Church, Richfield, Pa., $21.50; Buhler Church, Buhler, Kans., $25.00; Eden Church, Inola, Okla., $24.00; Vancouver Church, Vancouver, B. C., $100.00 (on note; First, Aberdeen, Idaho, $50.31; Bethesda Home (workers and few inmates), $8.00; Ebenezer, Bluffton, Ohio, $75.00; Hoffnungsau, Inman, Kans., $89.08; Garden Township, Moundridge, Kans., $29.75; G. A. Regier, Legacy, $1,608.41; Ex. Com. of Missions Societies, Mrs. Frieda Regier Entz, $251.49; Herald, Clinton, Okla., $7.15; First, Paso Robles, Calif., $15.79; Johannesthal S. S., Hillsboro, Kans., $12.83; Deer Creek, Okla., $27.82; Pulaski Church, Pulaski, Iowa, $8.15; First, Aberdeen, Idaho, $41.71; West Zion, Moundridge, Kans., $65.46; Bethel, Perkasie, Pa., $7.65; Bergthal Church, Didsbury, Alberta, Canada, $15.00; First, Hutchinson, Kans., $31.85; Bethany, Freeman, S. Dak., $40.00; First, Bluffton, Ohio, $75.00; Menno, Near Lind, Wash., $5.71; First, Nappanee, Ind., $25.00; Hoffnungsfeld, Moundridge, Kans., $11.33; Grace, Pandora, Ohio, $180.00; San Marcos, Paso Robles, Calif., $19.58; Altruist S. S. Class (First Church) Bluffton, Ohio, $16.50; Mennonite Church, Richey, Mont., $9.95; Hillsboro Church, Hillsboro, Kans., $56.24; Grace, Pandora, Ohio, $75.00; St. John, Pandora, Ohio, $75.60; Pratum Church, Pratum, Ore., $26.53; Saron S. S., Orienta, Okla., $10.55; Grace, Lansdale, Pa., $49.80; Goessel Church, Goessel, Kans., $14.00; Buhler Church, Buhler, Kans., $10.52; Friend, Newton, Kans., $50.00; Mission Friend, Marion, S. Dak., $50.00; West Zion, Moundridge, Kans., $37.00; Bethany, Quakertown, Pa., $12.68; Bethesda, Henderson, Nebr., $55.15; First, Berne, Ind., $152.96; Bethel College Church, North Newton, Kans., $25.89; Bethel Mennonite S. S., Hydro, Okla., $3.85; Salem S. S., Dalton, Ohio, $17.21; Salem Church, Dalton, Ohio, $18.42; Bethel, Fortuna, Mo., $33.60.—**Total, $4,542.13.**

Specials:

Johannesthal C. E., Hillsboro, Kansas, for Altoona, Pa., $5.00; True Blue Class, Aberdeen, Idaho, for Girls Home in Canada, $5.00; First Church, C. E., Beatrice, Nebr., for Winnipeg, Man., $1.00; Delta Alpha S. S. Class, Wayland, Ia., for Chicago Mission, $5.00.—**Total, $16.00.—Grand Total, $4,558.13.**

Disbursements

Salaries, rents, allowance, $2,059.88.

All gifts gratefully acknowledged.
J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Pa.

FOREIGN MISSION RECEIPTS FOR DECEMBER 1938

Bethesda Church, Marion, S. Dak., $63.75; Fred Peters, Hillsboro, Kans., $1.00; Bergtal Church, Pawnee Rock, Kans., $28.47; Susie Rudiger, Great Bend, Kans., $2.50; Hebron Church, Buhler, Kans., $26.53; Christian S. S., Moundridge, Kans., $52.72; West Zion Church, Moundridge, Kans., $110.00; Pulaski Church, Pulaski, Iowa, $11.50; First Mennonite Church, Aberdeen, Idaho, $119.36; Swiss Ch., Alsen, N. Dak., $6.94; Sen. C. E. Soc., Moundridge, Kans., $65.00; Goessel Menn. Church, Goessel, Kans., $410.61; Group, Bournemouth, Sask., $9.00; Immanuel Church, Galva, Kans., $13.91; Sew. Soc., Manitou, Man., $44.00; First Menn. Ch., Colfax, Wash., $110.00; Inman Menn. Church, Inman, Kans., $41.53; Bethel S. S., Dalton, Ohio, $17.73; Sundri Bai Soc., Beatrice, Nebr., $30.00; First Menn. Church, Butterfield, Minn., $41.28; Friedenstal S. S., Durham, Kans., $29.26; G. A. Regier Legacy, Elbing, Kans., $2,144.55; Immanuel Church, Los Angeles, Calif., $24.00; Contributions, Busby, Mont., $8.00; First Menn. Church, Berne, Ind., Class No. 53, $15.90; First Menn. Church, Berne Ind., Class No. 51, $30.00; Sam Flickinger, Berne, Ind., $10.00; First Menn. Church, Berne, Ind., $1,383.94; Pine Grove Church, Bowmansville, Pa., $33.00; O. C. Wehmuller, El Reno, Okla., $100.00; Brudertal Church, Hillsboro, Kans., $156.20; Friend, Wichita, Kans., $25.00; First Menn. Church, Newton, Kans., $410.88; Gnadenberg Church, Whitewater, Kans., $19.75; First Menn. Church, Reedley, Calif., $109.12; Bethel College Church, North Newton, Kans., $38.95; Young Women's Bible Class, Bethel College Church, North Newton, Kans., $10.00; Hutterdorf Church, Freeman, S. Dak., $31.07; Wanderers Welcome Class, Upland ,Calif.. $5.00; Flatland Church, Quakertown, Pa., $4.27; Menn. Church, Buhler, Kans., $101.03; Alexanderwohl Church, Goessel, Kans., $1,213.63; Eden C. E. Soc., Moundridge, Kans., $17.43; Friedrich Peters, Hillsboro, Kans., $0.60; I. I. Penner, Laird, Sask., $2.50; Bethany Church, Kingman, Kans , $29.46; Christian Church, Moundridge, Kans., $122.00; Bethesda Home for Aged, Goessel, Kans., $8.75; Menn. Church, Lehigh, Kans., $57.27; Menn. Church, Hanston, Kans., $9.00; Menn. S. S., Burrton, Kans., $37.98; New Hopedale Church, Meno, Okla., $15.96; First Menn. Church, Lima, Ohio, $15.26; Menn. S. S.. Lima, Ohio, $3.20; Miss. Soc., Buhler, Kans., $50.00; Primary Dept., Hereford S. S., Boyertown, Pa., $30.00; Blumenorter Church, Gretna, Man., $25.00; Salem Churches, Freeman and Marion, S. D., $167.28; First Menn. Church, Aberdeen, Idaho, $162.22; First Menn. Church, Pretty Prairie, Kans., $20.00; Hebron Church, Buhler, Kans., $21.86; Hereford Church, Bally, Pa., $87.30; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; C. E. Soc., Whitewater, Man., $12.25; Alexanderwohl S. S., Goessel. Kans., $75.00; Bethel Church, Mt. Lake, Minn., $10.00; San Marcos Church, Paso Robles, Calif., $12.67; Hoffnungsfeld Church, Grande Prairie, Alta., $28.50; Ebenthal Church, McCreary, Man., $4.00; Bethel Church, Perkasie, Pa., $8.50; Vineland Union Church, Vineland, Ont., $57.20; Hoffnungsau Church, Buhler, Kans., $356.32; Bergfelder Churches, Mt. Lake and Delft, Minn., $77.61; First Menn. Church, Paso Robles, Calif., $17.62; Group, Jansen, Sask., $13.00; Brudertaler S. S., Hillsboro, Kans., $60.00; Bethel S. S., Hydro, Okla., $3.76; West Zion S. S., Moundridge, Kans., $98.20; Johannestal S. S., Hillsboro, Kans., $25.65; First Menn. S. S., Newton, Kans , $161.03; Menn. Church, Pratum, Ore., $31.23; Saucon Church, Coopersburg, Pa., $2.00; Bergthal S. S., Corn, Okla., $15.46; Herald Church, Clinton, Okla., $11.31; First Menn. Church, Geary, Okla., $9.02; Menn Church, Hillsboro, Kans., $129.96; Friedensberg S. S., Avon, S. Dak., $100.00; Bethesda Church, Henderson, Nebr., $64.60; First Menn. Church, Hutchinson, Kans., $21.23; Christian Workers S. S., Moundridge, Kans., $14.00; Menn. Church, Pulaski, Iowa, $8.15; First Menn. S. S., Aberdeen, Idaho, $100.00; First Menn. Church, Aberdeen, Idaho, $181.27; Adult C. E. Soc., Aberdeen, Idaho, $12.01; Ebenezer Sr. C. E. Soc., Bluffton, Ohio, $60.00; Jacob J. Epp, Wembley, Alta., $0.50; Immanuel Church, Meadow Lake, Sask., $12.19; Group, Pigeon Lake, Man., $4.91; Menn. Church, Medford, Okla., $49.76; Grace Church, Pandora, Ohio, $242.00; Menn. Church, Richey, Mont., $13.91; Hoffnungsfeld Church, Moundridge, Kans., $22.67; First Menn. Church, Bluffton, Ohio, $105.00; Busy Mothers' Class, Bluffton, Ohio, $20.00; Alexanderwohl Church, Goessel, Kansas, $11.00; Tabor Church, Goessel, Kans., $523.73; Gnadenthaler S. S., Plum Coulee, Sask., $14.00; New Hopedale Church, Ringwood, Okla.. $5.24; Bergtal Church, Pawnee Rock, Kans., $15.81; Miss S. S., Pawnee Rock, Kans., $20.00; Bergthal Church, Corn, Okla., $12.18; Pleasant Valley Church, Kismet, Kans., $6.80; Margaretha Busenitz, Whitewater, Kans., $100.00; Eden Church, Schwenksville, Pa., $245.95; A. P. Froese, Inman, Kans., $40.00; Jos. C. Graber, Sr., Pretty Prairie, Kans.. $5.00; Saron S. S., Orienta, Okla., $10.56; Friend, Marion, S. Dak., $50.00; Grace S. S., Pandora, Ohio, $145.00; Berean Class, Los Angeles, Calif., $15.00; St. John Church, Pandora, Ohio, $151.28; Bethel S. S., Mt. Lake, Minn., $9.00; Eden Church, Moundridge. Kans., $319.38; Menn. Church, Arlington. Kans., $5.36; Bergfelder C. E., Mt. Lake, Minn., $37.11; Young Men's S. S. Class, Pretty Prairie, Kans., $25.44; Bethesda Church, Marion, S. Dak., $12.50; Mission Friends, Colfax, Wash., $50.00; Through P. H. Richert. Newton, Kans., $5.65; Friend, Newton, Kans., $100.00; Rebecca Hofer, Freeman, S. Dak., $145.00; S. P. and Agnes Ediger, Inman, Kans., $30.00; Bethesda Church, Langham, Sask., $8.06; First Menn. Church., Nappanee, Ind., $175.00; Jr. C. E. Soc., Aberdeen, Idaho, $15.00; Bethel Church, Fortuna, Mo., $51.60; Christian S. S., Moundridge, Kans., $48.15; Menn. Church, Watrous, Sask., $16.00; Menn. Church, Buhler, Kans., $21.04; Menn. Church, Rabbit Lake, Sask., $10.68; Rosenort Church, Rosthern, Sask., $108.00; Men's Bible Class, Bethel College Church, North Newton, Kans., $25.00; Friend, Newton, Kans., $50.00; C. W. Claassen, Newton, Kans., $25.00; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $968.08. **Total. $13,917.54.**

Bal. in bank, Dec. 1, 1938		$ 106.49
Gifts for General Support	$12,604.12	
Gifts for Special Support	1,189.40	
Gifts for Pension	79.76	
Sundries	44.26	13,917.54
		$14,024.03
Paid out on orders		12,700.06
Balance in bank, Jan. 1, 1939		$ 1,323.97

Respectfully submitted,
J. E. Regier, Treas.

Never did angels taste above,
Redeeming grace and dying Love.

NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JAN. 24, 1939 NO. 4

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

EDITORIALS

MAN A SCULPTOR.—One day Michael Angelo, the famous sculptor, was starting to work on a block of marble. As he did so, he meditated on the possibilities within that piece of stone and addressed a poem to it, the gist of which was something like this, "Within you there is beauty and ugliness. Which comes out depends upon me." Then, applying the chisel he proceded to fashion that block into the figure of a saint. We are all sculptors in this life. God has provided salvation, but since we are created with a free will to do as we choose, it depends after all on us what we make of ourselves. Every day upon which we enter is a block of marble upon which we are privileged to work out our design. The good spirit within us is tugging with all his might to help us make a beautful figure, the evil forces are determined to spoil it all. There will be opportunities for doing good or evil, for making some one happy or miserable. There will be situations to add beauty to our character or to mar it, of shaping our life to make it conform more to the image of Him who made us or to deform it. Angelo brought beauty out of his block and enriched the world. We can do like him if we choose to bring beauty out of our days.

WHITHER ARE WE GOING?—When the boy Jesus was asked why he stayed behind in Jerusalem conversing with the doctors, his answer was, "Wist (know—German wisst) ye not that I must be about my Father's business?" What a profound answer that was! Even as a boy of twelve the goal of His life stood clearly before Him. Yes, it must have entered His mind at birth. And every step He took. every deed He performed, every word He uttered led definitely toward that goal. So it is with people who have a definite aim for their life, especially those that have a worthy one, who intend to get somewhere, who are bound to make much of their opportunities. who are trying to make full use of their God-given talents. It is written on their faces, it is noticeable in what they say and do. And as one observer says, "To such glorious men and women, noble, brave, self-sacrificing souls, inspired by a vision, actuated by a worthy cause, must be given credit for everything done to advance the cause of humanity, to make the world a better place to live in, since Christ died upon the Cross of Calvary." It is the people who are going, headed for a worthy goal the sight of which they never lose that definitely go the Jesus way.

CITIES OF REFUGE.—But where shall a refuge be found for Jews driven out of Germany and for Gentiles fleeing from the Sudeten territory? The Arabs are up in arms against Jewish immigration. They want no more Jews in the Holy Land. And America has its quota laws, limiting the numbers from every land in a year. Beyond question, a home must be found for these homeless. Our Congress now in session, should give this matter first consideration. A suggestion has come from Canada, to the effect that many of them might be given the chance to carve homes for their families in the northern wilderness. Why could we not offer Alaska? The other evening I heard one of the Matanuska settlers telling the brave tale of the new career he had fought in the Government settlement up in the Wonderland of the North. The Mormons went across the plains, over the mountains, through the deserts, suffering inconceivable hardships, in order that they might find a home in a land no one else wanted. Salt Lake City and its environs is the answer. They have made of the wilderness a garden. In the United States we have vast stretches of uninhabited territory. Why not give these refugees the chance to get a new start by reclaiming our waste places? — *The Presbyterian.*

THE PROPAGANDA of ill-will is all about us and we must be on our guard. Campaigns of hate are being waged against Communists, against Nazis, against Negroes, against labor, against capital, against the government, against liberals, against conservatives, against what not. But hate is not a Christian weapon. It is not a fruit of the spirit. It is the devil's way of dividing people and results in narrow nationalism, progroms, class strife and war. No Jew was ever converted by hating him. No saloon keeper was ever brought to Christ by Christians with hatred in their hearts. Our hatred for sin and wrong-doing must not crowd out our love for the sinncer. If you cherish hatred in your heart for any individual or class you should get down on your knees and promptly ask God to be merciful and help you.—*L. H. in "The Herald"*.

Better is a dinner of herbs where love is than a stalled ox and hatred therewith.—*Bible.*

FOREIGN MISSIONS
P. H. Richert, Sec.

Our Boy's Work in India

Excerpts from a Letter by John Thiessen, Principal of Christian Rural School, Mauhadih, C. P., India

In India very much attention has been given to the boys and girls of our Christian communities. We know that the present children and youth will some day be the pillars of the Christian church, and whatever their mind-set will be in the future, now takes shape and form while they are in their childhood and teens. In past years our schools in India were mainly intellectual institutions; yet while Christian behavior was always emphasized in connection with Bible teaching, we saw that our youth were not prepared to face life and church duties as they should.

When we took up the school work for the boys of our Christian communities in India we set ourselves a threefold standard: viz., (1) the school should be Christ-centric, (2) it should be educationally worthy, and (3) the dignity of productive labor should be taught. One could say much about the first phase of this standard, since it receives much attention in our schools, and is in fact the most important. A great deal could also be said about the second because God has given us our intellect and its proper development surely is not to be neglected. However we wish to write here mainly about the third phase of this standard, though in connection with the educational phase of our school we must make brief reference to its standard in the opinion of state officials. Our work has been recognized by the government, and our school is often referred to and rocemmended by officials as one that really serves rural India. In our last government public examination our school had eighty-six per cent result. State officials consider this very good since our students do so much physical work besides their regular class work.

We presented this threefold standard to our Christian constituency, and we found that we would not have easy sailing. A number of parents were quite enthusiastic over the idea that orphan boys should learn economic independence, that is—learn to labor physically and productively. But their own sons—no, they were not so ready for that. We westerners are often somewhat impatient with such an attitude, because to us physical work is as honorable as spiritual and intellectual work. But many oriental people think differently. It is generally believed in the Orient that only ignorant people do physical work. To most educated people physical work is dishonorable.

Our first attempt at broadening the usefulness of our school was in introducing weaving and sewing. Those boys whose parents knew weaving soon took to this work. But many other boys thought that we were trying to dishonor them. Sewing was not quite so bad. It is a more or less new kind of work in India, with no firm tradition connected with it.

As time went on we added activity after activity. Soon we did carpentry work and basket-making. In 1934 we started agriculture and that has gained so much momentum that the government has supplied us with a government paid man to direct that work. Our school farm has become a demonstration center in the community. The soil of our farm is sandy and poor, yet by proper cultivation and some irrigation we have demonstrated that we can raise very good potatoes, sugar-cane, peanuts, all kinds of vegetables and various kinds of fruit, especially oranges, bananas and citrus fruit. We also have added smithy work, animal husbandry and poultry work. The latest development has been a banking system and a cooperative store. The boys receive a small allowance for piece work in the shops, and either a small pay or part-crop for farm work. Their earnings they may deposit in the bank, for which they receive a low rate of interest.

For the further improvement of the social life of the boys, we are developing a system of student government, and the cottage system of home life for the residential students. The students learn to settle their own problems (sometimes quarrels) thus learning to face life's conditions by actual practice. At present we have one hundred and eighty-nine students in our school, of whom nearly one hundred are boarders. So we have a large colony and real-life situations in which to live and prepare for life.

We also have a class of students who work in the shops or on the farms all day, with the exception of taking studies in the Scriptures and business Hindu, a course corresponding to business English in America. Another class, called the teachers' preparatory class, may be joined by both boys and girls upon finishing the seventh standard (eighth grade in U. S.) The students in this class receive two years of training in methods and theory of teaching on afternoons, and practice or regular teaching on forenoons. Some of our ex-students, now in the field of labor, do very creditable work. Hence we look upon these two departments as a very essential part of our extension work.

Some of you who read this letter, especially C. E. Sewing and Mission Societies, may ask, how you can help to promote this work. In the first place, remember India's boys and us before the throne of grace. In the second place, we try to run the weaving, carpentry and other industries without budget funds from the central mission treasury, with the exception of the pay of teachers in these departments. So if you can give us a lift, here and there, to buy yarn, tools for the carpentry department, fresh seeds and implements for the farm, etc., your help will be sincerely appreciated. And in this way you assist in preparing these boys of India to face life and to become pillars in the Church of Christ.—*Courtesy of Eastern Brotherhood which circulated the entire letter among its members.*

HOME MISSIONS

A. J. Neuenschwander, Secretary

The Secretary of the Board of Trustees of First Mennonite Church, Hutchinson, reports in part of their work as follows:

"Our church membership is small in numbers, neither does it represent a great portion of wealth. But that does not deter us from gaining in spiritual wealth. God willing, we will do our part in building the Kingdom by the "Every-day Living" route. We believe we have a very important place among the churches of this city and expect to help build the Kingdom.

"We have a Sunday School enrollment of 155 of which perhaps 75 per cent is the average attendance. Other auxiliary organizations are: The Sunshine Bible Class, meeting Wednesday nights with the objective of Bible Study. During the same hour the Adult mide-week prayer meeting is conducted by Rev. C. H. Dirks.

The Senior C. E. meets once a month for regular programs of varied types, seeking the interest of Christian people in worship and fellowship. The Young People's Society meets every Sunday at 6:30 for study and worship.

Besides these the church is open to Mennonite working girls who are working in Hutchinson private homes. They meet with Mrs. C. H. Dirks for a period of Sunday School lesson study and a period of recreation, sewing, singing, etc."

Are all our independent churches as busy for the Lord as this one that is receiving a small amount of support from the Home Mission Board?

An Earnest Appeal

Dear Churches of the Western District Conference!

Your Charity Committee is aiding several widows and sick brethren who are in need of monthly assistance. Since only few churches have in the past contributed towards this treasury, it is almost depleted.

May we ask you to lift an offering for this cause at one of your Sunday services in the near future and thus enable us to continue to help the needy in the churches of our Conference?

All offerings may be sent to Brother J. C. Kaufman, Moundridge, Kansas, treasurer of the committee.

Yours in His Service,
The Charity Committee
A. B. Reimer, Chairman
H. N. Harder, Secretary

The Case for the Religious College

By William McAllister

Since the usual state college and large private colleges have student bodies ranging from 1,000 to 10,000, and the religious college is essentially a small college, with a student body under 1,000 and as a rule nearer the 500 mark, the question of the relative value of the two types of institution resolves itself to the advantages of the small college over the large, with the emphasis of course on the religious aspects of the two types.

After questioning several students of a large California state college, I was forced to the conclusion that the main reason for going to the large state school was a matter of finances, a just reason of course; but one must also conclude that the education process is mass education in a huge learning machine by a disinterested faculty. A spiritual emphasis on the campus of a state university is doubtful, in fact, out of question.

I have learned what the large college has to offer the undergraduate, but in spite of the wealth of resources for educational and scientific research and the financial backing which it may have, I am convinced that the religious college has as much to offer, on a scale suited to the size of its student body, and even more which the large college cannot offer at all.

Granted that not every student who attends a college is, or will be, a credit to its name, nevertheless, at religious colleges, the opportunity for religious cultural enrichment exists. The student can make of this opportunity what he will.

The small religious college definitely has the spiritual emphasis. It adds to the good of the large state school the betterment of the religious attitude and way of life. In our church training we are given a foundation for a life philosophy based on religion. In continuing our education at a religious college it means that this background can be developed into a working philosophy of life which is full of idealistic practicality.

Although there is a tendency on the part of colleges founded by religious groups to draw away from the control toward more worldly and material attitudes and activities that characterize many state controlled colleges, the true religious college holds to the primary tenets of its religious founders. Modern in every aspect and just as challenging as the state college, or larger private school, in its educational purpose and methods, it holds that the individual, not the mass, is of the first importance educationally, and so provides individualized plans of instruction designed to meet the needs and abilities of each student. Its purpose, as one institution states, "is to help its students attain their best, to become men and women whose wholesome bodies are fit temples for the indwelling of the Holy Spirit, whose social graces make them welcome where gentlefolk congregate, whose keen minds enrich scholarship, whose reverent souls worship God in spirit and in truth, whose loyal lives examplify the teachings of Jesus Christ and serve to advance His kingdom and His righteousness."

It adds to one's attitude toward the relative values of life to live in the small religious college. You gain independence; you are more easily oriented into college life than at the large school. There is a friendly spirit to greet the newcomer. There is a unity of thought and aims because your fellow students are for the most part of like minds and tastes.

The classes in the religious college are small. Your professors are neighbors, and willing to help and advise you at any time. Athletics are more for the benefit of the student and team spirit instead of being publicity stunts. The social life cannot be excelled anywhere. There are more things to do than you possibly have time for and more organizations and activities than you can join; but even at that one feels more a part of real college life because there is such a close contact with everyone, which is impossible in the large university. Back of it all there is the true spirit of brotherhood, the religious spirit.

Perhaps we of the religious college feel that spirit most when we sit in the hush of the chapel; or perhaps we feel it when we sing college songs together; perhaps it is as I have felt it at my own college when we stand as a group on the steps of the administration building overlooking the campus after a student body meeting or rally, and sing the alma mater, watching through the cool and starry night the blazing, rugged, college initial carved on the distant mountainside, a symbol and a challenge toward truth and goodness, beauty and service. But wherever we catch that glimpse of the chalice that is the grail, we of the religious college follow that gleam, for we feel that it is there, and we know that it is real!—Condensed from *The Watchman Examiner.*

The Mennonites

Principles and Teachings

From the 1939 Church Directory of First Mennonite Church, Upland, Calif.

1. THE CHURCH is composed of the body of believers and baptism should be administered only upon confession of faith.

2. CHURCH AND STATE are separate. The Christian should be obedient to those in civil authority except in case of conflict with the Scriptures or the dictates of the Christian conscience.

3. Membership in oath-bound secret orders is regarded as unscriptural and inconsistent with the spirit of Christ whose message was open to all and who did nothing in secret.

4. War is contrary to the teaching of Christ. For more than four centuries the church has taught peace and her members have refused to take part in war. The doctrine of non-violent resistance—the overcoming of evil with good—has been an important tenet throughout the entire history of the church, many having suffered martyrdom for their faith.

5. In church organization and policy, we are congregational and democratic. Authority is vested in the body of believers composing the church. The individual congregation confers with other congregations but is subject to no higher authority save only Christ the Head of the Church.

6. In addition to the above teachings, Mennonites hold to the generally accepted evangelical doctrines, such as repentance, salvation by faith, the new birth, the divinity of Christ, the Scriptures as the infallible rule of faith and conduct, the punishment of sin, the presence of the Holy Spirit, the future life, and the coming again of Christ in glory.

We believe in: Unity in essentials
Liberty in non-essentials
Love in all things

Western District Tidings

The *Western District Tidings* is a small bulletin and will be published three times a year—in January, May and October—by the Christian Endeavor Societies.

Single subscription rates are five cents per copy or fifteen cents per year. In clubs of twenty or more, ten cents per year.

Address communications to William Juhnke, McPherson, Kansas, route 2, box 44.

Let's Be Helpers All

There are just two kinds of C. E. members—those that *help* and those that *do not.* Let's make the re solve *now* to be helpers!

1939 is upon us. Is there not SOME GOOD THAT WE CAN DO EACH DAY? Is there not some burden that can be made lighter by an act of kindness? Perhaps just a word of cheer to somone will do it. Maybe calling on some lonely person could be our "widow's mite" for today.

This is the first issue of the *Tidings.* It is hoped that it will be of service to the young people of our district.

Its aim is to be a helper for we have long felt that the purpose of our Christian Endeavor Convention ought to be to serve rather than to be served. The letters, oratory items, list of missionaries, mission notes, and other material is being sent to serve.

It is by clinging to this aim and through cooperation that we can continue to grow. Our prayer is that Christ's Love and Grace shall abound in and through us as individuals and as a big family.

—The Western District Tidings.

Genuine religion is a matter of feeling rather than a matter of opinion.—*Bovee.*

Be Not Deceived

W. C. Andreas

The lady next door was all excited. She had just read an article in a more or less popular magazine entitled "TO HELL WITH LINDBERGH." It was almost unbelievable that our hero of 1927 should have bowed his head before the Nazi leader, so that the Service Cross of the Order of the German Eagle could be slipped over his neck. Lindbergh had visited Moscow, was enthusiastically received by the Soviets, and now repaid their hospitality by stating publicly that the Russian air force was ineffective, because it had shot its best men. Naturally they called him a "stupid liar," etc. I promised to read the article and, in return, asked her to read a pamphlet entitled "Persecution" and "Let us consider the Record," copies of recent radio talks by Father Chas. E. Coughlin, which had just come into my hands.

When I met the lady on the next morning, she was even more excited than the day before. She had never surmised that there was so much Jewish propoganda in our Press, the Russian cabinet was entirely composed of atheistic Jews with assumed Russian names, that between the years 1917 and 1938 more than 20 million Christians were murdered by the Communistic government in Russia and that some 40 billion of Christian property was appropriated by these atheistic Russian Jews.

Why don't we get this information on the radio and in the press? Father Coughlin says: "Ask the gentlemen who control the three national radio chains; ask those who dominate the destinies of the financially inspired press—surely these Jewish gentlemen and others must have been ignorant of the facts or they would have had a symposium in those dark days—especially when the students of history recognized that Naziism is only a defense mechanism against Communism, and that persecution of the Christians always begets persecution of the Jews."

People today do not differ greatly from those who lived on this earth at the time of Christ. The same people who cried "Hosanna" on Sunday cried "Crucify Him" on Friday. We are still a mob-spirited people, so let us not be unduly influenced by all that we hear and read. Let us weigh everything in the light that God gives us and prayerfully consecrate our lives to Him and His cause.

Enthusiasm Wanes in Japan.—As the war drags on wearily week after week and no "victory" seems to be in sight in spite of "advances," a sort of hopelessness has settled down over the Japanese people. Even the patriotic groups show little enthusiasm, though the military clique does not need it to put the war over. This is characteristic of totalitarian states.

Gradually, facts are beginning to seep into Japan in spite of a strict censorship of mails. The outrages after the capture of Nanking are known. Several Japanese have said that the number of Japanese soldiers who have lost their lives so far in the war amounts to 400,000.—*World Events.*

The Functions of a Church Choir

Walter H. Hohmann

The choir has a distinct duty to perform in a church service. This duty is not only a duty but a noble privilege. Any person singing in a choir should prepare himself both mentally and spiritually for this duty and privilege, if the high purposes of a choir are to be achieved.

The first function of the choir is to sing *to* a congregation. This function demands a high degree of sincerity, of consecration, and of preparation. The choir may sing a hymn, a gospel song, a chorale, an anthem or any other sacred type of music *to* the congregation. In this function in particular should the director of the choir consult with the minister in order to have the music fit into, or support the sermon the minister expects to deliver to the congregation. A close cooperation of the choir director with the minister on this point is not only advisable but very desirable.

The second function of the choir is to sing *for* the congregation. This function again demands a high degree of sincerity, of consecration and of preparation. Following the Pastoral prayer, for example, the choir sings *for* the congregation, a response into an awed and hallowed silence filled with the prayers of worshiping souls—

> Spirit divine, attend our prayer,
> And make our hearts Thy home;
> Descend with all Thy gracious power;
> Come, Holy Spirit, Come!

or—

> Let the words of my mouth and the meditations
> of my heart be acceptable in Thy sight,
> O Lord, my Strength and my Redeemer.

What choir would venture to sing *for* a congregation under such circumstances, unless it had prepared itself by means of consecration and prayer for such a high privilege and duty?

The third function of the choir is to sing *with* the congregation its hymns of praise and adoration of Almighty God. This is the *holy of holies* experience for their choir. The choir in singing *with* the congregation must help in the service of song and worship and not seem to dominate or make a display of itself. The great hymns of all ages are to be sung by the congregation in their worship of God and the choir is permitted to help in this service. There is blessing for congregation and choir in such a service.

In conclusion Johann Sebastian Bach gives us much to ponder and to think about when he says: "Its final purpose (that is music) is none other than this, that it minister solely to the honor of God and the refreshment of the spirit; whereof if one take not heed, it is no proper music, but devilish din and dischord."

Sunday School Lesson

A. S. Bechtel

Febuary 5, 1939

Peter Preaches at Pentecost

Acts 2:12-18, 36-41

Topic: What the Preaching Service Means to Me

Introduction.

Jesus instructed his disciples to "remain in Jerusalem until endowed with power from on high" (Luke 24-49), so they remained after His ascension, meeting in an upper room with other followers of Jesus, in prayer and supplication (1:13, 14). Pentecost, the most popular of the historical feasts, the fiftieth day following the Passover Sabbath, was near at hand. When the day came, all of Jesus' followers were together (v. 2:1) and the marvelous outpouring and infilling of the Holy Spirit took place, even as Jesus had promised (v. 2-4).

Meaning of Pentecost vs. 12-18

The great multitude of people, many of them from other nations, (vs. 9-11) who had come for the feast "were amazed and marvelled" (v. 7) at what they saw and heard (v 8). Words seem to fail Luke in describing the events of the day. Deep heart emotions are usually difficult to express in words. The people were at a loss to explain and asked, "What meaneth this?" The workings of the Holy Spirit are beyond mere human understanding. Always there are those who mock when His presence is manifested (v. 13).

Peter, the leader, boldly, courageously answers these mockers and explains the meaning, significance of it all in the first and perhaps greatest of all gospel sermons. He who had denied his Lord, now faces the multitude, preaching as they had never heard any man preach, magnifying the Christ whom he had denied and boldly accusing his hearers of crucifying and slaying their Messiah (v. 23). Peter finds the explanation of this, so amazing occurrence directly in the prophet Joel (2:28, 29). They have seen and heard the complete fulfillment of this prophecy.

God Hath Made Jesus both Lord and Christ v. 36

Peter is definitely assured of what he is saying. He sums up all in one magnificent statement. Jesus' resurrection definitely establishes his Messiahship. Peter, an eye-witness (v. 32) to the fact of His resurrection, goes to the Scriptures for proof in addition to his own evperience. The testimony of the disciples is unimpeachable and in addition all those present see the evidence of the outpourd Spirit (v. 33), a further evidence of the resurrection of Jesus. This fact none could deny.

Peter's Preaching Reaches Hearts vs. 37-41

The working of God's Spirit on and in human hearts is clearly shown. The listeners—a requisite for an effective sermon—were moved inwardly. They did not applaud, nor say loud "amens." They cried in dead earnest, "What shall we do?" realizing that something needed to be done about it on their part. Peter spoke with convincing and convicting power (v. 37). Repent, first of all—change mind about Jesus—accept Him as "Lord and Christ"—renounce sin—surrender will to Him. Second, be baptized, an outward act in which they definitely proclaim their faith in Christ, renunciation of sin, acceptance of Christ. To such God gives the gift of the Holy Spirit freely. This promise (v. 39) is for all believers of all races, of all time, Jews and Gentiles, in every age of the Church. Many gladly received Peter's message and sealed their belief in baptism.

What the Preaching Service Means

The service cannot accomplish what is should unless there be preparation by preacher and people. Peter had acquired a degree of intellectual training in his association with Jesus. He had seen his deeds and had heard his words. He had received a very definite spiritual perparation while with Jesus. Also there was the season of waiting upon God in the upper room and above all, the mighty infilling with the Spirit, who came upon the PREPARED disciples. Without the Spirit's help, the preaching service fails to accomplish the best results. There must also be this preparation on the part of the listeners.

WANTED—CORRESPONDENTS

An Opportunity for Mennonites

An appeal comes to the Christians of the United States from *Mr. Douglas Wollen* of the Methodist Church Temperance and Social Welfare Department, *1 Central Building, Westminster, London, S. W. 1,* for the Methodist Church of Great Britain, which is trying to further peace by building up personal touch with individual Christians of various nations who wish to write letters to each other. Mr. Wollen asks for names and addresses of Christians in the U. S. A. who would be glad to be put in touch with English Christians. Indication of the age and occupation of those who write would be appreciated. He adds, "We ask our people not to write with the intention of raising controversial political issues, but to express Christian fellowship and the longing for Christian." A similar request comes from France, from *Professor Roger Boulanger, 71 Rue Pasteur, Lens, France.* He wishes to establish contact with about ten persons, especially teachers, who would like to correspond with French teachers or students—*World Events.*

Here is a capital idea which should meet with a hearty response from all Mennonites who take their position on Christian Peace seriously. Will not many of our teachers, pastors and young people take advantage of this opportunity in the spirit in which it is offered?—E. L. H.

Relief Notes

(Compiled by O. Miller, and Abraham Warkentin)

At the recent December 29 annual meeting of the Mennonite Central Committee held at the Mennonite Home Mission, 1907 South Union Avenue, Chicago, Illinois, ten of the eleven members of the committee representing its eight constituent organizations were present in person or by proxy. Most of the time at this meeting was taken up in receiving Brother H. S. Bender's report of his past summer's visit to our South American colonies and in a general discussion of the recommendations in the report and of the continuing relationship between the committee and the colony organizations.

The report, as well as the continuing correspondence from the colonies, especially the Chaco—Fernheim colony, indicates that the colonists are making good progress in their new home. 1938 crops were fair but the year financially did not reach the high point of the year 1937. The colonists, however, faced the future with more hope and confidence than at any time since their being in South America. The main economic interests of the colony have to do with cotton and the development of cattle.

The committee's yearly financial statements as approved by the annual meeting follow:

Mennonite Central Committee Operating Account
July 1, 1937 to August 23, 1938

Receipts

General Budget			$2321.30
Corp. Paraguay		$7757.73	
P. C. H. trip	$ 250.00		
Power of Attorney	10.40		
H. S. Bender trip	600.00		
Schaade School books	103.26		
Paraguay Loan Int.	2214.67	3178.33	4579.40
			$6900.70

Paid Out

Exe. Com. Exp	$ 712.00		
H. S. Bender S. A. trip	675.00	$1387.00	
Menn. Home & Unruh Sup.		1949.74	3336.74
Net gain for year			$3563.96

Assets and Liabilities, Aug. 15, 1938

Assets

Cash	$ 217.42
Loans Receivable	453.80
Stocks	57500.00
Fernheim Colony	174609.54
	$232780.76

Liabilities

Loans Payable		
A. N. B.		$ 5000.00
A. N. Bank		$ 5000.00
Menn. Bd. of Ed.		2000.00
Spec. Part. Loan		38150.00
		$52885.00
Funds		
Berg-Wiebe		$509.50
Special		65.00
		$574.50
M. C. C. Corp	$175757.30	
Add Net Gain	3563.96	
	$179321.26	$232780.70

Previous relief notes advised of continued negotations with the German government in reference to the passage debt by the South American Colonists. These negotiations culminated in personal contact with Berlin officials by the M. C. C. secretary-treasurer in company with Brother Benjamin H. Unruh, the representative in Germany who has represented all the Mennonite organizations to the government since the credit was first granted. The German government's reply dated October 19 advised that all interest charges past and future on this debt were waived. The debt initially totaled about three million German Marks but had later been reduced by the government to about one million Marks on which interest was to be paid at the current rate and which was later reduced to two per cent. The colonists as well as all the committees are deeply grateful for this further reduction in debt terms. The M. C. C. is keeping actively in touch with the Brazil and Paraguay groups until this part of their debt made in connection with moving to Paraguay is finally liquidated. In connection with the original credit as well as with his faithful negotiation with German authorities the committee and the colonists are most appreciative of the efforts of Brother Unruh.

On Friday, November 25, 1938, the Chaco, Paraguay, Fernheim Colony celebrated the ninth anniversary of their deliverance from their suffering in Soviet Russia. The colony has annually kept this day as a holiday. Thanksgiving services are held in all the villages. The colony is concerned that the coming generation learn to appreciate the significance and background of the movement from Russia. In these various gatherings on November 25 just past, besides expression of gratitude to God for this deliverance there were many expressions of thanks formulated through the M. C. C. to the churches in the United States and to Brother Unruh as agent in this deliverance.

—*St. John Church, Pandora, Ohio.*—At the recent annual meeting these new officers were elected: Milford Haas, deacon; Monroe Geiger, trustee; Hiram Kohli, secretary; Arthur Schumacher, treasurer; Mrs. Josephine Moser, correspondent to the Mennonite. A motion was passed, asking the trustees to investigate the possibility and advisability of buying a parsonage.

CORRESPONDENCE

WEST ZION CH., MOUNDRIDGE, KAN. 12-30-38

"Thou crownest the year with Thy goodness, and Thy paths drop fatness." These words of the psalmist suggest themselves as we recall the many spiritual blessings enjoyed by our congregation during the past year.

A number of visiting ministers and other speakers have brought us inspiring messages during the past months. Rev. P. K. Regier, our pastor, is the capable leader for the interesting and inspirational topics, such as, "The Reformation under Luther and Zwingli," "The Anabaptists," "Life and Teachings of Menno Simons," that have been discussed at the mid-week prayer services. The different organizations of the church again fittingly celebrated the birthday of the Christ-child. The Junior and Intermediate C. E. Societies had their special Christmas programs. On December 18th the Ladies' Choir presented a Vesper Service to a large audience. The children of the S. S gave the Christmas story in scripture and song, on Christmas eve. White gifts were again given by the various classes for missions, hospitals and other needy causes. Christmas evening a mixed chorus of twenty-four voices presented "Spirit of Christmas," by Bruno Reibald, which was illustrated with sterioptican pictures of Christmas scenes.

The annual business meeting of the congregation was held on December 27. Rev. P. K. Regier was unanimously re-elected for a three-year period. Eight new members were received into the church by baptism and fifteen by letter. The following were called to their reward: Mr. Wm. D. Fast, at the age of eighty-six years; Henry S. Schmidt, seventy-nine years, and Gus. Sangals in the prime of life.

Rev. P. R. Lange of the Brethren Church of Buhler, Kansas, conducted a series of meeting in our church, from January 8 to January 13.

Our S. S. is looking forward to the completion of the new Intermediate Quarterly. The Board of Education and the Board of Publication of our Conference, are to be congratulated for the work they have done on both the Adult and Intermediate Quarterlies, and deserve the hearty support of all our churches.

As we enter the portals of the New Year, we are prone to ask, "How can we know the way?" John 14:5, but the answer also comes to us—"I am the Way." "Every mile of the journey He has chosen, and every place where I pitch my tent He has selected for me."—Correspondent.

ST. JOHN MENN. CHURCH., PANDORA, O.

Readers of the Mennonite: 1938 is history. Ye shall henceforth no more return that way. Deut. 17:16. 1939, Ye have not passed this way before. Josh. 3:4.

The year just closed was a normal one for our church, which is located in a rural district and therefore many of its members make their livelihood by farming. In our locality we have never yet suffered a total crop failure. Sunshine and moisture were always provided, and we thank our heavenly Father for it. There was a good corn and potato crop last year.

With the exception of many colds the health conditions are fair. So far we have experienced a mild winter not much zero temperature and not much snow. Our church lost some of its members through death. To some of the homes new recruits were added. Our church celebrated the birth of Christ with an impressive pageant on Dec. 18. It was given by the younger people of the S. S. A crowded house was in attendance and it was well received. On Christmas morning the Primary Department children gave their program to a fairily well attended audience.—Jan. 2, the annual business meeting was held and new officers were elected.—Rev. D. J. Unruh is pastor.—Mrs. J. W. M., Corr.

First Mennonite Church, Madrid, Nebr., 12-30-38

Again a year has passed into the ocean of eternity. Looking back we notice many missteps for which we ask God's forgiveness. But when we recall the many blessings that God has showered on us, we are constrained to say, "The Lord has done great things for us, whereof we are glad." Through God's grace and the help of the Evangel. Com. of the Northern District, God has so led that Bro. and Sister J. F. Sawatzky have moved here and taken over the leadership of the church. To God be honor and praise and our sincere thanks to the Committee for their help

The Sawatzky family moved here Oct. 22 and on Nov. 13 we were privileged to observe a Mission and Thanksgiving festival, at which time the couple and their two sons were taken into the church and Rev. Sawatzky was installed as leader and Pastor. Besides Rev. P. A. Wedel of Aberdeen, the principal speaker, the Brethren D. M. Duerksen of the M. B. church, N. P. Janzen and J. R. Warkentin also took part. We had a full house at all three meetings.

On Nov. 18 we had our annual meeting at which the officers of Church and Sunday School were elected and other matters set right for the coming year. Bro. Sawatzky has succeeded in interesting a group of young souls in a catechical class for the new year.

Rev. John Esau is reported to be scheduled for a series of evangelistic meetings in this part of the state early in January. And, God willing, he will begin a series in our First Menn. Church, Feb. 11. We need and commend ourselves to the intercessary prayers to the members of our sister churches, that many souls be won for Christ.—We had a fair wheat and a small corn crop, and sufficient fodder. Only too bad the price of products are so low.—*P. A. Regier.*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

What Kind of a Program of Mennonite Follow-up Will Meet our Needs

by William Juhnke

(A growing Mennonite Church depends upon gaining the goodwill and retaining the support of a large number of our Mennonites—those that are on the move. This is the first of a series of treatments on this subject.)

The subject of Mennonite Follow-Up is especially challenging, since no one knows just how many of our own group are on the move; and what is more important, no one can definitely know just how many Mennonites—young and old—our church has lost to other denominations and to the world because an effective system of keeping in contact with them was and is non-existant. The absence of a detailed survey, however, should not permit us to close our eyes to and wash our hands, as it were, of a matter that is of prime importance.

It is, of course, not debatable that a large number of our people are on the move; that is, they migrate from one section of our Mennonite constituency to another, or what is more serious—they move from a Mennonite community to a locality where a Mennonite Church does not exist within fifty, a hundred, or even a thousand miles.

It is not being asserted that our sect, or denomination if you please, has more people living in trailer cabins than any other. As a matter of fact it is not this type of people that we should try to "follow-up."

Who are those that leave their homes for new and challenging fields?

Some are students going away to college, university or theological school; others are employed in businesses that require frequent change of addresses. There are the natural shifts in population such as are required by deaths in the family. Change of location due to marriage, due to need of different climate are still others.

The unfortunate thing is not that people move, but that a large number of those that do, including many of our best church people, have been leaving us for other denominations. A case in point is the example of a good Mennonite family each member of which was a creative factor in the church. As time went by the family spread apart one going into business in Wichita where there was no Mennonite church. He joined another church. A second member joined another in Dallas, Texas; and so on until only one member of the family remains a Mennonite. This is but one example.

Dr. A. Warkentin, prominent Mennonite statistician and editor of the *Who's Who,* presented a survey on this subject at the Western District Conference on Oct. 21, 1937. Doctor Warkentin gave a brief factual resume on this fundamental problem. (The minutes of the conference fail to give a report on Warkentin's talk. He had appeared on the Young People's program.)

That some who move away discontinue church affiliation is not a point against Mennonitism; likewise, the fact that some of our best church people have been leaving us for other denominations, does not demonstrate the inferiority of our denomination. Rather these sore spots should make us more zealous in a personal and collective effort to stem this tide.

It was an attempt to face this problem that the young people's union interoduced, debated and accepted reolution VIII in their sessions at Saskatoon last summer. This resolve reads: "That we recommend that the incoming executive committee be instructed to devise a system whereby young people leaving their home for school or work be placed in contact with Mennonites in their new locality."

* * *

"All One Body We"

Eph. 4:1-7, 11-13

Young People's Topic for Feb. 5—Christian Endeavor Day

Meditation:

M. Jan. 30. Building together. Neh. 2:17-20
T. Jan. 31. Co-laborers together with God. I Cor. 3:5-11
W. Feb. 1. Color-line ignored. Acts 8:26-37
T. Feb. 2. A Christian social order. Acts 2:42-47
F. Feb. 3. Jesus prayed for unity. John 17:18-23
S. Feb. 4. One God over all. I Cor. 8:4-6

Program:

Prelude.
Quartet: "The Old Rugged Cross"

Call to Worship (by the leader)

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High; to show forth Thy loving-kindness in the morning, and Thy faithfulness every night. Let the people praise Thee, O God; let all the people praise Thee.

Prayer (unannounced—by some one prepared).

Song Service—"A mighty Fortress is Our God" and "Dear Lord and Father of Mankind."

Responsive Reading

Leader's Talk.—This service celebrates the fifty-eighth birthday of the Christian Endeavor movement. Fifty-eight years ago a group of young people of the Williston Congregational Church in Portland, Maine, came by invitation to the home of their pastor and his wife, Mr. and Mrs. Frances E. Clark. Most of them had recently accepted Christ and the pastor was praying and planning about ways to help them grow in their Christian life and become useful members of the church. That night he presented and they discussed the plans for a Young People's Society of Christian Endeavor. Most of them signed the constitution which he had prepared, and became members of the society.

Almost immediately the idea proved valuable. The meetings were well attended. Other societies were soon organized. Its wide acceptance among denominations, its adaptability among people of other nations, its promotion of genuine fellowship have made it the most successful and far reaching young people's society the church has known.

It is natural then that the movement should celebrate its birthday and that the opportunity should be seized to bring to public attention the varied and successful departmental and other activities.

There are 80,000 Christian Endeavor societies. Beyond them, and claiming 4,000,000 active members, are the various larger unions. There are local, district, state and national unions. There is the International Union and beyond that the World's Union. There is something in the fundamental principles of C. E. that has made it successful in helping millions of young people to prepare with Christ to meet every crisis of life. These principles are in the pledge adopted by that first C. E. society and still used by thousands of societies as a statement of purpose and a basis of membership. Some of our members are going to tell you about these principles.

Before this let us sing "We've a Story to Tell to the Nations."

First Speaker:

The pledge begins with this sentence, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would like to have me do." Here is suggested a permanent, far-reaching standard of life. Christian Endeavor is trying to help its members to learn to live their lives by this Christian standard,—"what would Christ like to have me do." This is a call to an out-and-out acceptance of Christ.

Second Speaker:

Dependence on Christ as the source of strength is another great principle of Christian Endeavor. "Trusting in the Lord Jesus Christ for strength," says the covenant. Men need not only to *know* what is Christian but they need the strength to *do* it. A Christian need not be left alone. He has Jesus to help in the hour of need. It is a great purpose of Christian Endeavor to help young people to know Christ as Savior, as a Friend, and as a source of strength in time of need.

Third Speaker:

A third principle of Christian Endeavor has to do with daily devotional practices. The familiar pledge says, "I will make it the rule of my life to pray and to read the Bible everyday." One must study God's Word in order to know His will. Thru the daily use of prayer we grow in our acquaintance with Christ and in the use of His strength for our needs.

Special Music

Fourth Speaker:

The fourth great principle of Christian Endeavor is loyalty to the church. This loyalty can be expressed in many ways, but in none better than by regular attendance at the service of the church.

Fifth Speaker:

The principle which I declare is that which calls for consistent personal witnessing on the part of every Endeavorer to the faith that is within him. Some of this witness will be by spoken word, some by outward acts, and much of it by the very radiance of a Christian character.

Sixth Speaker:

A sixth principle is valuable in making a complete life. It is that perfection which comes from long training and as a result of a wide variety of activities. Christian Endeavor carries out its training possibilities by having as many members as possible on committees. The pledge says, "I will be true to all my duties as an active member.

Seventh Speaker:

Last, but by no means least, of the principles to be described is that which has to do with fellowship with other churches and with other nations.

Song: "Follow the Gleam."

Note: The speeches given above will need to be elaborated upon.

INTERMEDIATE DEPARTMENT

The Negro's Contribution

Intermediate C. E. Topic, Feb. 12, 1939

Daily Scripture Readings

Feb. 6. Severe toil. Gen. 49:15

Feb. 7. Patience under injustice. 1 Pet. 2:19, 20
Feb. 8. Eloquence. Acts 18:24-28
Feb. 9. Music. Ps. 98:1-9
Feb. 10. Science. Eccl. 7:29
Feb. 11. Spirituality. Col. 3:1-4
Feb. 12. Topic—The Negro's Contribution to American Life. I Cor. 1:18-29.

Our Topic Practical

It is easy to express sentiments toward those of another race, when oceans divide us, but if they live in our own home town it is different. Let us make this topic practical. If there are Christian negro young people in your town, ask some of them to come to your meeting and tell of their own people who have made contributions. Or plan to have a joint meeting with them sometime.

Preprayer Circle

Read Acts 10:34, 35. Pray that a new appreciation and love for the negro race may grow out of this meeting. Pray that any feeling of superiority may be removed. May there be humble gratitude for the advantages we have enjoyed.

Suggested Songs

1. "Love Divine" 2. "There's A Wideness' '3. "Christ for the World We Sing"

Society Announcements

A Worship Service

Announce the Topic
Prelude: "Deep River" (Duett-Etude Mar. '38).
Prayer, by the Leader
Scripture Reading and leader's talk
Negro Spiritual: "Were You There"

Poem: "In Christ there is no East or West
In Him no North or South,
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

In Christ now meet both East and West
In Him meet South and North
All Christly souls are one in Him
Throughout the whole wide earth.
—Selected.

Offering

Presenting the Topic

1. For the Leader. Speak of the fact that on this the birthday of Abraham Lincoln, it is fitting that we as Christian young people should take time to study the American negro in an effort to appreciate him as one who has equal rights with us and one one whom God has used in many remarkable ways.

The Scripture lesson, I Cor. 1:18-29 brings out the thought that God often uses that which is despised of man, the lowly, the weak, to carry out His purposes. The general attitude of the white man has been to look upon the negro as being inferior in every way. It has been proved through many psychological tests that when the opportunities are equal the negro has ability equal to that of any other race.

Topics for Talks

1. *Spirituality.* Col. 3:1-4. The negro is a deeply spiritual man. This has been a result to a large extent of his past. The lot of the negro has been a very unhappy one as a rule, with severe toil, which brought many hardships and much unjust suffering. It is natural then that the religion of Jesus Christ, which bids men to "seek those things which are above" would make a great impression on them. In this life they had nothing better to hope for. How precious then was the hope of life hereafter, where all this would be changed. The Negro Spiritual songs reflect this very definitely, since most of them speak of the joys of heaven. Select several of these songs and read the words.

2. *Music and Musicians.* How did music serve as an escape to them from their unhappy surroundings? Ps. 98:1-9. The negro seems to be born with a love for music and a keen sense of rhythm. The negro Spirituals that have become so popular are a result. Within recent years there have also been instances where a negro has gained recognition as a musician. Roland Hayes was perhaps the first outstanding example of this kind. He worked his way through school, studying here and in Europe. Then from 1916 -1920 conducted his own conecert tour in the United States, because no one would have had confidence in his success. Later he sang before kings and queens in Europe and was awarded a medal for the most outstanding achievement among colored people. As a concert singer he ranks with the best. His success paved the way for others. Marian Anderson, the contralto has almost repeated his success. Their interpretation of the traditional negro melodies has received wide recognition. To hear Mr. Hayes sing "Were You There When They Crucified My Lord," is to say, this is more than a work of art, this is a spiritual experience.

3. *Eloquence.* Acts 18:24-28. Booker T. Washington, the organizer and first principal of the negro normal school at Tuskegee, Ala., traveled all over the United States delivering addresses in the interests of the school and a better understanding between the whites and blacks. The school was started in a little shanty and church. During the first 19 years of his presidency, 40 buildings were erected largely by student labor. He was born on a plantation in Virginia. He got his elementary education in a night school, while he worked in a salt furnace and coal mine during the day. By walking and begging rides he travelled 500 miles to Hampton Institute, where he stayed for 3 years, working as janitor for his board

4. *Science.* Eccl. 7:29. One of the most interesting biographies to be found anywhere is that of George Washington Carver. Have someone give a report on it as it is given in the Feb. 1937 issue of Readers Digest, "A Boy Who Was Traded for a Horse." Born a slave, stolen when a baby, and later traded back for a broken-down horse valued at $300. He has achieved remarkable things in his scientific studies. From the peanut alone he has made nearly 300 useful products, including cheese, candies, pickles, dyes, soap, printer's ink and even axle grease. His discoveries came in response to his inquiry into, "God, what is a peanut and why did you make it?" The secret of his life he says is that "in the woods each morning, while most people are sleeping, I best hear and understand God's plan for me."

Closing Moments

Read one of Paul Lawrence Dunbar's poems.

Sentence prayers and benediction.

JUNIOR CORNER

Holy, Holy, Holy

(Adoration)

Program Suggestions for February 12, 1939

"Fairest Lord Jesus, ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor;
Thou my soul's glory, joy and crown."

Let this hymn be played softly as a call to worship

Worship Service

1. Singing Jesus-hymns of adoration
2. Scripture reading, Revelation 5:11-13
3. Adoration: Let the piano play "Holy, Holy,, Holy," while the lights are put out and from the rear of the church a few selected junior girls, dressed in white, come forward bearing candles and singing verses 3 and 4. If there are side aisles, they could follow these, passing each other in front of the altar and circling to opposite aisles, walking into their pews in the rear of the group, remaining standing until verse four has been finished and the piano has followed the singing with one more playing of the hymn, this very softly.

Mission Minutes: Extracts from "Mission News and Notes" retold by juniors. It could be woven into theme of the evening by putting the various stories or news items under the one heading, "Glorifyng Jesus on the Mission Fields." (Explain that to glorify His name, means to make Him wonderful to other hearts).

Study Period. "Aim: To lead the child to a fuller adoration of the Christ.

1. Sing in unison the chorus, "Into My Heart" repeating it softly.
2. The chairman announces the theme of the evening by bringing to light a large valentine which he sets between two lighted candles. This can be made out of a sheet of poster paper folded in half, cutting out of it a heart with a base. On the base print in large letters, "I will Love Thee" (Psalm 18:1). Around the outer edge of the heart, outline (in heavy black) the form of a simple petal flower (only the open face, no stem or leaves). Put these all about the edge of the heart. Out of bright colored papers of various hues, make cut outs of the same form. On these put the verses to be used in the evening's adoration service. These "flowers" are to be distributed among the juniors who, when the time comes, step up to the valentine, give their verse and by the aid of a bit of glue, paste the cut out into the outline in black. Thus the flowers will be edged in black and make a beautiful appearance.
3. We adore Him because ————: Let the chairman announce each speaker with this phrase, calling on the speakers by name but not announcing the cause of adoration. This is left for the junior called upon who holds a "flower."
   a. We adore Him because He is our Friend: John 15: 14 and 15
   By motion of leader all join in singing verse one of "What a Friend"
   b. We adore Him because He is our Guide' Psalm 32:8; Psalm 48:14
   Special. music: From the rear of the group comes a voice singing the prayer, "Guide Me. O Thou Great Jehovah." Verses 1 and 2
   c. We adore Him because He is our Keeper: Psalm 23:1. This junior asks the group to repeat the remaining verses in unison.
   d. We adore Him because He is our Light: John 8:12.
   Sing in unison "The Light of the World Is Jesus." Verses 1 and 2
   e. We adore Him because He is our Savior. Luke 2:11; John 4:42
   Special music: "Pass Me Not O Gentle Savior." Prayer song by rear voices. Verses 1 and 2
   f. We adore Him because He is our King of Kings: Rev. 1:17, 18; Rev. 19:16
4. Rise to sing in unison, "Praise Him! Praise Him!"
5. Heart-talk "Jesus Loves Even Me": by leader, who in a few statements leads the child's heart to love and adore Him who is interested in each individual life to the extent of giving His life for the same.
6. Sing in unison, "Jesus Loves Even Me"
7. Response by group in quoting the verse beneath the Valentine
8. Closing prayer by leader followed by the soft singing of verse one of "My Jesus I Love Thee." This by the group in unison.

CORRESPONDENCE

FIRST MENNONITE CHURCH, NEWTON, KS.

Dear Editor and Readers: I had asked the congregation to elect a younger man or, better, lady, as correspondent. But they reelected the old one in spite of his 87 years.

On Sunday evening, October 2, Rev. J. N. Smucker of Bethel College was our guest, preaching on Is. 40:1-5, "How can we prepare the way of the Lord," and two nights later the Hilty Brothers of Ohio gave a nice musical program.—Sunday, Oct. 9, Rev. J. M. Regier, field secretary of Bethel College, spoke on "Christian Education." The collection taken was for the College.—Sunday evening and all day Monday and Tuesday there were interesting meetings at Bethel College in celebration of the fiftieth anniversary of the corner stone laying, concluding with a pageant depicting scenes from Mennonite and college history.—Sunday, Oct. 23, we had communion service. Rev. Entz preached very earnestly.—The same week the Harvey County Religious Education Organization held its convention in Newton, with the last session and banquet in our church.—Tuesday evening, Nov. 8, we held our annual Sunday School meeting, at which Menno Schrag was elected superintendent and Herman J. Andres assistant superintendent.—The next evening our Bible Study class started work again, with Dr. A. Warkentin as leader, beginning with the Epistle of John.—Sunday, Nov. 13, in the evening, the Y. P. C. E. had an excellent program on "What we as Christians have," and Rev. H. J. Kliewer preached especially to the young folks, on the text, Luke 2:40-52.—On the Wednesday following, Dr. Wilson of Kansas City led the Bible Study class and the teacher's meeting.—On Thanksgiving day the sermon was preached in three languages by missionary G. A. Linscheid, English, German and Cheyenne.—Saturday evening, Nov. 27, was a surprise party for Bro. C. F. Classen, this being his 79th birthday, at the home of his son, Ted. His dear wife was too weak to attend, but his children, grandchildren and relatives were there.—On Sunday, Nov. 27, we observed the 60th anniversary of the organization of our church, and the 35th anniversary of the ordination of the Reverends B. Regier and J. E. Entz, now our elder. Bro. C. F. Classen gave a brief history of the S. S., which, starting with a mere handful, now has 543 members, and needs more room, while the church has 529 members. Rev. B. Regier preached in German on 1 Sam. 7:12—Ebenezer—and gave a vivid picture of the church. Rev. Entz gave a historical sketch and emphasized the unmerited lovingkindness of the Lord. Three charter members, Rev. B. Regier, C. F. Classen and his sister, Mrs. John Regier, are still living. Ninety-year old Sister Hillegonda recited a self-composed poem fitted for the occasion. Dr. Milo Kauffman, president of Hesston College, based his address on Psalm 103, "God has blessed you in the past, he will bless you in the future." Inspiring music was interspersed.—The anniversary spirit was further manifested in meetings throughout that week, with Pres. Milo Kauffman as main speaker. One evening he spoke on the greatest question of today. There are many weighty questions: What shall be my life work? With whom shall our children associate? etc. His text was Matt. 27:22. The greatest question today is, "What shall I do with Jesus?" We have a will, we must open the door of our heart, when Jesus knocks. Each day we must ask: "What shall I do with Jesus?" Without Him, without God, we are lost.—On another evening he spoke on, "The Victorious Christian Life." You must be born again, that is the necessary beginning. Be sure yours sins are forgiven, through Jesus your Savior. Yield yourself fully to God. Join the church and be a loyal member. Be faithful in daily reading of the Bible and in prayer. You must do Christian work. Use your God-given powers. Practice makes strong.—The various Christmas programs brought blessings to all. The senior choirs presented the cantata, "The Coming of the King," in the beautifully decorated church.—For the S. S. children's program the church was full. The choir loft was filled with singers and the enlarged platform crowded with happy children. On sylvester evening Rev. J. E. Entz preached a farewell sermon of the old year.—At Bethel Hospital they are very busy erecting a large addition. At this writing, Jan. 5, they are pouring the third cement floor. God has blessed them with favorable weather. —Van der Smissen, Correspondent.

Apostolic Mennonite Church, Trenton, Ohio.

Sunday, January 8, 1939, our Annual Congregational Meeting was held The Sunday School met at the regular hour followed with the morning service, at which time Rev. J. E. Amstutz chose for his subject, "My Church," basing his remarks on Eph 5:25-27, giving us a very inspiring message.

Immediately following the morning service, an invitation was extended to all members and friends of the Congregation to partake of a covered dish dinner in the basement of the Church, where all enjoyed a delightful social period.

The afternoon session at 1:30 was opened by Rev. Amstutz, reading Rom. 12, followed by Prayer. Minutes of the last meeting were read and approved, after which reports were given by the various organizations of the Church, followed by the election of officers.

Rev. Amstutz gave a resume of the activities of the Church during the past year, during which time many visitors spoke from our pulpit, and we also had the pleasure of entertaining the Middle District Conference, which also was a blessing to our community. A short memorial service was held in memory of our departed members and friends of the church.

Another year is before us; and we ask ourselves what opportunity does it hold for us, and our Church? We look bravely forward to the veiled figure that stands at our threshold. We know nothing of what it brings, we know only that it is God's New Year. May He bless it to us all and may we make it the BEST Year of our lives.—Lydia A. Augspurger, Corr.

GRACE MENN. CHURCH, ALBANY, OREGON

Another year has slipped into the fading past, and a new year has been ushered in—a year budding in bright hopes and new ambitions for the GRACE MENNONITE CHURCH of Albany, Oregon. A wonderful Christian spirit seems to be gripping the entire congregation and a sense of cooperation is being developed that one seldom encounters in any church.

The Ladies Missionary Society, under the leadership of its capable and active president, Mrs. J. N. Widmer, held its annual needlework and cooked foods sale the first of the week in December with very satisfactory results. Some of the money taken in will be sent to China, where the Society is supporting two native Bible women. Perhaps one of the secrets of our Church's development spiritually is the fine missionary spirit shown by this consecrated society working quietly in the background.

On Monday evening, December 12, we held our annual business meeting. Again, because of much prayer beforehand on the part of faithful members, God's presence was felt in the elections themselves. When the time came to elect the Pastor for the new year, the entire congregation arose in a body and unanimously ushered Rev. W. R. Augsburger into his fourth year of service. How it cheers and encourages his heart to know his Church stands behind him one hundred per cent in his service to God in this community.

"The Christmas Message" was presented Thursday night, Dec. 22, by the various departments of the Sunday School. A very interesting program was enjoyed by a crowd so large that we had to resort to the Primary Department's chairs to seat them all. An offering was taken at this program and also during the Christmas Sunday services, which will be used to reroof the parsonage.

We extend a most blessed New Year to all of our sister churches.—Corr.

In Memoriam

HENELE MATTHIES, daughter of Jacob Thiessen and Catherine Suderman Thiessen, was born in South Russia, March 27, 1962. At the age of 18 years she and a sister spent eight weeks in the home of Rev. Johannes Wiebe to receive religious instruction in preparation for baptism. She has always looked upon this experience as one which has enriched and given direction to all of her later life.

She was married in 1881 to Herman Matthies. Six sons and three daughters were born to them. Two sons died in infancy in Russia. Immediately after their arrival in America in 1893, two daughters, aged 2 and 6, died following illness and hardships endured on the journey.

Three years later, in 1896, her husband passed away, at the age of 36 years, leaving her with five children, ranging in ages from 6 months to 12 years. Her faith in God gave her strength and courage to assume the heavy responsibility of providing a Christian home and training for them. Again she passed through deep sorrow when her youngest son Herman died at the age of 17 years. Immediately afterward she came to Aberdeen, Idaho, joining the Mennonite church in 1915. Later she spent some time in Kansas, transferring her church membership as she went, but since 1921 has again been a member of the Aberdeen Mennonite church.

Hers was a life of service to God, first in her care for her children, then to her aged parents, and after that to many friends in Idaho, Kansas and California, wherever there was need of assistance, often working beyond her endurance. She was rarely ill, but in frail health for many years. She returned to Aberdeen in the spring of 1938, to be once more at home in the Aberdeen community and with her son Ben and his family, where she received loving care during her last illness.

Her trust and hope, in life and in death, was in God and in His saving grace in Jesus Christ. She reached the age of 76 years. She leaves to bless her memory one daughter, Mrs. Henry Becker; three sons, Ben Matthies of Aberdeen, Jacob Matthies of Nampa, and Peter Matthies; eight grandchildren and two great grandchildren.

REPORT OF THE EX. COM. OF MISSION SOC. FOR DEC., 1938

Foreign Miss. Gen'l. Treas.: Bethel Ladies Aid, Perryton, Texas, $19.00; Ladies Aid, Medford, Okla., $77.82; Hopeview Sew. Soc., Buhler, Kans., $60.00; Four Sew. Soc., Menn. Ch., Buhler, Kans., $50.00; Grace Miss. Soc., Pandora, Ohio, $60.00; Hebron Sew. Soc., Buhler, Ks., $220.00; Sew. Soc., Lost River, Sask., $11.00; Saron Sew. Soc., Orienta, Okla., $26.00; Sew. Soc., Monroe, Wash., $23.67; Sew. Soc., Jansen-Watson, Sask., $25.00; Sew. Circle, Shafter, Calif., $12.32. **Total, $584.81.**

Home Missions: Ladies Aid, Medford, Okla., Home Miss. Gen'l. Treas., $25.00; Four Sew. Soc., Menn. Ch., Buhler, Kans., Do., $25.00; Grace Miss. Soc., Pandora, Ohio, Do., $60.00; Hebron Sew. Soc., Buhler, Kans., Do., $110.00; Sew. Soc., Lost River, Sask., Do., $11.00; Rosenort Ladies Aid, Rosthern, Sask., Do., $15.00: Saron Sew. Soc., Orienta, Okla., Do., $23.59; Sew. Soc., Monroe, Wash., Do., $11.84; Sew. Circle, Shafter, Calif., Do., $12.31; Miss. Soc., First Ch., Lima, Ohio, Chicago Miss. Project, $10.00; Miss. Soc., Berne, Ind., Do., $30.00; Miss Soc., First Ch., Bluffton, Ohio, Do., $10.50; Young Women's Miss. Soc., Henderson, Nebr., Do., $15.00; Miss. Soc., St. John's Ch., Pandora, Ohio, Chicago Miss., Poor, $4.00; Bethel Miss. Soc., Mountain Lake, Minn., Do., $10.00; Friendship Circle, First Ch., Bluffton, Ohio, Girls Home, Winnipeg, Man., $10.00.—**Total, $383.24.**

For India: Ladies Aid, Medford, Okla., Biblewoman, $25.00; Miss. Soc., First Ch., Bluffton, Ohio, Biblewoman, $35.00; "Truth Seekers" S. S. Class, Medford, Okla., Native Helper, $25.00; "Mission Workers," West Zion Ch., Moundridge, Kans., Dr. John, Champa, $47.50; Miss. Soc., Aberdeen, Idaho, Orphan, $20.00; Miss. Soc., Reedley, Calif., Orphan, $30.00; Young Women's Miss. Soc., Henderson, Nebr., Orphan, $30.00; Bethany Ladies Aid, Quakertown, Pa., Orphan, $30.00; Alexanderwohl Ch. Sew. Soc., Goessel, Kans., Biblewoman Work in general, $5.00; Bethel Miss. Soc., Mountain Lake, Minn., Wards, Champa Hospital, $25.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Do., $20.00; Miss. Soc., Monroe, Wash., Do., $15.00; Bethany Ladies Aid, Quakertown, Pa., Do., $10.00; Miss. Soc., Pratum, Oregon, Do., $10.00; Zoar Sew. Soc., Goltry, Okla., Leper Home, Champa St., $10.00; Sew. Soc., Leamington, Ont., Do., $10.00; Girls' Sew. Soc., Morden, Man., Do., $24.00; Miss. Soc., Trenton, Ohio, Hospital, Basna St., $10.00; Miss. Soc., Monroe, Wash., Do., $15.00; Onesho Miss. Soc., Colfax, Wash., Hospital Beds, Basna St., $12.50; Sew. Soc., Rosemary, Alta., Sick People, Birra St., $15.00; Do., Sick People, Champa St., $15.00; Rosenort Ladies Aid, Rosthern, Sask., Clothes, $10.00.—**Total, $449.00.**

For China: Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Miss. Circle, Meno, Okla., Biblewoman, $80.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Biblewoman, $25.00; Miss. Soc., Sugar Creek, Ohio, X-ray Machine, Kai Chow Hospital, $10.00; Bethel Miss. Soc., Mountain Lake, Minn., Do., $5.00; Miss. Sew. Circle, Avon, S. D., Do., $10.00; Miss. Soc., Monroe, Wash., Do., $10.00; Sr. Girls' S. S. Class, Zion Ch., Donnellson, Iowa, Do., $3.10; Bethany Ladies Aid, Quakertown, Pa., Do., $10.00; Zoar Sew. Soc., Goltry, Okla., Hospital Work, $10.00; Onesho Miss. Soc., Colfax, Wash., Hospital Beds, $12.50; Ladies Aid, Alsen, N. D., Evangelist, $40.00; Do., Chinese Girls' Education, $12.00; Miss Circle, Meno, Okla., For Bibles, $10.00; Rosenort Ladies Aid, Rosthern. Sask., for Clothes, $10.00; Sew. Soc., Superb, Sask., China Relief, $15.75; Hoffunugsfeld Sew. Soc., Carrot River, Sask., Do., $15.00; Ebenfeld Sew. Soc., Herschel, Sask., Do., $23.00; Bethel Miss. Soc., Mountain Lake, Minn., Do., $25.00; Miss Soc., Pratum, Oregon, Do., $10.00; Miss. Soc., Newport, Wash., Do., $20.00.—**Total, $361.35.**

Christmas Fund: Bethel Ladies Aid, Perryton, Tex., $19.00; Miss. Soc., Aberdeen, Idaho, $10.00; Ladies Aid, Medford, Okla., $5.00; Bethel College Ch., Miss. Soc., Newton, Kans., $5.00; S. S., Bluffton, Ohio. $15.78; West Zion Sew. Soc., Moundridge, Kans, $10.00; Miss. Circle, First Ch., North of Butterfield. Minn., $50.00; Bethel Jr. Miss. Soc., Mountain Lake, Minn., $10.00; Tabor Sew. Soc., Goessel, Kans., $5.00; Tabea Sew. Soc., Tampa, Kans., $3.00; Bethel Miss. Soc., Mountain Lake, Minn., $4.30; Sew. Soc., Jansen-Watson, Sask., $2.00; Miss. Soc., First Church, Paso Robles, Calif., $5.00; Miss. Soc., First Ch., Bluffton, Ohio, $15.00; Young Women's Miss. Soc., Henderson, Nebr., $10.00.—**Total, $169.08.**

Expenses of Ex. Com. and "Miss News and Notes": Miss Soc., Aberdeen, Idaho, $5.00; Ladies Aid Soc., First Ch., Allentown, Pa., $2.30; Ebenezer Miss. Soc., Gotebo, Okla., $1.60; "Mission Workers," West Zion Ch., Moundridge, Kans., $5.60; Bethany Miss. Soc., Freeman, S. D., $2.00; Mrs. W. N. Claassen, Bradley Calif., $.25; Mrs. Peter Boehr, Tiffin, Ohio, $.25; Miss. Soc., First Ch., Paso Robles, Calif., $2.00; Saron Sew. Soc., Orienta, Okla., $1.60; Miss. Soc., Eicher Immanuel Ch., Noble, Iowa, $6.10; Sew. Soc., Swift Current, Sask., $2.60; Mrs. Henry Froese, Shafter, Calif., $.10; Miss. Soc., Emmaus, Pa., $1.25; Eden Sew. Soc., Inola, Okla., $2.50; Miss. Soc., Menn. Ch., Wichita, Kans., $1.60; Emmaus Sew. Soc., Whitewater, Kans., $3.25; Ladies Aid, Medford, Okla., $4.80; Andrew Schrag, Freeman, S. D., $.25; Mrs. Paul Schmidt, Marion, Kans., $.25; Mrs. Carl Graber, Freeman, S. D., $.25; Mrs. A. A. Stucky, Monroe, Wash., $.50; Zion Miss. Soc., Souderton, Pa., $2.60; Sew. Soc., Waldheim, Sask., $1.20; Bethany Ladies Aid, Quakertown, Pa., $3.00.—**Total, $50.85.**

Miscellaneous: Sew. Soc., Aberdeen, Idaho, Retired Miss. Pension Fund, $43.92; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Do., $18.75; Friendship Circle, Menn. Ch., Wichita, Kans., Do., $2.35; Zoar Sew. Soc., Goltry, Okla., Do., $10.00; Sew Circle, Shafter, Calif., Do., $14.60; Bethel Miss. So., Mountain Lake, Minn., Rev. B. Toews, Okla., S. S. Supplies, $10.00; Friendly Circle, Menn. Ch., Buhler, Kans., Do., $10.00; Do., Store, Clinton St., Okla., $10.00; Miss. Soc., St. John's Ch., Pandora, Ohio, Do., $4.00; Miss. Sew. Circle, Avon, S. D., Do., $10.00; Miss. Soc., Monroe, Wash., Typewriter, Clinton St., Okla., $10.00; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Rev. R. Petter, Tracts, $5.00; Mrs. Peter Boehr, Tiffin, Ohio, Do., $.75; Four Sew. Soc., Menn. Ch., Buhler, Kans., Mrs. V. Petter, Mont., $10.00; Int. Miss. Band, Berne, Ind., Rev. Fred Johnson, Tuba City, Ariz., $5.00; Friendship Circle, 1st Menn. Ch., Bluffton, Ohio, Busby St. Mont., Where Needed, $5.00; Miss. Circle, Meno, Okla., Rev. J. B. Frey, $5.00; Do., N. Bible Soc., $10.00; Do., Enid Ch., Enid, Okla., $25.00; Fr'dly Circ., Menn. Ch., Buhler, Kans., Do., $10.00; Do., Enid Ch. Bldg. Fund, $10.00; Hoffnungsau Sew. Soc., Buhler, Kans., Do., $10.00; Miss. Soc., Donnellson, Iowa, Freight on Clothes to Canada, $6.50; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $6.00; Hopeview Sew. Soc., Buhler, Kans., Home Miss., West. Dist. Conf., $20.00; Four Sew. Soc., Menn. Ch., Buhler, Kans., Do., $25.00; Saron Sew. Soc., Orienta, Oklo., Canadian Transportation Debts, $15.00; Miss. Soc., Upland, Calif., Do., $4.55; Miss. Soc., Trenton, Ohio, Do., $10.00; Do., Publication Board, Gen'l. Fund, $5.00; Miss. Soc., Upland, Calif., Portland Mission, $8.41; Miss. Soc., St. John's Ch., Pandora, Ohio, Sew. Machine, Altoona, Pa., $4.00; Bethel College Ch. Miss. Soc., Newton, Kans., Rev. S. T. Moyer, Hand Bills, $6.00.—**Total, $349.83.**

Grand Total, $2,348.16 Gratefully acknowedged,
Mrs. Frieda Regier Entz, Treasurer.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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» » JOTTINGS « «

— *PLEASE NOTICE*—The address of C. E. Krehbiel is simply NEWTON, KANSAS (not North Newton) All contributions for the *BUNDESBOTE* should be addressed: Bundesbote, Newton, Kansas, or C. E. *Krehbiel, Newton, Kansas.* This will avoid delay and confusion.

— *Mrs. John Lichti,* wife of Rev. John K. Lichti, Sanger, California, passed away Jan. 3 as the result of apoplexy. The couple had only recently sold their home at Upland and moved to Sanger, Calif. to be near their children, to have their care, if anything should happen.—We extend to Bro. Lichti and children our heartfelt sympathy.

—*Bethel College* has again had a substantial addition to its endowment fund through a gift of $5,000 from Mr. G. Frank Grattan, prominent attorney in McPherson, Kansas, who gave $5,000 only a couple years ago, to establish a scholarship fund. As a frequent advisor and counsellor of Mennonite folks he learned to appreciate them. Hence these tokens of good will toward them and their children.

— *Mennonite Church, Wayland, Iowa.*—As a New Year's message, Rev. Penner used for his subject, "Aspiring to the Christ."—Jan. 8, installation service was held for our newly elected deacon, Bro. Arthur Wyse.—Jan. 9, Mr. Ed Sponberg, 53, one of our members, was called by death. Funeral services were conducted by our former pastor, Rev. Elmer Basinger and Rev. Penner.—Jan. 15, communion and baptismal services were observed. Eight members were added by baptism and three by the right hand of fellowship. May this addition prove to be a mutual blessing — Corr.

— Friedensberg Church, Avon, So. Dak. — A group of about fifteen church members joined in sawing and packing the ice for our pastor, Rev. D. A. Schultz, Jan. 13. We had very good weather for the job and, except for having to unload most of the first five-ton truckload to be able to drive away from the creek and then reloading it, all went well and everyone enjoyed the work.—Correspondent.

— *The Missionary Association of the Eastern District* has agreed to donate $300 toward the purchase of a mechanical refrigerator for the use of Drs. Bawman in their hospital work at Champa, India. They have also decided to give $350 toward defraying the expenses of the return passage to India of Missionary S. T. Moyers, or for any purpose which the couple might designate.

— *From the Cheyenne and Arapaho Messenger.* — "According to a recent letter, Mrs. G. A. Linscheid is still quite ill with liver trouble and intestinal flu. The doctor told her that she retired none too soon, else something serious would have happened. Let us pray, that if it be His will, there might be a speedy recovery.

— *Valued Suggestions for Church Members* to follow in the new year: To attend religious services *more regularly;* to bring any offerings *more sacrificially;* to participate in organizational activities *more faithfully;* to pray to God *more earnestly*; to follow Christ *more closely;* to win *at least one person* to the Church of Christ in 1939.—*"The Messenger," Second Ch. Phila.*

— *First Church, Bluffton, O.* — The principal officers for 1939 are: *Deacons,* John Tosh, E. J. Hirschler, J. S. Schulz; *Trustees,* Samuel Bixel, Ed Steiner, Harvey Beidler; *Correspondents,* for *Mennonite,* Mrs. Paul Stauffer; for *Bundesbote,* Mrs. S. K. Mosiman

— *Zion Mennonite Church, Souderton, Pa.* — Our gain in membership for 1938 was 35, 26 by baptism, 5 by letter, 4 by confession of faith. We lost 6 by death and 12 by letter. That means a total loss of 18 and a net gain of 17 members, leaving a membership of 483. The Sunday School enrollment is 536. The budget for the year 1939 is $4268.00.

— *Bethany Church, Freeman, S. D.* — Partial list of officers elected at annual meeting: *Deacon,* Jacob M. Waldner; *Trustee,* John K. Hofer; *Secretary,* Joe A. Wollman; *Correspondent,* for *Mennonite,* Joe. A. A. Wollman; for *Bundesbote,* Benj. Waltner. The pastor, L. H. Linscheid, was elected for one year.

— *Bluffton College.* — A special committee of the College announces a big booster banquet to be held in Ropp Hall Dining room, Friday, Feb. 3 at 6:30 p. m. The purpose of the banquet is: 1. A good will gesture toward the new president; 2. A new kind of publicity for Bluffton College in the form of "hands across the table."—The cost of the banquet will be $3.00 per plate or two plates for $5.00. The banquet is to be made an annual event.

— *Wiss Wilhelmina Kuyf Getting Better.*— Word has been received by Rev. P. H. Richert, For. Mission Secr., that Miss Kuyf, missionary in China, who had been reported seriously ill with pneumonia, is on the road to recovery.

— *Year Book or Church Directory.* — Last year we received copies of such booklets from quite a number of churches. *They were appreciated.* So far this year we have 1939 copies from First Church, Upland, Calif., and Eden Mennonite Church, Schwenksville, Pa. We hope to get others.

— *Sunday Bulletins or Programs.* — A goodly number of churches send in copies of these. They are also much appreciated, for from them we get news for the JOTTINGS. Such helps as these two assist the editor in getting more intimately acquainted with the churches, and that means a great deal.

— *A Secret Anti-Nazi Party in Germany.* — Among the organizations working underground to free Germany from the Nazi grip, is the German Freedom Party. . . . It started a year ago. Today a sound organization, working steadily throughout the empire, stands behind that handful of men. Rich and poor work in it, sacrificing their persons and property . . . .—*World Events.*

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JAN. 31, 1939 No. 5

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EDITORIAL

SUGGESTIONS AND WORDS OF CAUTION COMING TO THE EDITOR

This editor always welcomes constructive criticism, for by heeding such the paper can be improved. A good many readers expect him to bring editorials on current world problems where religious trends are involved. But there is such a cleavage among the members of our churches in their attitude to what is going on in Germany and other parts of Europe, that it is almost impossible to say anything without treading on somebody's toes. The fact is, our American Mennonites pretty generally share the intolerant American attitude against Germany and Italy too, for that matter, because of their fascistic governments and persecution of the Jews, while brethren of our German-English churches cannot see it entirely that way. As a matter of fact our Mennonite kin in Canada are pretty much lined up on the side of Germany, because of the fact that the German government has so kindly advanced large sums of money to help thousands of our brethren out of the Russian inferno to Paraguay and Brazil, South America, and has now cancelled the largest part of these financial obligations. It may interest at least some of the readers to note some of the suggestions, words of caution and reminders that come to our notice. Here are a few:

From a leading brother in the Western District we have this: "We are reading the German Methodist Apologete. In it we often read articles by Bishops Neals in Germany and Nuelson in Switzerland that are so good. We need such men in America. God pity our country! Where are we drifting?" He encloses this clipping: "Bishop Nuelson in an address at Cincinnati says that men like Martin Niemoeller are not in any way persecuted for their religious views or utterances, but for attacking the state. They belong to the state church which is entirely and adequately supported by the state.—Of the free churches, such as the Baptists, Methodists and others, these churches carry on their work without any interference from the government. They are free to evangelize, to instruct the children in their Sunday Schools, to carry on their conferences unhindered."

Here is a word of caution from a brother in Oklahoma: "Would like to add a word of criticism and protest to several editorials in the MENNONITE. I don't like the pro-Nazi and intolerant attitude as expressed in several issues during the past months. Feel this intolerant attitude should have no place in a church, especially a Mennonite paper. Can't feel that our people as a whole endorse it and wish to protest against its continuance." (This came by way of our Berne business office.)

To a report of a solicitor for our church papers, in one of the Middle-District churches, this note is added at the close of a subscription list: "Some people complained about articles by Fosdick being in the MENNONITE, some about John Miller's, some about articles concerning the Jews, some about the price." (This last fault is natural, but how about the others? The readers will judge).

A paragraph from a highly respected, leading brother in Canada: "How mighty the press is was manifested during the late war and today is showing its power again. When many thousand Christians were slaughtered in Russia and countless churches were requisitioned for "Kinos" and theaters, then the press was silent and your President recognized the murderers of Christians in Russia and even now congratulates this criminal government further upon its progress. But, when in Germany the rights of Jews are being abridged and the mob, not the government, burns a few synagogues, the press cries in horror and the government rattles with the sword. How important it is that we should have a press that will influence the reader in a Christian spirit!"

This last statement with its suggestion points out the course that we as editors of Christian papers should take. But we must also tell the truth and there is where views are apt to diverge. What our country, what all countries need, is men like John the Baptist and Jesus, to tell the truth, which hits so hard that it leads to repentance and a change of the heart.

TRUE RELIGION is not what men see and admire; it is what God sees and loves; the faith which clings to Jesus in the darkest hour; the humility which lies low at the feet of the Redeemer, and washes them with tears; the love which welcomes every sacrifice; the cheerful consecration of all the powers of the soul; the worship which, rising above all outward forms, ascends to God in the sweetest, dearest communion.—Richard Fuller.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

We are in receipt of lovely letters with holiday greetings from our missionaries in China, the Pannabecker and Voth families, for which we truly thank them. This week we shall bring the gist of letters from the former and perhaps next week from the latter.

The Pannabeckers say that home has never seemed so attractive to them as now, when after a year of wanderings they are again united in Kaichow. Even the children who had more privileges at Kikungshau near Hankow were happy to come back home. Dr. and Mrs. Llyod Pannabecker's boys, Richard and Robert, are in an American school at Tungchow, not far from Peking, while their little daughter Alice Ruth and Rev. and Mrs. Floyd Pannabecker's Betty Jane is going to school with Mrs. F. Pannabecker. Donnie, Betty's 2 year old brother, is reported to be the liveliest of the lively.

A year ago after Christmas at Kikungshau they separated, the mothers with the children going to Hongkong to spend four months in the British colony, while the two fathers went back north to the war stricken field for six months, to face the problems brought about by flood, war, famine and banditry. In June the mothers and children moved north to Peitaiho, in North China, where they were much closer to Kaichow. At Peitaihow, on the seashore, the families enjoyed a month's reunion, together with friends. The trips in each case were hazardous because of military operations and banditry, and disheartening because of the sight of distressing poverty.

After Sept. 1, Tungchow near Peking, offered a suitable domicile for the families and a good school for the children. They with the Voth family lived for a time in an unused dormitory which the American Board Mission opened for them. Meanwhile the husbands (fathers) had their first experience with the cholera epidemic at Kaichow. In October it was felt that the enforced separation was no longer necessary. Kaichow, under Chinese administration, was peaceful, with no immediate prospect of upheaval, travel was possible and weather favorable. "So here we are and do we enjoy being together again?!"

"Evangelistic, school and hospital work are all going on full-blast, with record attendance at the Bible School and Hospital. We would like to tell more about our year's work, instruction classes at 12 places, 102 baptisms, poor relief for hundreds, building repair and construction, etc. . . . but space forbids. In a short time we hope to put out and send each of you a calendar for 1939 with pictures of this year's work, and a little later the first issue of a monthly sheet, telling more about our mission work. We feel that God has been good to us in spite of seperations and war experiences. We have appreciated your prayers and interest during these times and wish all of you God's best during the coming year."

The Pannabecker families.

HOME MISSIONS

A. J. Neuenschwander, Secretary

WORK IN WINNIPEG, MANITOBA

Winnipeg, Manitoba has recently become quite a Mennonite center. The Girls Home is located here and near by is the organized Mennonite Church. We make a modest contribution toward the monthly rent of the Girls home and furnish the salary of the efficient Matron, Helena Epp. A small amount is also contributed toward the support of Rev. John P. Klaassen, the Elder. The membership of the Church is composed of Mennonite families that live in the city.

For a long time it has been the deep concern of the leaders in that city that a goodly number of Mennonite families have so to say "lost themselves" in the large city. The task of finding these scattered ones and visiting them regularly was too much for the aged Rev. Klaassen, who has not been well for some time.

Finally Rev. Benjamin Ewert, for many years Traveling Minister in Canada, was engaged to search for such who had not affiliated themselves with the church there. Almost 100 such unattached individuals were found, and Rev. Ewert writes that every day when he goes out to visit he hears of others who also need to be found and contacted.

Recently a call came to Rev. J. H. Enns, also of Winnipeg, who does itinerant work as well as conduct the devotions in the Girls Home, to conduct a series of Bible studies for the Nurses of the Mennonite Hospital: "Concordia." Rev. Enns writes: "We are encouraged by the 16 sisters who work in the Hospital, who take a keen interest in the study of the Gospel of Luke. These services are held on Wednesday evening, 8:00 to 9:00, and this gives me an opportunity to visit those who are patients in the hospital, and direct them to Christ, the Great Sufferer, who by His suffering has won for us Eternal Life."

—*What are American Young People Reading?*—Blood and thunder, mystery detective stories, 1,580,000 copies monthly; sex magazines, 15,000,000 copies monthly, more than 350 different issues. They say that there is an average of two to four readers to each copy. Therefore nearly 7,000,000 young people read the horror magazines and between 30 and 60 million the sex magazines.—*Herald of Holiness.*

A Good Book to Read

The influence of Christian missionary service and the functioning of the Mennonite peace principles under fire—these are the vital themes of "Prisoner of War 31, 163, Bedros M. Sharian" by Ernest Pye. (New York, Fleming H. Revel Co., 1938. $1.50)

Bedros M. Sharian (formerly spelled Kurkyasharian) was one of the persecuted race of Armenians. In his boyhood he was taken into an orphanage at Hadjin by some Mennonite missionaries, where he became an ardent Christian and a sincere opponent of the violence and war so prevalent in his native land. The coming of the World war drove out the missionaries and scattered the Armenians. Bedros and his companions were drafted into the Turkish army, where they were hated almost as much as was the enemy. Bedros believed that a Christian could not take up the sword, so he was forced to work in a hospital unit. At Gallipoli he helped to bury 3,000 Turkish dead during a nine hour truce; on the Mount of Olives he was captured by the British and later interned in Egypt where he was made an interpreter for the British.

Through his friends, the Mennonite missionaries, he entered America after passing through many trials and temptations. He enrolled at Bluffton College where he receievd his A. B. degree. Since that time he has continued his education and established a Christian home at 320 Drexel Ave., Decatur, Georgia.

"Prisoner of War 31,163" is written from the "War Journal" of Mr. Sharian by one of his former teachers. It is not only a mission of love, it is also a testimony to the reality of a non-resistant life. Bedros hopes his story may help others who are facing difficulties, and that it may help point the way to a happier day for our troubled world. In the concluding chapter of the book are these words from the "Journal":

> "Christ is the hope of nations as of individuals. There never was a time more cut off from Christ than ours, not one which needed Him more greatly. To know Christ, to accept Him as a personal Savior from childhood is the safest pathway to life. The redeemed homes will establish a redeemed nation, and a redeemed nation will redeem the world."

All persons interested in Christian peace, and especially Mennonites through whom Mr. Sharian found Christ as a Savior and a Way of Life, will wish to read "Prisoner of War 31,163." It may be ordered through the Mennonite Book Concern, from Mr. Sharian at the above address, or directly from the publishers.—*E. L. H.*

Since the editor of THE MENNONITE also had a chance to read this book depicting the experiences of Bedros Sharian, he feels constrained to tell our Mennonite people that *a reading of it will be immensely* worth while. The book has eighteen chapters, 202 pages, and is somewhat illustrated. It is dedicated "to the Wife and Little Sons of a Christian Soldier and to the Young Men and Women of Responsible Leadership of a *Suffering but Succeeding Race.*" It is this thread of undaunted faith in Christ and the ultimate victory of his cause, which is running through the book, that grips the Christian reader. Here are a people that have been persecuted and slaughtered by the Turks and Arabs, almost to the point of extinction, and yet this young representative has the faith to say, "The remnant will rise again and once more will be a light in the Near East, if the purpose of God in their life prevails . . . Armenia will rise again. Only she needs a sheltered place in which destruction that creates suffering and want is shut out, and opportunity to live prevails."—*J. R. T.*

Kind reader, order this book. You will be a better Christian after reading it, and your faith in the ultimate victory of righteousness will be strengthened. Our young people, by all means, should read it. The price is $1.50 at the MENNONITE BOOK CONCERN, BERNE, INDIANA.

Announcement and Program

We, the members of the Mennonite Church of Enid, Oklahoma desire that Rev. H. N. Harder be fully ordained to be qualified to serve our church in every official capacity as well as that of pastor. We have, therefore, arranged for the following ordination services to observe this event and we invite all who are interested to attend these services.

ORDINATION SERVICES
for
Rev. N. H. Harder, of the Grace Mennonite Church, Enid, Oklahoma
at the
Menn. Brethren Church, corner of Sixth & Broadway
February 12, 1939 at 2:00 p. m.

Processional ---------------- Miss Hulda Reimer
Reading of Scripture -------- Rev. H. U. Schmidt
Prayer ---------------------- Rev. H. E. Miller
Song ------------------------ Meno Male Quartet
Address, "The Responsibility of the Pastor to the Church," by Rev. P. C. Grunau, Pastor of the Mennonite Brethren Church, Enid, Oklahoma
Song ---------------- Mixed Quartet from Meno
Ordination Sermon by Rev. A. J. Dyck, Inman, Kansas, Chairman of the Home Mission Committee of the Western District Conference
Poem: "Stand Fast for Christ" -- Miss Phyllis Unruh
Address, "The Responsibility of the Church to the Pastor," by Dr. F. H. Marshall, Dean of the College of the Bible, Phillips University, Enid, Oklahoma
Song ---------- Mennonite Brethern Male Quartet
Prayer and Benediction ---------- Rev. John Lichti

Educational News

From the Board of Education of the United Lutheran Church in America

The following article contains many things that may serve as a lesson and encouragement to the Mennonites:

IF THE APPORTIONMENT GOAL WERE REACHED

The Baltimore Convention of the United Lutheran Church in America approved the resolution of the Lutheran Laymen's Movement for Stewardship "to urge the agreement of all the synodical bodies to constitute a campaign among the congregations for the years 1939 and 1940, to raise 100 per cent of the apportionment." If the laymen are "in dead earnest," as we believe they are, and if the pastors support the laymen in being interested in the whole program of the whole Church with the result that the two million dollar apportionment is reached, it is proper to ask: How would the money be spent? According to the present distribution of the apportionment the Board of Education would then receive annually $180,000. The Board of Education answers.

1.	To support the department of Bible and Religious education in each college, ----	$ 42,000
2.	To assist colleges not fully accredited in reaching greater efficiency and higher standards	36,000
3.	To assist theological seminaries in producing a more effective ministry --------------	50,000
4.	To support Christian work with students in non-Lutheran colleges and universities	39,000
5.	To promotion and research: conferences, printing -------------------------------	6,000
6.	To administration (less than 4%) ---	7,000
	Total ------------------------	$180,000

But this sum is not enough. This Board ought to aid each year a number of young men and women to prepare themselves for positions of leadership in the church. This Board ought to be assisting professors and pastors with scholarly ability in the writing and translating of books. This Board needs more than the above $6,000 for promotion and research. This Board needs several thousand dollars each year for special emergency situations occuring in seminaries, colleges and student work. This Board ought to aid in even larger sums than the above our seminaries, colleges and student work. *This Board needs up to $300,000 annual income for the program of higher education in the United Lutheran Church in America.*

STEWARDSHIP AND EDUCATION

At the National Stewardship Convention recently held in Chicago a speaker declared that the reason the American people do not develop the sense of their stewardship lies in the training received in schools where the students are separated from the most significant values of life. Students in the schools must be taught that God is the owner of all and that the goods of the earth are for the subsistence and enjoyment of all people. The positive obligation to share goods with those who are less fortunate and who do not have sufficient goods for their own needs must be taught continuously to all people from childhood through adulthood. These principles of stewardship were thought to be valuable safeguards of our American institutions and ideals, and ultimately the means of saving the world from the present threatening forces of destruction.

This means that, if stewardship is to be prominent on the consciousness of the American people, these educational institutions—Christian colleges and seminaries—must be maintained and supported in a far larger degree. Judson, the famous missionary recognized this and declared if he were to have $100 he would give it to a Christian college in America where the seed-corn of the ages is raised. A prominent layman in North Dakota saw this truth and declared: "I doubt that our means can be put to better use than to support that important branch of the work of the Master's kingdom—Christian Education."

President F. H. Knubel, a few years ago wrote: "The Church in America can not thrive, can not live strongly without colleges and seminaries. The present educational tendencies in the secular and state institutions are so frequently antagonistic to faith that the religion of youth is subjected to strains for which it naturally is not yet prepared. He who believes at all in the principles of religious education must believe in the Church college. Such a conclusion is inescapable. Furthermore, because of our desire for and joy in an educated ministry we know that only the best institutions of learning will satisfy us."

Appeal for Peace Books

Have you any books on Christian Peace which you would be willing to donate to our Western District Loan Library?

The Peace Committee is anxious to help in the gathering of an adequate supply of good literature on the subject of Christian Peace to be made available for loan to our churches.

Please send books or lists of materials to: *The Western District Peace Committee, Walter H. Dyck, Secretary, Burrton, Kansas.*

—*The City of Menno, So. Dak.* was named after the Mennonites, but it had to wait 63 years to get a Mennonite church. Menno never had more than one or two Mennonite families, but now about a dozen have found their way there. Evangelist John S. Mendel of St. Paul has accepted a call and will move to Menno. They will use the old Baptist church as their house of worship.—*Freeman Courier.*

A Brief Review of E. Stanley Jones' Latest Book "The Choice Before Us"

By P. H. Richert

The leading question of this book is: "How shall a world catastrophe be avoided? By Naziism, or Fascism, or Communism, or Capitalism?" His answer in a word is, "No, not by these isms but by the Kingdom of God on earth." And he puts emphasis on "on earth."

It is, as all his books are, very ably written and there is so much truth in the book that one hesitates to point out any weak spots and false statements. This is all the more difficult because he speaks with such zeal and fire, that one hates to say anything that might be like pouring cold water on it.

So one of the best things in his book is the fire and zeal with which he writes about this greatest of all subjects (aside from God Himself), namely the Kingdom of God, its importance and blessings. Any one who reads the book will pray the Lord's prayer more fervently, especially the first part of it, "Thy kingdom come, Thy will be done on earth as it is in heaven." He writes as if he were obsessed by this idea. And when a bishop accused him of being "obsessed with the idea of the kingdom of God on earth," Jones says that he cried out inwardly, "Would to God that I were!" With this wish he begins and closes his book.

While this zeal is the strength of the book, it is also its weakness. As we know, that is usually the case with men, their points of strength are also their points of weakness. Jones is so afire with this idea, that he even oversteps the bounds of scriptural teaching and truth to make his point. If it were not for this, the book would be one of the strongest influences against the four isms mentioned above, including communism. As it is, the edge against communism is somewhat dulled. Any one who has read his other book on communism would, of course, expect this. Dr. Jones quotes, e.g., Plowright approvingly praises the Soviet method as "Good will expressing itself in service." Just the opposite is true: Hate expressing itself in coercion and slavery. This element in communism Dr. Jones partially condones, because he thinks that the aim is well being for all, although he admits that there is hate temporarily, and also admits that hate cannot but end in hate. How he can then say almost in the same breath, "There is very close kinship between Christianity and Communism," is a mystery to me. My only explanation is his overzealousness, and his willingness to set the scriptures aside where it seems to oppose his zeal for material blessings. Without hesitation, e. g., he criticises the 12 apostles for their zeal for preaching and prayer as expressed in Acts 6:2-4: "Then the twelve . . . said, It is not reason that we should leave the word of God and serve tables . . . But we will give ourselves continually to prayer and to the ministry of the word." This saying pleased the whole multitude, but it does not please Dr. Jones, because it so emphatically puts spiritual food above physical food, and gives the physical care over to newly elected deacons.

This over-emphasis on the physical needs one feels all through the book. Jesus also emphasises the physical needs, but is very careful never to leave the impression that it is equal to the spiritual. In fact he makes it very plain that the healing miracles are chiefly important in proving His deity, which is a very spiritual matter. John 20:31. Dr. Jones has the audacity to directly deny this spiritual purpose of Jesus' healings. But if it had not been for this, God could easily have sent a prophet with healing power and thus relieve suffering as Jesus did, if such relief would have been the chief purpose. It was only one purpose, and not even the chief one. Reading this book makes the impression that it leaves very little room for such statements of Christ as this: "Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4.

This unscriptural emphasis on the physical welfare leads to what amounts to a misquotation of Christ. On page 36 he quotes the fine passage in Luke 4:18 where Jesus reads his life program from Isaiah 61:1. This verse contains six points one of which expresses the very heart of his program, but Jones omits it, namely this: "To heal the broken hearted." Why does he omit this? Not because he does not believe in it, but he does not want to put it in the very center of all other healing. The other healings are interpreted as first of all pointing to physical help. "To preach the gospel to the poor," he says, means first of all the physically poor. But Matthew 5:3 shows that Christ means first of all the "poor in spirit." Only at the close of Jones' exposition of this passage does he also mention the spiritual healing, although nowhere does he quote the heart of this text. In principle Jones admits that no other healing is a real healing unless the heart is healed, but in practice the book does not exemplify this sufficiently.

This also leads to unfairness in his comparisons between the different isms. From the Nazi and Fascist books he quotes at length, and picks out the worst passages. Not so from the Communist writings. Or does he know what the Commisar of Education of the Russian Soviet Republic writes? Here is a part of it:

"We hate Christians. Even the best of them must be regarded our enemies. They preach love of one's neighbor which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with the kings of the earth; let us now deal with kings of the skies. All religion is poison.

A fight to the death must be declared upon all religion. Our task is to destroy all kinds of religion, all kinds of morality." There is not a word or even a sign here of the final aim being love. Dr. Jones asserts (page 121) "Both of them (Christianity and Communism) would try to embody the second commandment, 'Love thy neighbor as thyself,' and both would define neighbor as apart from race and birth and color and class . . . . This is a very profound agreement and must not be lost sight of in the unwelcome business of discussing disagreements." Who is right, Jones or that Commissar of Education? The latter ought to know, being at the head of the schools.

In arguing for communism, Jones points to the first church in Jerusalem as an example. But he constantly falls into the error of using the word community for church. It was not the community that had everything in common but the church. And there were good reasons for that. This identifying church and community is very confusing and misleading in his book.

He has a very fine chapter on peace, but even here he disregards reality. He claims that justice would bring peace. But while it would aid peace, it cannot guarantee it. Abel was a just brother, but that did not keep Cain from killing him, just *because Abel was so just.* I John 3:12.

Jones admits that competition is good, if it is of the right kind, namely a competition about who can do the most good to the world with his talents and money. Yes, that would be scriptural competition, and would be more scriptural than communism, even pure communism. It is hoped that Jones' next book will be on the right kind of competition.

Dr. Jones claims that Russian communism is cooperation, which makes it akin to Christianity. But forced cooperation is a dead thing, a machine, and machines have no real cooperation. Real cooperation implies a common purpose and sympathy.

He says, it is folly to change the individual and leave him in an unchanged, selfish, corporate life. But that is exactly where Paul left his churches. Phil. 2:15, and yet expects them to be "blameless and harmless, and without rebuke in the midst of a crooked and perverse nation."

He never mentions the return of Christ, "whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of the holy prophets since the world began." Acts 3:21.

There are some more unscriptural teachings in the book, but time and space does not permit to mention all.

All this shows that even a good book like this can confuse the reader, unless he sticks closely to the Scriptures and to facts.

With this warning I would recommend this book to the riper class of readers.

Publication

In the MENNONITE of January 17th we announced that after Jan. 15th all the business connected with the publication of the General Conference periodicals would be concentrated in Newton, Kans., and requested that following that date all orders and renewals for these publications, as well as all payments for same, be sent to Newton and addressed to MENNONITE BOOK ONCERN, 131 B West 6th St., Newton, Kansas.

This address has now been changed to: MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS. READERS PLEASE TAKE NOTICE!

It is gratifying to note the large number of subscriptions and payments that have been received at the Newton Office, since the announcement was made. It shows that subscribers really read our conference periodicals. But due to similarity in names, some confusion has arisen in the minds of not a few, concerning our main office at Berne, Ind., and the branch office at Newton. For this reason it has been deemed advisable to change the name of the Newton office, making it shorter and simpler.

In behalf of the Publication Board,
J. M. Suderman, Publ. Manager,
Newton, Kansas

Western District Conf. Loan Library

Twenty-five persons or churches have so far called for books, and the Committee feels greatly encouraged with the results and in a desire to do more. *Our problem is the need of money to buy more books.* While the library contains more than 800 books, many of them are either in German or otherwise left unwanted. If all churches would take and send us a collection now, as a few have, we could do a great deal of good in furnishing the right kind of reading material. A. J. Regier, Secr. Education Committee

ANNOUNCEMENT

It may not be known to all mission friends, that Bro. Missionary P. J. Wiens has now so to say finished his itinerary through the churches in the interest of missions. They now live in Newton, and are free for other services in the churches.

Mrs. Wien's health is not yet strong enough for them to return to the field this year, and may not be strong enough at all. But while they are waiting they are willing to accept a call, at least temporarily, to some church that is without a pastor. Before they went back to India the last time, they served the Hutchinson church for a while. All this experience will be valuable for further service.

P. H. Richert, Secretary.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 12, 1939

Peter Heals a Lame Man

Acts 3:1-10; 4:8-12

Topic: What Christians Have to Share

The Lame Beggar vs 1-3

Peter and John, formerly partners in the fishing business, are now close associates in Christian work. They still regard themselves as Jews and being men of prayer, they went regularly to the temple, to them the house of prayer. At the ninth hour—the hour of the evening sacrifice (Ex. 29:39)—the very hour at which Jesus died—they went to the temple (v 1). Here they could pray in God's house undisturbed. Perhaps we would do well to have our houses of worship open at all hours of the day for those wishing to meditate and pray there quietly.

A case of extreme need, a real opportunity to help presented itself to them at the temple entrance (v 2). Utterly helpless, this man was carried there daily, expecting alms from the worshippers. He asked Peter and John (v 3) expecting nothing unusual from them, but he was to receive the greatest joy of his life. Beneath his poverty and helplessness, Peter saw the heart, the longings, the soul of a man—not just a poor beggar.

The Man Healed vs 4-10

Peter and John looked earnestly on him (v 4) and demanded his attention, arousing expectancy (v 5). Peter could not give to him the much desired alms (v 6), instead he offered to share with him in the name and through the power of Jesus Christ, that which was infinitely more desirable. He bade him to do, in Jesus' name, the very thing he had never been able to do. That which is naturally impossible, is possible "in the name of Christ." Peter took him by the hand, helped him, and the power resident in Christ's mighty name came into his impotent feet as he believed and sought to obey (v 7, v 16). Peter had learned the value of the helping hand (Mk. 1:31) and we need to learn it too. Peter shared his faith with the lame man, brought him into touch with Christ's saving power. The man rightly gave God the praise (v 8) and in his own strength went into God's house praising Him. He was fully healed and he knew it. The people were amazed at the unmistakable cure (v 10) and many were converted (4:4). The miracle gave the gospel message a ready hearing (vs 12-26). A similar occurrence would cause equal excitement today.

Peter's Reply to the Sanhedrin 4:8-12

Opposition by the Jewish leaders to the preaching of the gospel of salvation through the risen Jesus, now began (4:1-7). Peter and John were arrested and brought before the Sanhedrin. The question, "By what power, or by what name have ye done this?", gave Peter—now bold and fearless—the opportunity for his remarkable and forceful answer (vs 8-12). The Spirit directed him (v 8) in his reply. Peter, the accused, has become the accuser (v 10). The man was healed in the name of the risen Christ. He drives home his charge with the heavy Scripture blow (v 11. Ps. 118:22) and appeals to them to accept Christ for salvation (v 12). He alone can save from sin to a new life, from bondage into freedom.

What Christians Have to Share

Peter's words (v 6) suggest the question, what have we that we can share with the needy world? We can support organized charities to relieve distress and need or do this by personal touch. There are, in addition, other things than money needed. The value of the personal touch must not be underestimated. Some are starving for sympathy or for real friendship. Many hearts are aching for the comfort and sympathetic understanding. As Christians and as friends we may cheer some hearts by genuine sympathy and interest. There are those whose paths cross ours, to whom we can bring courage and inspiration. Good Christianity prompts us to develop our spiritual life and also to think of others. This is our Christian duty.

Eastern District Third Quarterly Conference

FIRST MENNONITE CHURCH, *Allentown, Penn.*

Monday, January 30, 1939—Afternoon Program

2:30 Devotions in charge of local Pastor
2:45 Conference Business
3:00 Paper—"The Church Membership."—A. J. Neuenschwander
3:20 General Discussion on Topic
4:00 Address—Dr. Lloyd L. Ramseyer, President of Bluffton College, Bluffton, Ohio
4:40 General Discussion 5:00 Closing Fellowship and Supper

Evening Program

7:30 Devotions ____________ Norman S. Schantz
7:45 Paper—"The Present Day Jew in the Light of Scripture"—Rev. George Held, Missionary to the Jews.
8:15 Special Music ________________ Local Church
8:20 Paper—"The Problem of Human Suffering"—Olin A. Krehbiel
8:50 Closing Devotions

Ladies Aid Society of Local Church will serve Supper

The Home Mission Committee will meet during the afternoon and evening intermission

—Rev. Howard Nyce, Secretary.

Editor's Note: We are sorry that this program didn't reach us in time to be inserted in the previous issue of the paper.

FORUM

HINTS ON OUR PUBLICATIONS

In the December 20 number of THE MENNONITE a kind, well-intentioned brother gave the Board of Publication some valuable pointers as to the attitude the people take concerning our publications. The main suggestions which he had gathered from contact with our people were: 1. Reduce the subscription price. 2. Take on good, clean advertisements. 3. Run a continuous story in the papers. 4. Give THE MENNONITE a new name, with less distinctive exclusiveness.

Below we have the opinion of a wide-awake, young sister which we gladly bring here. And if any others would like to say a word, they are welcome. Only we must be brief and to the point. Here is the letter:

Wichita, Kansas, Jan. 18, 1939

Dear Brother Thierstein: I always look forward to the coming of THE MENNONITE. I read it with a great interest. In the December 20 MENNONITE I found a letter to which I would like to give my personal viewpoint. I am not offering criticism to the brother from F . . . ., but only my opinion. First he says the renewal subscription price is too high. I am wondering if we ever sit down to figure out just how much it costs? $1.50 a year or 50 weeks means that one paper (16 large pages) costs us only three cents. In modern parley one might say, "What do you expect for a nickel?" This is good reading for only three cents a week. It's a grand paper.

Advertisements! One sees them everyday, everywhere. Why have them in a church paper? At our conference at Saskatoon someone made the statement, that daddy was always willing to go to the gas station to pay the charge that had been made by his youngsters. But when he was asked to get them (the young folks) the church paper, then, "Oh no! No! That costs too much." But why should the Mennonite subscription suffer? In a home where there are young people the "youth paper" and the MENNONITE should enter "hand in hand". It will unite and not divide us!

A Continuous Story, with healthy and spiritual uplift, would be interesting in both THE MENNONITE and the "youth paper."

A New Name? Here I do not know just what to say. I do really think, though, THE MENNONITE is rather a nice name for our church paper.

Many blessings to you as editor of the MENNONITE. I am hopefully looking forward to the early publication of our "youth paper".

Esther Hiebert.

The Cruelty of Atheism

from "The Link," published by Russian Miss. Society

"In one prison there was a woman with me accused of some crime of which she was not even aware. The examiner decided that her refusal to acknowledge it was stubborness, and decided to 'get it out of her.' Once she was examined without intermission, for 48 hours. She was not even permitted to sit. When her feet could no longer hold her up, or she would be falling into sleep after two sleepless nights, special methods were used to bring her up from the floor. The purpose of such treatment was to exhaust her to such an extent that she would be unable to resist any longer and would confess and sign anything. Finally she was released, and practically carried back to our cell. We tried to help her by undressing her, but her feet, legs, and almost all her body were swollen to such an extent that we had to cut her shoes, stockings and even her dress to give her some relief.

"Some of those Examiners know the Bible, and sometimes use it during the questioning. This is done to meet us, so to say, on our ground. In some cases, they purposely torture in order to find out whether the person is a real Christian or pretends to be one. The firmness of the believers, which they usually call 'stubborness," baffles them, angers and sometimes fills them with rage."

"If they hate the believers so much, why do they not kill them straight off?" we wondered.

"Putting to death is not sufficient. Christians are criminals not only because they are believers, but because they *dare* to be, and *dare* to persist in it," she answered.

MENNONITE CHURCH, PULASKI, IOWA

I desire to merely make mention of three very interesting and inspiring letters I received recently from China. I wish the letters could be read by all Mennonite readers. They were from the Pannabeckers, Sister Aganetha Fast, and the Voth family. The letters were so encouraging and uplifting spiritually that I felt urged to make mention of it here. One of them says that it is great to be a missionary. We certainly agree. When we see what noble and brave activities are being put forth in the winning of precious souls, in a war stricken country, where their very lives are jeopardized, amidst shot and shell for a year or more. A year has passed and things are better beyond expectation. At Taming attendance was never better; offerings unusually large. 850 children in the daily Bible schools, 1174 attended instruction classes. 102 baptized, etc. Some of these letters will be read, in part at least, at our Women's Missionary meetings. May the good work continue to grow and prosper in China. May God continue to bless you with an inflowing of souls into the kingdom, and may all of this encourage the church at home to give and pray as never before. — W.W.M.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

ANNOUNCEMENT

Because of added duties at the college, Prof. B. Bargen has asked to be relieved as editor of "Our Youth Says." We have found an able successor in Mr. Reynold Weinbrenner, a graduate of Bethel College in 1936 and at present teaching at Lehigh, Kansas. Our prayers go with him as he takes up this work, and we expect young people to help him in every way possible to make these pages what God wants them to be.

Olin A. Krehbiel, Pres., Y. P. U.

Our Aim

In order to inform the readers of "Our Youth Says" of what we are trying to do in these pages and to assure those who have offered suggestions that their suggestions are being given thoughtful consideration, we publish the following statement of purpose.

Our motto remains as before: "A United Mennonite Youth in Christ." We shall strive to realize the following three main points. (1) To get more souls to know God more fully through His Son, Jesus Christ. To achieve this aim we shall promote the following sub-points. a. Missions, foreign and home; b. Peace; c. C. E. work; d. Education; e. Mennonite history and principles; f. Concrete knowledge of how the General Conference functions. In handling this material the editor shall try to bear in mind the suggestions offered by Miss Emma Ruth at the last General Conference session and the results yielded by the Questionnaire in "Our Youth Says." (2) To get more young people to read "Our Youth Says." For this we request the help of faithful readers. (3) To publish news and helpful material gathered from the various districts.

In this work for Christ and His Kingdom we need YOUR help. As editor I request your prayerful support.—*R. W.*

Every man stamps his value on himself. The price we challenge for ourselves is given us. There does not live on earth the man, be his station what it may, that I despise myself compared with him. Man is made great or little by his own will.—Schiller.

What Choice Shall I Make?

By Ed Hirstine

We Mennonites are a unique religious group only because we hold certain beliefs, which to many others seem insignificant, foolish, or even "dangerous."

It is my conviction that Mennonites ought to be, and could be, leaders in the field of Peace and International Relations. However, like the Pharisees in the time of Christ, we insist on the insignificant things, allowing the weightier and worthwhile duties to remain undone. If we are to be true followers of Christ, then let us not be content with anything less than that for which Christ stood. We who have accepted him as the very highest in life, upon us rests the responsibility to carry on his work. For is this not what he expects us to do?

There are many different fields of work which are in need of Christian workers. One of these which today appears as overshadowing all others, and upon which the fate of mankind itself seems to hang is that of Peace. The idea of non-resistance, the belief that war is contrary to the doctrine of Christ, has been the one thing which all Mennonites have agreed from the beginning of their existence on through the years to this day. (With the exception of present European Mennonites). Yet, really we have never made full use of this doctrine. There have been too many petty ideas which have been retarding progress, and because of this most Mennonites themselves fail to understand the real significance of this doctrine of non-resistance; to say nothing of the world at large.

The world is again moving toward war. Aside from the fact that we have done little or nothing to combat the causes of war, we also have done little to clarify our own position, should this country be drawn into war. What type of non-resistance if any are we Mennonites willing to adopt? Just what stand will the boys take who come in under the draft? Isn't this the time to give such important matters some thought and preparation, so when the time really comes we can meet the situation more intelligently and more effectively? The least we can do for those who must face this situation is to prepare them for it as far as possible. Most of us must realize the seriousness of what the boy will be called upon to face. The better we are prepared, and the more united we are in our opposition to participating in war, the better we will be prepared to pay the price demanded of those who stand for peace and against war.

We should do everything possible to prepare our young people for whatever stand they decide to take. They will meet severe opposition and they will need real preparation to meet the test.

There are three choices which they can make:

1. Accepting the draft without opposition.
2 Willingness to do certain type of work other than drilling with guns.
3. Complete non-resistance.

Let us analyze these choices so as to determine just which we wish to accept. The first need hardly be discussed as it is entirely contrary to Mennonite doctrine and would in itself be an endorsement of war.

The second choice is the one which many Mennonites seem to favor. This is a sort of compromise with the military in that it does not come out in bold opposition, but is willing to do certain things if more objectionable things will not be required. It is registering a sort of objection to an evil, at the same time assisting the accomplishment of that evil without doing the evil itself. It may be that a good many things can be said in favor of this choice. Perhaps a compromise can accomplish more in the long run than deliberate opposition. Perhaps through education enough people will finally be convinced of the futility of war so that war cannot be declared. There are those who believe that war is an integral part of this world and that we as human beings can do nothing to change it, so the only course to be taken is to make the best of things. Isn't this merely trying to meet these conditions the easiest way so as not to make any greater sacrifices than necessary? If Christ would have chosen to do likewise would he have been nailed to the cross?

The third choice, complete non-resistance, is the severest choice to make. To refuse to take any part whatsoever in war will make us the worst type of enemy of the militarists. Such a stand against war will mean opposition to the government in its war activities, and such opposition will bring suffering, imprisonment, and even death. But why should we hesitate to make these sacrifices for so great a cause? While others are sacrificing their lives on the battlefield, killing others and being killed, which is in itself evil, and creates and intensifies evil, should we not be willing to suffer and give our lives for that which we know is right? Can we as Christians do otherwise? As we face Christ and as we try to learn more fully just what Christ would want us to do we cannot escape making certain choices. Let us choose not that which appears to be the easier, but that which will bring about the greatest amount of good. Let us meet the problems of this world today as Christ met them in his day.—The Plowshare.

Hands Across Racial Barriers

John 13:35; 15:12-17; Acts 17:24-28
Young People's Topic for Feb. 12, 1939
(Race Relations Sunday)

Meditations:

M., Feb. 6 Serving foreign captors. Dan. 5:13-17
T., Feb. 7 Deathless love between aliens. Ruth 1:14-17
W., Feb. 8 God, no respector of races. Acts 10:34-38
W., Feb. 9 Helpfulness, a barrier destroyer. Luke 10:30-37
F., Feb. 10 No racial barriers in Christ. Col. 3:10, 11
S., Feb. 11 Jesus Christ, the common Lord. Phil. 2:9-11

Suggested Hymns

"O, Zion Haste," "More About Jesus"

"Just today we chanced to meet,
Man to man, upon the street;
And I questioned, "Tell me true,
Are you Christian, or a Jew?
Are you English, German, Russian,
French, Italian, Turk, or Prussian?"

" 'Ere you pass upon your way,
What's your native land, I pray?
Then he gave me his reply,
With his head uplifted high:
What I am by race or birth
Matters not one whit on earth;
For at heart I am no other
Than to every man—a brother."

Suggested Topics:

1. Do the Jewish people deserve the persecution they receive? Why? 2. What attitude did the Jews of Jesus' day hold toward other races? 3. How did Peter meet the problem of race relations? 4. What does the Bible teach about the way races should get along with each other? 5. Is all discrimination essentially unwise and unjust? 5. How do International Houses create better feelings toward the races? 7. What contributions are made and what problems are presented to our civilization by each of the following: a. The white race, b. The Jewish race, c. The negro, d. The Oriental people, e. The Mexicans? 8. Race prejudice the fruit of selfishness, egotism, and ignorance. 9. Love, the antidote of selfishness.

Lesson Discussion.

Today is Race Relations Sunday and it is well to examine the Christian attitude of one race toward another. Race prejudice stands as one of the searching tests of the spirit of genuine religion. This problem is one of the biggest facing the Christian world today, and it lies directly in the path of the onward march of Christianity.

Our own tendency to race prejudice is due to the fact that we overlook the contribution of the different races and nations to the progress of civilization. Italy has given us world-famed artists and sculptors. France and Germany have made their contribution of statesmen, authors, artists and scientists. Africa gave the world Booker T. Washington. Gandhi speaks from India. Greece was the home of the great Socrates. Young America has produced a Lincoln and a Lindberg and the ancient Jewish race gave the world its Savior, Jesus Christ. E. Stanley Jones, Sherwood Eddy, Kagawa, Grenfell, Albert Schweitzer and many others are helping men and nations to know each other better and to more fully appreciate and respect one another.

The essential requirements in the solution of the race problem are: 1. Give due credit to the different races for their contribution to the ongoing of civilization. 2. Give all races and individuals the privilege of controlling increasingly the current of their own lives. 3. Recognize that God made all people in his own image and consider the part that superiority of opportunity has had in the relative advancement of the races. 4. Realize that we do not need to destroy race differences in order to solve the problem. (This would be a good outline for a longer talk).

The individual loses his prejudices to the extent that he will "do justly, and love mercy, and walk humbly with his God." Every time a white man is constructively helpful to one of another race, he loses some of his prejudices. "Bear ye one another's burdens," "As ye would that men should do to you, do ye also to them likewise," "Love one another as I have loved you," are simple statements but far reaching and revolutionary if applied to this problem of race relations.

If question No. 5, of the suggested topics is used it should be given to five persons for short talks, perhaps, two-minutes each. It is the purpose of the writer of this column to merely suggest ideas for thought as lack of space prohibits the giving of much material for talks.

Pray God (1) for an enlarged vision of spiritual life; (2) for a genuine desire to help those of other races find their highest selves; (3) for His blessings upon all mankind, that they may live together in harmony and peace.

INTERMEDIATE DEPARTMENT

Those in Need

Intermediate Christian Endeavor, Feb. 19, 1939

For Daily Reading

Feb. 13. Refusing dues. Prov. 3:27-29
Feb. 14. Indifference. Luke 16:19-26
Feb. 15. Considering the poor. Ruth 2:2-12
Feb. 16. Lending to the Lord. Prov. 19:17
Feb. 17. The royal law. James 2:8-17
Feb. 18. Acceptable service. Isa. 58:6-12
Feb. 19. Topic—Our neighbors who are in need. Matt. 25:34-46; Luke 10:30-37

Practical Christian Endeavor

Much is done for needy people at Christmas. We say then that this spirit should be carried through the year. That is true. It does something to us. For that reason you should not miss the opportunity of planning something for your society in connection with the discussion of this topic. It might be a basket of food, a bucket of coal, or cutting wood for a needy family or showing underprivileged children a good time in some way.

A Suggested Program

I. Select songs of service and love for your opening. Have your society announcements during this part the program.

II. Quiet Worship. (Announce your topic before you begin this part of the program. Have an outline of your worship service on the blackboard, so that further announcements are unnecessary. Quietness stimulates worship) Song: "Brightly Beams"

1) Scripture reading and talk: Matt. 25:34-46. Bring out how many different kinds of needs people may have. What are some of the causes of the needs mentioned? How does Jesus look upon our ministering to these needs? Song: "Where Cross the Crowded Ways"

2) Scripture reading and talk: Luke 10:30-37 The Samaritan asks no questions. The fact that a man is in need is a call to him to serve. What did it cost the Samaritan in time? in service? in money? in ignoring class and race barriers?

Sentence prayers, closing with "Let the Beauty of Jesus"

Offering prayer song:

III. Topic Presentation

1. What the Bible Teaches (short talks)
   - a. A Practice in Bible Days. Ruth 2:2-12. How did they treat the poor? Do we show consideration equal to this?
   - b. Lending to the Lord. Prov. 19:17. How does the Lord repay those who lend to Him this way?
   - c. Paying our dues. Prov. 3:27-29. Why is it wrong to withhold the good we can do to another?
   - d. The Royal law. James 2:8-17. How does our attitude toward the poor prove the reality of our faith?
   - e. Indifference. Luke 16:19-26. In what way was the rich man poorer than Lazarus? Some one has said:

"A man is poor—
If he has a guilty conscience.
If he is selfish, uncharitable, cruel.
If his soul has been neglected.
If making money has crowded out the cultivation of his spiritual life.
If all his investments and possessions are laid up on earth and he has no treasures in Heaven."

2. For Discussion
   a. What are some of the causes of poverty in your community? In the world?
   b. What efforts are being made to relieve this poverty in your community? What is the best cure? In connection with this topic it might be interesting to read what one of our churches is doing to relieve poverty in the MENNONITE —Jan. 10, '39, "Work by West. Dist. Mission Church." Why does the Bible say, "Blessed is he that *Considereth* the poor?"
   c. Why is spiritual poverty more serious than physical? Why do spiritual and physical poverty often go hand in hand? The condition in our own United States in a recent survey is reported as follows: Protestants 6; Catholics 4; Jews 1; Not affiliated 14. Each figure representing a million people. What can we do to relieve this spiritual poverty? Miss Burkhalter reports the following conditions in India in a recent letter: 15,000 are being baptized each month. Nearly 7 million are Christians, but there are 345 million without Christ, or about 94 per cent. This is more or less typical of many so called heathen nations.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

IV. *Closing Moments*

Poem: "Herein is love, to strip the shoulders bare,
If need be, that a frailer one may wear
A mantle to protect it from the storm;
To bear the frost-king's breath so one may be warm;
To crush the tears it would be sweet to shed,
And smile so others may have joy instead."

Song: "Love Thyself Last" Mennonite Hymnal (265)

Benediction verse: Ps. 19:14

JUNIOR CORNER

February 19, 1939

"Come Ye to the Waters"

I. Call to service — Prelude

II. Quiet music — Pianist plays introduction to the opening hymn "Softly and Tenderly Jesus is Calling."

All rise and speak in unison: "I was glad when they said unto me, Let us go into the house of the Lord."

Silent Prayer: All heads bowed while piano plays the refrain of the song very softly.

Sing verses 1 and 3 of the song.

Be seated.

Responsive Reading: Psalm 103 v. 1 - 5 and 10 - 12.

Leader's prayer.

Song of month. Verse 1—"Jesus Loves Even Me"

III. Mission Minutes

Two Juniors report on Mission News. One report should be on India, the other on China. (Sources for material: our church papers, Mennonite, Bundesbote, Mission News and Notes).

IV. Class Period. Aim: To create in the junior a desire to have the "Living Water" and help him to respond to Christ's gracious, "Come."

Leader's Heart talk: The leader should have a potted plant that is wilted and dying from lack of water. Should also have a large picture of "Christ at the Well." (Picture Roll).

Draw attention to the plant. Conversion with juniors brings out its need of water. We too need the living water for our spiritual life. We all want to be happy. This is the thirst which is in our souls. God wants us to be holy and happy, and for this purpose He gives to us the water of life and invites us to "come and take." The water of life is something that no one can give but God alone. He has given it in giving us His Son, the Lord Jesus Christ, so that if we come to Christ, we may have the living water, the water that gives life to the soul. But we must respond to the invitation. Let us read the gracious invitations given to us by our Heavenly Father and our Lord Jesus Christ.

Let juniors find and read reverently: Isaiah 55:1; John 7:37; Rev. 21:6; Rev. 22:17.

We will now hear the story of some one who heard this invitation and accepted it.

Have a junior who is a good story teller tell the story of "Christ at the Well." After the story has been told, again draw attention to John 4:10. John 4:14, and the Samaritan woman's prayer. "Give me this water."—John 4:15. Let that be the junior's prayer. Sing with heads bowed very softly, "Into My Heart."

V. Poem by Junior.

"I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down and drink and live."

I came to Jesus and I drank
Of that life-giving stream
My soul revived
And now I live in Him."

Closing Song: "Beautiful Stream."

Leader's closing prayer .

CORRESPONDENCE

FIRST MENN. CHURCH, ALLENTOWN, PA.

Greetings: Just a word to the readers of the "Mennonite" about the great blessings which our church has enjoyed during 1938. The Lord has indeed smiled upon us during the past year, for at the end of our Sunday School year, Oct. 1, 1938, we had an increase of 37 per cent in attendance, our enrollment having been raised from 144 to 194. Then at the annual congregational meeting reports revealed that the finances of the church were better than ever, and the missionary offerings were increased $100 over any other year. Our pastor, the Reverend Howard G. Nyce, was unanimously elected for another three year term.

To start the New Year right we were blessed with the presence of Dr. Max Reich, who held a series of six meetings in our church under the auspices of the "Friends of Israel." The great teacher, a converted Jew, brought us inspiring messages, his subjects including "The Mystery, Romance, and Problems of Israel", "The Quest of Israel", and a helpful exhortation on Psalm 84.

Since "Every good gift and every perfect gift is from above, and cometh down from the Father of lights", we say with all our hearts "thanks be to God."—Sincerely, the Correspondent.

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EBENEZER MENN. CHURCH, GOTEBO, OLKA.

Due to the fact that we did not have a regular correspondent, our church has not been heard from during the last two years. But our congregation, east of Gotebo, has been in active service all that time.—During the past year we have had messages of inspiration and blessings from missionary H. J. Brown, the Bethel College quartette at Easter, Rev. Fred Johnson of the Arizona mission, and Rev. P. P. Wedel, president of the W. D. Conference. During August we had one week of special meetings, conducted by Rev. P. H. Unruh, at which time we also partook of the Lord's supper.

On Dec. 24, the Christmas story, so old but ever new, was worshipfully rendered by the various Sunday School classes. And as is customary in our church, a mission collection was taken. The S. S. later voted to send one-half of the proceeds to the war orphans in China and the other half to Elizabeth Foth's mission in New York.

The annual business meeting was held Dec. 30, at which time Mr. Hege, our pastor, announced that he had accepted a call of the Carnegie Church, to serve them two Sundays each month. He will continue to serve our church every other Sunday, also every fifth Sunday and on special holidays.—On January 5, Rev. Frey of the O.B.A., accompanied by the Menno gospel quartette, rendered a much appreciated program in song and sermons. Mr. Frey gave an illustrated talk on heart pictures and Marvin Eck, one of the group, showed marked ability as a future minister in an inspiring sermonette. — Mrs. Oscar Schmidt, Corr.

In Memoriam

JOSEPH MAST, son of David and Magdalena (Wenger) Mast was born May 19, 1862, at Orrville, Wayne County, Ohio.

In May, 1864 he came with his parents to Iowa and settled in the Noble community, where he lived with them on their farm. In the year 1891 he founded his store in Noble, Iowa, where he remained in business till his departure.

He was united in marriage to Elizabeth Rittler, September 2, 1886, who passed away May 23, 1887. This loss was replaced when on April 14, 1897, he was married to Elizabeth Wenger, who survives him.

Upon his confession of faith in Jesus Christ as his Lord and Savior he was baptized by the Rev. S. M. Musselman and taken into the fellowship of the Eicher Emmanuel Mennonite Church in 1916, where he remained an active and faithful member until the time of his death. He served the congregation faithfully for many years as a member of the Board of Trustees and the Board of Deacons.

A little more than a week ago he became ill, which proved fatal. On Thursday evening January 12, 1939 he was called to his eternal abode at the age of 76 years, 7 months and 24 days.—Mrs. D. E. W.

* * *

JACOB STAUFFER, son of Peter and Katharena Stauffer was born at St. Louis, Alsace-Lorraine, on March 15, 1860 and passed away in his home east of Salem, on January 3, at the age of 78 years.

Early in his life he accepted Christ as his Savior and was baptized by Rev. Jacob Zimmerman and united with the Mennonite Church at Basel, Switzerland.

He came to the United States in 1880 and settled in Wayne County, Ohio, then in the year 1890 he came to Oregon and settled in the community east of Salem where he lived as a progressive farmer until his departure.

He united with the Emmanuel Mennonite Church near Pratum, Oregon, in the year 1892 and was a very faithful and devoted Christian for all these years. For many years he served as a member of the church board; also as Sunday School teacher. Even this past year, when his health began to fail, he missed only four Sundays, so loyal and devoted was he to the work of the Lord and the church.

He was united in marriage with Josephine Gerig in 1892, and this union was blessed with seven children.

His departure is deeply mourned by his devoted wife, three sons, Joseph of Albany, Oregon; Daniel of Salem, Oregon; Jacob of Chicago, Ill. Four daughters, Mrs. Adam Hofstetter, Mrs. Gilbert Haury, Mrs. Fred Hersch, Miss Alma Stauffer, all of Salem, Oregon, ten grandchildren, and a large host of friends.

Funeral services were conducted by Rev. J. M. Franz, his pastor, and assisted by Rev. O. W. Whitman of the Methodist church. Internment in the Mennonite church cemetery east of Pratum, Ore.

* * *

The following, mostly self-composed obituary of J. W. Krehbiel appears here in somewhat abbreviated form.—Editor.

"I, JOHN WM. KREHBIEL, was born in Summerfield, Ill., August 10, 1860. My age at this writing is 70 years and 8 months. Having reached the biblical 'three score years and ten' and with my dearly beloved wife, Mary Kruse Krehbiel, having answered God's call to her heavenly home, I feel that the sunset of my terrestial life is near. I therefore briefly note these memoranda which may be helpful in the final rites given me.

"My father was Rev. Christian Krehbiel, originally of Summerfield, Ill., and later of Halstead, Kansas. My mother was Susanna A. Ruth Krehbiel. Their devout and consecrated lives had a deep influence upon me.

"When I was fourteen, on my confession of faith in Jesus Christ as my Savior, I was baptized by my father and became a member of the Mennonite Church.

"When I was 16 years old my father sent me to Kansas with one Jacob Schmitt. He gave me three horses and sent me by train and told me to break prairie on land he had purchased near Halstead. The following spring my younger brother, Henry, joined me and together we broke prairie on the land that was to become my father's future home. This farm was later called 'Krehbiel Town' and had an extended history through the philanthropic work of my parents. In 1880 they established an Indian Mission and Industrial School on this farm. When the government took over the education of the Indian wards, my father and mother then converted this institution into an orphanage, at which for many years they cared and provided for from thirty to forty orphans. The memory of these years still lingers in my mind.

"I was married to Mary E. Kruse of Halstead, October 19, 1884. We moved on a farm adjoining my father's. This union was blessed with three children, Celia, Carl, and Nelson.

"In March, 1887, I moved to Moundridge, where I entered the grain business. And in a few months joined my uncle, Jacob Galle, and others in the Moundridge Milling Company. I was made manager of this company in 1889 and following the death of my father, I became president. To date I have been with the Moundridge Milling Company 44 years. (Note: Mr. Krehbiel actually served this company 51 years).

"The following are some of the offices in which I have been privileged to serve: City Councilman; director of the Board of Education; president of the Bank of Moundridge; secretary of the Kansas Millers' Club; deacon of the West Zion church; treasurer of the Leisy Orphan and Aid Society; member of the Bethel College Board; chairman of the Board of Trustees of the Western Dist. Conference.

"On October 24, 1930, my wife, Mary, was called to her heavenly home. I thank God for the gracious gift of 46 years with my dearly beloved wife. She was divinely kind and helpful to me.

June 12, 1931. (Signed) J. W. Krehbiel.

Since then, Mr. Krehbiel has lost his only grandson, Clark Curtis Krehbiel, and two weeks later, June 12, 1937, his elder son, Carl Clifford Krehbiel.

The departed was called to his final reward January 6, 1939, at the Bethel Home for the Aged at Newton, Kansas, at the age of 78 years, 4 months and 16 days. He leaves to mourn his departure one daughter, Celia, and her husband, Orlando Goerz, of Los Angeles, Calif.; one son, Nelson W. Krehbiel and his wife, Gladys; a daughter-in-law, Mrs. Walter Dyck, all of Moundridge; five granddaughters, six brothers, Henry P., Christian E., and Bernard P., all of Newton, Edward B. of New York City, Paul G. and Lucas P. of Halstead, and two sisters, Mrs. H. H. Ewert and Mrs. R. A. Goerz of Newton.

* * *

MRS. F. F. JANTZEN, NEE ANNA WIEBE, was born in the village of Lysanderhoeh, near Saratov, Russia, March 18, 1875, the daughter of Rev. Aaron J. and Maria Wiebe. She was brought up in the nurture and admonition of the Lord. All the schooling that she received was in the little village school near her home. After receiving catechetical instruction from her elder, she gave herself to the Lord and was baptized in the Mennonite church at Orloff, Russia.

At the age of fifteen her dear mother died and she had to take care of the household and her younger brothers and sisters. The responsibility was great. In 1893 her father married a second time. In 1896 her father with his whole family moved, first to Beatrice, Nebraska, and then in 1897 to California. They settled in the place known as Adelaida, west of Paso Robles.

On January 15, 1903, she was united in marriage with Mr. F. F. Jantzen, and lived with him for nearly thirty-six years. She was a true, faithful and loving wife, and a wise, loving and giving mother for the ten children that the Lord gave them—giving herself entirely to the Lord and to her loved ones. She guided the house with a strong and firm hand, and raised the children in the nurture and admonition of the Lord, so that one of her sons, on the occasion of his ordination as a missionary, could humbly say he received the first impulse for such a service from his dear mother and one of his Sunday School teachers. She performed all her service in a quiet and unassuming way, hiding herself, if possible, so as to remain unnoticed. Her busy life came to a sudden close on Sunday, January 8, 1939. We arose that morning at the usual time, all well, and after a short prayer, we resumed our various duties. At about seven o'clock that morning, she received a stroke of paralysis while at work in the yard. She spoke a few words yet. The doctor, who was quickly called, could not do anything for her anymore. At about eleven o'clock her heart stopped and her breath ceased.

She leaves to mourn her departure her husband, ten children, one son-in-law, four daughters-in-law, four grandchildren, one sister, two brothers, one stepbrother. These latter all with their families, and many other relatives and friends. Two sons are in the mission fields in the Orient.

She is now *at home with the Lord*. We rejoice in the sure hope of seeing her again in glory. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Her body was laid to rest in our cemetery at Paso Robles, Wednesday, Jan. 11. Rev. C. Hege, Paso Robles, and Rev. H. B. Dirks, Los Angeles, spoke words of comfort. Two quartets and a trio sang appropriate and comforting songs.

The bereaved herewith express their sincere thanks to all who have expressed their sympathy and prayed for them. May the Lord bless them!

» » JOTTINGS « «

—*From the Directory of First Church, Upland, Calif.* we gather that the church was organized on January 4, 1903, that it has 18 charter members, a present membership of 339, that the present church edifice was dedicated Nov. 15, 1925, and that the following ministers have served it: M. M. Horsch, 1903-1915 and 1918-1926; A. S. Shelly, 1915-1918; Albert Penner (Supply) summers 1926-27; Lester Hostettler, 1927-29 and 1933——, and A. J. Neuenschwander, 1929-1933.

—*First Church, Allentown, Pa.*—The treasurer's report showed that the congregation had raised almost a $1000.00 more than the regular budget called for. This was our best financial year. All bills for improvement, repairs and painting are paid with a cash balance of $61.11. The White Christmas gifts by the various classes totalled $138.75 in cash, besides there came in canned goods and groceries.—The Friends of Israel held a week of services in this church, with Dr. Max I. Reich as speaker.

—*ARE YOU READING A PAID MENNONITE.* It costs the Board of Publication a large sum annually to publish and mail its periodicals. Every paid-up subscriber helps to meet this expense and to make it possible to send out these Christian papers into thousands of Mennonite homes. Readers whose subscriptions are in arrears are therefore kindly asked to pay to date or, better yet, a year in advance. Will you not do this?—*J. M. S.*

—*Bluffton College.*—Don Smucker, '36, recently gave his address on "Gains and Losses in Europe." He gathered his material on a summer tour as a member of a party led by Jerome Davis of Yale University. His pleasing and informal presentation completely captivated his audience. Mr. Smucker subsequently expects to compile a book for a leading publishing house. On his tour of Europe with other young people, Mr. Smucker made the acquaintance of a very fine young lady, Barbara Claassen, daughter of Banker C. W. Claassen and granddaughter of C. F. Claassen, Newton, Kans. and the couple was married Jan. 20 in the palatial home of the bride. Hearty congratulations for a long, happy and useful life!

—*A Thought-starter for the New Year.*—Life is as a slowly drawn circle, with some the circle is completed in old age, with some it is left only half drawn. No matter how far the circle of your life is drawn it must have a centre—a pivotal point from which the circle is circumscribed. That center must be firm and immovable or else it will not be a perfect circle. What is your centre, the object of your life? Is it to adore and glorify God each day of your life? Then you have a firm objective and your circle of life circumscribed about this point will be perfectly drawn. "Be ye perfect, even as your Father which is in heaven is perfect.—Matthew 5:48.—*Bethany Messenger, Freeman, S. D.*

—*Bethel College* is offering 90 courses the second semester, among which are these new ones: General Epistles, History and Expansion of Christianity, and Basic Christian Convictions.—On January 25 the enrollment had reached 265. Quite a number of students had to quit, mainly for financial reasons, but eight new ones have come in.—A faculty delegation recently visited Berea College, Kentucky, to study the setup and plan of operation of that predominently industrial school. The earnings from a ten million dollar endowment fund pay the faculty salaries, but each industry must be self-supporting. Only students who have to work their way through school are admitted. They are being paid from 9 to 18 cents per hour for their work. There are no tuition charges.

—*Rev. Paul Mouttet* of the Brudertal, Kans. church, had to undergo an operation the fore part of January, but is satisfactorily convalescing, so that he could move from the hospital to his children on the farm.

—*From a Kind Aged Sister.*— Milford Square, Pa.: "Dear Brother: Enclosed you will find $1.50 for renewal of THE MENNONITEE for 1939. *I am 88 years old and enjoy reading it.*—Yours truly, Mrs. A. Q. Rosenberger."

—*From Another Kind Sister,* who sends in $4.50 for subscriptions. "I take great pleasure in congratulating you for the remarkable improvement and growth THE MENNONITE has put on this last year. May we all continue to pray for each succeeding issue, so that it may reach the homes of many more this new year. Miss Mildred Fretz."
Note: We are truly and heartily grateful for the appreciation these sisters express and for the encouragement it gives us.—Editor.

—*Berne, Indiana.*—An overflow crowd attended the final meeting conducted by Dr. Harry Rimmer, union meeting speaker during the last two weeks, at the Mennonite church last evening. He showed thousands of feet of movies of Egypt and the Holy Land, taken during his travels and archeological expeditions. —C. L. Habegger, manager of the Berne Manufacturing Co., has been elected head of the Berne Chamber of Commerce—At the annual meeting of the First Menn. Church, Robert L. Sprunger was elected to serve on the Board of Deacons with E. W. Baumgartner, Ben. Sprunger, Jerry Lichti and E. A. Luginbill. —*Berne Witness.*

—*Second Church, Philadelphia, Pa.*—*Pastoral Message.* "Now FAITH" according to Hebrews 11:1, "means that we are confident of what we hope for, convinced of what we do not see." (Moffat Transl.) Conversely that already possessed or that clearly seen does not involve the faculty of faith. In its plans for 1939 Second Mennonite has undertaken great and unusual things. It has thus demonstrated a great faith in a great God, and faith that works will never be "put to shame."—The Pastor.

—*Rev. W. S. Gottshall,* who had been seriously ill a few days recently, is much better. Cards from friends will do much to cheer him up at: *Mennonite Home, Frederick, Pa.*

—*Mountain Lake, Minn.*— The Bible Conference closed Sunday. Many blessings have been received through Dr. P. R. Schroeder's lectures and the music conducted by Benjamin Horsch.

—*The Pastor's Report of the Menn. Church at Hutchinson, Kans.* shows a membership of 114, pupils in S. S. 120, new members received 11, number of sermons preached 88, number of pastoral visits made to homes of members and others 239, prayer meetings conducted 38, radio services held 12, etc. Some of the objectives for 1939 are: 1. Working out a Four Point Program—Bible Study, Evangelism, Missions, Stewardship. 2. A growing working organization that will attract and help others. 3. An increase of 50 members in five years. 4. Larger and better midweek services.

REPORT OF TREASURER OF EMERGENCY RELIEF BOARD FOR DECEMBER, 1938

Received for General Fund: G. A. Regier Legacy; by K. A. Richert, $536.14; First Menn. Ch., Reedley, California, by N. J. Krehbiel, $70.80; Refund, $10.00; Halstead Menn. Ch. S. S., Halstead, Ks., by J. H. Mueller, $31.10; First Menn. Ch., Aberdeen, Ida., by J. E. Toews, $29.34; Buhler Menn. Ch., Buhler, Ks., by J. B. Regier, $13.48; First Menn. Ch., Paso Robles, Calif., by C. R. Lichti, $37.32; Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $7.22; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser, $5.59; First Menn. Ch., Aberdeen, Ida., by J. E. Toews, $11.53; Bruderthal Menn. Ch., Hillsboro, Ks., by F. N. Funk, $13.02; St. John Menn. Ch., Pandora, Ohio, by D. J. Unruh, $25.00; Bergthal Menn. Ch., Pawnee Rock, Ks., by H. C. Schultz, $12.86; Goessel Menn. Ch., Goessel, Ks., by I. B. Fast, $18.60; Bethel S. S., Inman, Ks., by P. E. Kroeker, $47.37; Bethany Menn. Ch., Quakertown, Pa., $6.34; Zion Menn. Ch., Donnellson, Iowa, $27.50.

Received for Spain: Jacob J. Friesen, Eyebrow, Sask., Canada, $1.00; Margaret Sommer, Mt. Pleasant, Iowa, $4.00.

Received for Russia: Brethren Ch., Collinsville, Okla., by H. H. Wolgemuth, $20.00.

Received for Germany: Emmaus Menn. Ch., Whitewater, Ks., by J. A. Busenitz, $13.00; E. A. Busenitz, Newton, Ks., $10.00.

Received for U. S. A.: Alexanderwohl Ch. Choral Society, Goessel, Ks., by John Reimer, $10.00.

Received for China: Juniors, Geary, Okla., by Mrs. P. E. Frantz, $3.35; Jacob J. Friesen, Eyebrow, Sask. Canada, $7.00; C. I. Krahn, Warroad, Minn., $5.00.

Received for Canada: First Menn. Ch., Newton, Ks., by H. J. Andres, $52.66; M. Weelke, Arlington, Calif., $1.00; Margaret Sommer, Mt. Pleasant, Iowa, $1.00; First Menn. Ch., Berne, Indiana, by L. J. Luginbill, $252.34; Mrs. M. E. Schmidt, Canton, Ks., $1.00; Katie Entz (Est.) by B. W. Entz, Newton, Ks., $23.00; Alexanderwohl Menn. Ch., Goessel, Ks., by H. J. Reimer, $1.00; J. M. Krehbiel, Moundridge, Ks., $50.00; Friend, Berne, Indiana, by E. A. Luginbill, $25.00; Peter Dirks, Mead, Washington, $1.50; Christian Menn. Ch., Moundridge, Ks., by J. B. Stucky, $68.00.

Total Receipts: General Fund, $803.40; Canada, $476.50; China, $15.35; U. S. A., $10.00; Germany, $23.00; Spain, $5.00; Russia, $20.00.—**Total, $1353.25.**

Total Disbursements: To Canada, $561.00; To Russia, 60.70; To Germany, $58.20; U. S. A. Relief, $95.00; Mexico, $10.15; Expense, $3.00; Spain, $5.00.—**Total, $793.05.**

Respectfully submitted,
Peter H. Unruh, Secretary.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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REV G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIV NORTH NEWTON, KANSAS, FEB. 7, 1939 NO. 6

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EDITORIALS

GIVING TO MISSIONS.—In an article on Missions, one of our exchanges tries to answer an argument by a certain reader, "that by giving to foreign missions we neglect our home responsibilities." The answer makes use of Horace Bushnell's famous list of individuals who should be excused to give to foreign missions. The conclusion the writer draws from these statements and other factors is, *"I have never yet known a church that gives largely to foreign missions that neglected the home field. I have known hurches that give largely to home activities and neglect the foreign field."* This caused the editor to make a little survey regarding the proportionate giving of our churches to the two fields. If the reader will turn to the statistical tables of the Mennonite Year Book he can verify the findings here given. The four conferences whose reports are listed, gave a yearly total f $87,362 to foreign and $36,235 to home missions. In per cent that makes 70% plus for foreign and 30% minus for home missions. For the E. D. the accounts seem to be about 50 to 50; the M. D. For. iss., 71%, Ho. Miss., 29%; the N. D., For. Miss. %, Ho. Miss., 35%; the W. D., For. Miss., 75%, Ho. Miss., 25%. Though the W. D. ratio on home nission appears rather low, it has given more than wice as much for this cause than the other three conferences together; its totals being $73,362 for foreign nd $25,102 for home missions, grand total for the ear, $98,372. The reasons why this conference is onsiderably higher in its giving for foreign missions, nay be partly attributed to the fact that the presi ts and three other members of the Board of For- Missions have for years been residents of that rict. This is not in the nature of a criticism, but the res would seem to indicate that the churches of the st. and Mid. Dist. might remember the Home Mis on treasuries a little more liberally.

* * *

AND JESUS LOOKING UPON HIM LOVED HIM.—Outwardly he must have been a handsome, ovable, well-mannered young man who came to Jesus n search of eternal life; yet, what a poor speciman f a real image of God, chained as he was to his possessions. He was one of those vacillating individuals hat do not know what they want, nor really want what they know. They resemble the boatsmen in Bunyan's Pilgrim's Progress that are rowing toward one shore while looking at the other. How pitiable such an attitude! It seems as though it should have called forth Jesus' censure. Yet, he looked at the youth lovingly. Does this not help prove the fact that Jesus also sees us in our spiritual depravity and yet loves us? What Jesus loves in us is the image of God which he so sincerely desires to reveal, to bring out and make shine, so that it might continually glorify the Father in heaven, the very thing He kept on doing all his life.

* * *

A NEEDY MISSION FIELD.—Our field Secretary and the Board of Home Missions keenly sense the fact that the western part of Canada, where so many small, isolated groups of our people have found their abode, is in need of more helpful attention by our General Conference. Because of distances and lack of facilities for regular worship, many of these scattered flocks do not get the spiritual nurture and encouragement that they should have. The older folks find that need partly supplied by the "Briefe an mein Volk," graciously furnished by Rev. J. H. Janzen. But how about the young folks, the hope of the future of our church? We find it somewhat of a task to keep them going religiously, when they have preaching service, Sunday School, Y.P.C.E., etc., weekly or nearly so. Self-activity is a strong urge in younger blood. Keeping their mind and bodies occupied with good things is a necessity. It has been suggested that perhaps consolidation could be effected in some cases, but there would be difficulties. The help that will count is more pastoral workers or evangelists for the field. Why not use as a partial remedy, our college students who have inclination for religious work and service with young people? A good many would be glad to serve during vacation, others for longer periods. Such work would require the sanction of leaders and groups there, which would likely be gladly forthcoming. We have lost so many young people as they scatter out. We need to do more shepherding among such. Efforts and expenditures made in this direction would bring rich eternal rewards. "So then, as we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of faith."—Gal. 6:10.

IS THE UNITED STATES SLIPPING INTO THE NEXT EUROPEAN WAR?—The news that our President as commander-in-chief of our military forces is making use of his prerogative and proposes to sanction the sale of large numbers of war planes to France and England, is stirring up a great deal of opposing sentiment the country over and, particularly, in the Senate, while in Europe there is both jubilation and condemnation over the news. This action and its consequences tend to involve the United States directly in the threatening affairs of Europe. It sounds even more dangerous when one reads that the nation's Executive has remarked to the Senate Committee of Military Affairs "that, in the event of a European war, he held that America had nothing to lose and everything to gain by a policy of cooperating with the democracies." That looks very much as though, in case of such a war, the United States would be definitely in it, unless the miracle should happen that our people would positively refuse to lend themselves to such an undertaking. Fortunately we know that God is still alive and directs affairs. May He have mercy on us that we do not repeat the blunder of 1917-18. May He, supported by the fervent prayers of all true Christians, rise in His power to avert the worst world war catastrophe now apparently looming.

Announcements With Requests For Prayers

MEETING OF THE BOARD OF FOREIGN MISSIONS is to be held on Febr. 1 in Newton. As usual, a number of weighty decisions will have to be made, and we need the prayers of our mission friends.

China asks for from four to six new workers, and India the same. That makes twelve workers asked for. We will not be able to send them all this year, but we wish to send as many as we can. How many can we send? Both fields ask for another doctor, but so far we have no medical applicant. Others we have perhaps as many as we can send this year. "Pray the Lord of harvest that he send laborers into His harvest."

P. H. Richert, Secretary.

CALL FOR PRAYER.—On February 9-11 the Home Mission Board will hold the Annual Meeting in Chicago, Illinois. The Opening Session will be held in the Wabash Avenue Y.M.C.A. on Thursday evening, Feb. 9th, the Lord willing.

In view of the importance of the work, we kindly invite the friends to remember the Board in your intercessory prayers.

A. J. Neuenschwander, Secretary.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Taming, Hopei, China, 11-24-38

Editor's Note: Last week we brought excerpts of holiday greetings and reports from the Pannabecker families; this week it is from the Wm. C. Voth family. The letter is superscribed with this beautiful quotation:

"The dawn is not distant, nor is the night starless; Love is eternal; God is still God, and his faith shall not fail us; Christ is eternal!"

The letter continues, "Together with you we praise Him who brought Christmas joy into this needy world. We are glad that many Chinese Christians join us in this Christmas praise."

In April a group of Nazarine mission friends, Miss Kuyf and I, says Bro. Voth, returned to Taming. With the mission compound full of war refugees the evangelists had opened instruction classes. The Christians seemed real glad to see us, because of the bond of spiritual kinship. Their belonging to Christ and the church was to them a solace and security while passing through the time of uncertainty and danger.

"The 1937 flood added much to the suffering of the people. Much relief was needed. At Taming south suburb and Schaochuar new chapels were built and at Shwangtsing and P'ien Ts'un the old chapels were remodeled with relief labor. Scores of women received cotton to spin and weave into cloth. In the Nanlo and Tsinfeng compounds wells were dug. The respective congregations warmly thank the many donors of these gifts.

"God was gracious and gave a good harvest. This year unoccupied land on the Taming mission compound was rented to the local church. So wheat harvest found school children, laymen, workers and missionaries out singing, 'Bringing in the Sheaves,' to the swing of the scythe and the beat of the flail. Then the church arranged for a harvest festival. It was a joy to see the Christians bring grain, vegetables and money, the total value amounting to $70.00 double that of last year. On the whole interest in the Gospel is deeper than ever. This is reflected in the many requests for instruction classes and Bible schools."—Here closes Mr. Voth's report.

Mrs. Voth goes on in expressing her happiness to be at home again with the family, after a fifteen month's absence from the field, adding, "The Lord has done great things for us: whereof we are glad;" and that during the time of separation, refugeeing and illness of son Stanley she found much solace in such passages as "the Lord is our dwelling place," Psalm 90.—"A father of the fatherless . . . is God in his holy habitation," Psalm 68:5.

A good deal of her view of the experiences whil away from the Mission runs parallel to that of the Pannabecker sisters, but she adds this charming paragraph in closing that period: "On memory's walls are pictures of peculiar beauty when these fifteen months pass in review. Summer wildflowers and winter snow scenes on Kikungshan mountains, gorgeous sunsets beyond Lan Tau Peak from our island near Hongkong, thousands of lighted fishing boats on the waters at night and at last our large ship sailing slowly out of the beautiful harbor one night in June. Then there were the blue sea and mountains at Peitaiho, autumn, red ivy-colored walls at Tungchow, sunrise on dewy plains dotted with waving willows and best of all fluffy chrysanthemums in our own home in Tmaingfu."

At Tsingfeng we were told that "the Women's Auxiliary had given birth to a child"—The Widows' Society. Mrs. Lü, the Bible woman there, had been fasting Sunday mornings for seven years. She figured up the total value of those meals and adding some made a total of $28.00. Praying about it she felt this should be used for a Widows' Home. She asked other workers to pray about it for a week. It was brought before the Women's Auxiliary who received the plan with great enthusiasm and immediately pledged gifts of money, grain, trees for lumber or whatever they had for the building of a home. When we came through Tsingfeng last week the women had been carrying bricks from the city wall which was being torn down by the Chinese. The plan is to use these in the erection of a Home for needy widows in the church. All through the disturbances last fall Mrs. Lü stayed at her work.

Because of the wide open doors we are glad for the return of Rev. and Mrs. Brown and the coming of Rev. and Mrs. Albert Jantzen and Miss Davis. May God bless their labor in China!

HOME MISSIONS

A. J. Neuenschwander, Secretary

DISTRICT VISITATION AND EVANGELISTIC WORK

At the Saskatoon Conference, the Home Mission Board asked for the privilege of engaging a worker, whose task should be to look up small Mennonite settlements and help them get their church life established. This was granted.

Instead of having one man travel over the entire length and breadth of the United States, the Board in cooperation with the District Evangelistic Committee, worked out a system whereby someone in that particular District would do this work. Advantages are two-fold, first traveling expense is thus reduced, second, those in the District know the conditions better than an outsider and consequently can do more effective work.

An illustration of this plan:

Late in October and early in November, Rev. J. M. Franz, Pratum, Oregon was sent out by the Evangelistic Committee of the Pacific Dist. Conference to visit and hold Evangelistic meetings in the newly and partially organized churches at Deer Park and at Newport, Washington.

In one of these churches, no doubt largely because of a lack of spiritual leadership, some division crept into the small group. Rev. Franz first visited each home in the church, and thus by personal contact was able to have them all come to the Evangelistic meetings. The Lord gave a real revival and regular worship was also completed.

In the other place the meetings resulted in several souls accepting Christ as Savior and others yielded themselves more fully to the Lord. At this place the church organization could be completed and also satisfactory arrangements could be made for regular Sunday preaching.

Are there not other places where District Evangelistic Committees could cooperate with the Home Mission Board and thus help needy small churches?

Something About Our Relief Work

by Rev. David Toews, Rosthern, Saskatchewan

Through the kindness and cooperation of so many friends in the United States we have again been able to do a good deal of relief work among our needy people in Canada. During the last fall and winter we have received 17,772 pounds of clothing which has been distributed among 646 families.

In order to show that some of the kind people who are sending us help are poor themselves and making sacrifices in order to be able to help others, I am quoting a letter recently received.

"I am sending you a box of clothing for some of the people of your district. Some of the clothing is second hand, the winter underwear is new. I hope that this clothing will be of some benefit.

"I am sorry that I could not send it sooner. But, we ourselves being poor people, I did not have the money. Then the Lord laid it upon our heart to use our tithing money for this cause. So that is where the money came from. God is so good, He is faithful. Since we started to tithe, He has been blessing spiritually as well as materially. I want all that God has for me, so please pray for me and my loved ones that we will be drawn closer, that He will stay close to us and help us to overcome the trials and temptations of this life, to be real overcomers until His early coming, for we know it cannot be long. From one who loves the Lord."

Then I would also quote a few letters from recipients of clothing so as to show our friends in the United States how much their help is being appreciated and how much comfort and joy has been brought into many hearts and homes through their help.

Watrous, Sask.

1. "On November 19th we received the clothing for which accept our sincerest thanks. We wish and pray to the Lord He may help us so that we may be able to get along without outside help and also be in the position to repay our indebtedness."

Scottsburgh, Sask.

2. "Today we received the parcel of clothing containing two coats we had asked for; also a nice comforter. We wish to thank you very much for this fine Christmas gift.

"We thank you for your trouble and would also ask you to convey our appreciation to the kind people in the United States who have sent the clothing. May the Lord bless them."

Amber Valley, Alta.

3. "We acknowledge receipt of a sack of clothing which was sent to us by the Canadian Mennonite Board of Colonization and arrived here in good condition. We would like to express our heartiest thanks to all who have been willing to make contributions on behalf of those who under present circumstances were unable to provide clothing for themselves. We also thank our heavenly Father for granting our prayers. May the Lord bless all who have made contributions also those who have forwarded same."

Sonningdale, Sask.

4. "Please accept our sincerest thanks for the donation of clothing which is of great help to us. May the Lord reward all the kind donors. This again proves to us that our Heavenly Father does not forget the least among us, He provides for our needs in due time. May we always throw our cares upon Him, Who cares for us."

Glenbush, Sask.

5. "With great thanks I would acknowledge receipt of the clothing. The help arrived here at a time when my heart was heavy with sorrow and anxiety, since my husband was in the hospital severely ill after an operation. Then the Lord showed me that gold and silver are His, and that He leads the hearts of men like the rivers of water. My confidence and faith have been greatly strengthened.

"Every article of clothing received can well be used, and I am particularly grateful for the many things sent for my 11 months old twins. My heartiest thanks and God's blessing to all kind givers.

"Through the Grace of God my husband is now on his way to recovery."

6. "We have received the parcel of clothing in good condition and wish to thank you very much for same, it certainly proves a great help to us. May the Lord reward all who have made contributions. We would much rather give than take help, but due the depression, drouth and grasshoppers, we have not been able to buy any new clothing for some five years. Many thanks for everything."

From the above letters you will see that a donation of clothing in many cases means much more than just supplying an immediate need, it means a great encouragement in life's hard struggle.

In conclusion I would express our sincerest thanks to all the kind people who have again been willing to support us in our endeavor to help the many needy among our people in Canada. May the Lord reward you all.

The World Day of Prayer

February 24, 1939

THEME: "Let Us Put Our Love Into Deeds—and Make It Real."

This program for 1939 was prepared by a group of young women of the Presbyterian Church in the U. S. A. who meet together monthly for the preparation of helps for the development of the spiritual life. It is suggested:

1. That those who take part in the service on February 24th should meet ahead of time for prayer and pray the program through at least three times.

2. That you invite all nationalities, encouraging them to pray in their own languages.

3. That you have a young people's and a children's meeting.

For a number of years the offerings from the interdenominational World Day of Prayer services have helped in a large measure in the development of the four interdenominational missionary projects—Women's Union Christian Colleges in the Orient, Directors of Religious Work in United States Indian Schools, Christian Literature for use in mission areas and the Christian Services in Migrant Labor Camps in the United States. Send offerings either to the Council of Women for Home Missions, 297 Fourth Avenue, New York City, or to the Foreign Missions Conference, 156 Fifth Avenue, New York City. Both organizations divide gifts equally among the four projects, unless otherwise designated. Additional literature about the four projects is available at above addresses.

SUPPLIES. The Call to Prayer, free; Poster (11 x 17) 5 cents; Adult Program, "Let Us Put Our Love Into Deeds—and Make It Real," 2 cents each, $2.00 per 100; Young People's Program, 2 cents each, $2.00 per 100; Children's Program, 1 cent each, $1.00 per 100. Wheel card to show time of observances around the world, 5 cents each. Account of 1938 observance, single copies free, in quantity $1.00 per 100. Supplies should be ordered from denominational Missions Boards. One address: Central Distributing Dept., Mission Boards, Presbyterian Church, 8 South Dearborn St., Chicago, Ill.

Walk Worthy of Me

You promised to love me; Oh, don't you remember?
You promised to serve and walk worthy of me.
I recall very plainly the day you surrendered
And vowed with your heart ever faithful to be;
And you were so eager—and you were so bubbling
With praise and devotion! 'Twas precious to see!

And then you grew cool and forgot all the blessings!
FORGOT how we walked and had talked—just we two.
(You told me of heartaches you suffered for my sake;
I beamed down in love—my delight in you grew.)
And then you departed. Oh, why did you do it!
You vowed to walk worthy—what else could you do?

I grieved, for I loved you. All Heaven was saddened
Because you had left us—had wandered astray;
I searched in my churches, but you were not present;
I looked in the missions, but you were away.
I constantly sought you—and GUESS where I found you!
Indulging in pleasures in Satan's array!

The Father is provoked and wishes you punished
And thrown into darkness and torment and heat;
And Satan is laughing with cruel satisfaction
To think he succeeded to sift you as wheat.
But I am up here interceding and praying,
Reminding our God you once bowed at My feet.

I told Him again of the time He had sent Me
To earth as a babe as the poorest of men;
How I lived and obeyed each command of His choosing
And permitted myself to be bruised for man's sin.
I told Him how he had promised to heed Me
And let My blood cover the Saved Child's sin.

The Father forgives you, because I so love you—
And Heaven is waiting to welcome you, too.
The Angels are ready with harps and with music—
ALL GLORYLAND PLEADS: To your Saviour be true.
On, Wanderer, hasten. Your choice will decide it.
My arms are outstretched. I stand waiting for YOU.

—*Graycelyn Polstra Augsburger*

The student of Scripture is not content to look upon the Jew as a financier, an industrialist, author, artist, or musician. He rejects with indignant contempt the theory that Jews are enemies of society by whatever terms of opprobrium such enemies are designated. As there is paganism in Christendom, so there is paganism in Jewry. It is not, however, by the worst, but by the best that a people shall be judged.—*P. W. Wilson.*

An Appeal to Real Christians

by the American Committee for Non-Participation in Japanese Agression
8 West 40th Street, New York, N. Y.

America is indignant at the aggressive war in China with its cruelties to helpless civilians, but Americans—through lack of knowledge or indifference—go on ignoring the fact we are supplying the Japanese aggressors with the sinews of war: scrap iron, oil, steel, trucks—all more necessary to her than manufactured munitions.

With one hand we supply the essential materials to the Japanese military machine, giving it mobility with trucks and fuel, and allowing our scrap iron and machinery to be translated into death-dealing armaments. With our other hand we spend billions for armaments which will protect us against the mounting threat of aggressor nations. It does not make sense.

President Roosevelt, addressing Congress, has forcibly stated the case for democracies. He points out that they "cannot forever let pass without effective protest acts of aggression against sister nations—acts which automatically undermine all of us." And he has pointed to methods not involving use of arms to fight aggression.

This Committee, supported by the counsel of such eminent leaders and students of foreign affairs as former Secretary of State Stimson, A. Lawrence Lowell, President Emeritus of Harvard, Robert E. Speer, former President of the Federal Council of Churches, and William Allen White, distinguished editor, is organized to oppose aggression with these other peaceful methods. It proposes a program—to inform the American public of the part we are playing in Japanese aggression, and to translate American disapproval into action for stopping this aid to Japanese militarism.

A minimum of $50,000 is needed to wage an immediate nation-wide campaign against further American participation in Japanese aggression. Careful plans have been made for the use of such media as newspapers, magazines, pamphlets, radio, speakers. You will agree that such a sum is small for the carrying out of so large and urgent an objective.

Your gift, sent today, whether it be for one or more dollars, will help stimulate the growth of a demand for intelligent legislation to "STOP WAR SUPPLIES FOR JAPAN." Such action is overdue, but there is yet time to move for a reestablishment of international justice and peace in the Pacific, and for the ultimate preservation of our own democracy.

Roger S. Green, Chairman.

—*Rev. F. J. and Mrs. Agnes Enns,* missionaries of the Central and Defenseless Mennonites to Africa, whom many of our people know, report that they again arrived at their Nyanga Station safe and sound.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 19, 1939

Beverage Alcohol and Its Social Perils

(A Social Aspect of the Liquor Problem)

Amos 6:1-6; 1 Peter 2:11, 12; 4:1-5.

Introduction

Amos was a preacher of righteousness. In his soul was a deep sense of the need of justice and godliness. Israel held a position of responsibility having reached her highest point of territorial expansion and prosperity under Jereboam II. Amos was sent to them with a message which is also applicable to our day. It is deeply spiritual (cf 5:5, 14).

A Warning to the Indifferent. Amos 6:1-6

Amos in his day saw the luxury of the rich and the suffering of the poor. There was corruption in high places. Judges took bribes and injustice was measured out to the poor and needy. There was much dishonesty in business, even the leaders of Israel thought most of getting gain. There was much of worship and sacrifice, but it was mostly empty form. The wrong of it deeply distressed Amos. He loved his people. He saw they were hastening to a fall. They lived in ease and fancied security in Jerusalem and Samaria, both considered impregnable against all foes (v 1). Israel and Judah, God's chosen people, were highly favored, having the teachings of the prophets and God's law. More was to be expected of them. Privilege always brings with it responsibility. Amos saw they were no better than the neighboring cities (v 2) which fell before the Assyrians a few years later. God expects more of us, a favored nation and people.

Israel was altogether indifferent as to the inevitable result (v 3). The self-indulgences, extravagences, and heartlessness of the rich, while the poor lived in poverty (v 4, 5) deeply distressed Amos. God was against it then and is just as much grieved with it now. The same conditions are only too common in our nation today. The leaders of their people loved wine (v 5) and drank it from bowls—in large quantities—instead of from cups. Truly this is a dark picture. Alcohol does enslave people. The conscience of Israel was deadened. Ease, indifference, indulgence controlled the corrupt hearts of the leaders of the people. Amos pronounced his woe against all this. He brought God's message. Hearts had become so hardened that the leaders were not troubled at all because of the existing conditions. Satan does blind eyes and harden hearts.

Christian Behavior in the World. 1 Peter 2:11, 12

Fleshly lusts, such as were common in the days of Amos and are common today "war against the soul" (v 11). They destroy Christian character and will lead the soul into eternal death. The Christian manner of life "conversation," (v 12) is to be such that our fellowmen will be impressed with its godliness and glorify God. The influence of a Christian life is beyond all human measure.

Christ our Example 4:1-5.

One is a Christian in so far as he has the mind of Christ, lives on the same plane on which He lived, according to God's will. It was His mind to serve, even to suffer for others, to abstain from all fleshly indulgences (v 2). The sins commonly practiced by the heathen (v 3) must be renounced by the Christian as being wholly out of place in his life. These things he will refuse to do, will definitely stand against them. Our lesson has special reference to the Christian's attitude toward the beverage use of intoxicating drinks. He must—if he would be consistent—definitely abstain from using them.

The four temperance lessons for the year dwell upon the social phase of the liquor problem. If all drinkers could be so isolated that ALL the effects of their drinking could be confined to each one alone, the problem would be far less serious. As it is however, drinking brings untold suffering and misery upon the innocent ones. Under the laws of God, the drinker has no right to bring suffering upon others. The State and Nation have no moral right to legalize intoxicating liquors.

What Has Happened to the Pacifist?

by Rev. Albert Penner, until Feb. 1 pastor of Jonathan Edwards Church, Northampton, Mass., now at Second Congregational Church, Holyoke, Mass.

For 15 years after the close of the world war Christian pacifism rode high. Especially in the Anglo-Saxon countries there was a wave of optimism for the future. The Kingdom of God did not seem so very far away. The Democratic powers had won the war,—this final end to all wars—and now the world was being organized for an enduring peace. No serious war clouds were anywhere on the horizon. The military machine of Germany had been crushed. In its place there was a republic. Except for Communism, which had destroyed the Czarist autocracy, and which to the liberal was not a serious peace menace, there were no new and threatening ideologies. It was not only easy to be a pacifist—it was almost inevitable. Pacifism was the only attitude which seemed to fit the new world that was visibly coming into being.

That optimistic picture of the future of the world has been completely demolished by the events of the past five years. Weakened by its unholy alliance with the Treaty of Versailles, the League of Nations and the elaborate post-war peace machinery has bogged down. The magnificient new League of Nations palace in Geneva is today but a glittering, empty symbol of man's once glorious, but now shattered, hopes. Disarmament has not only failed; it has given place to the greatest armaments race in all history. Fascism—hungry, grasping, aggressive—which a few years ago appeared as an unimportant cloud "as small as a man's hand," has now filled the whole sky. It has been marching fast through China, Ethiopia, Spain, Austria, Czecho-Slovakia. The whole world wonders what it will attempt to do next. Democratic superiority in Europe is an exploded myth. France has already lost her dominant position on the continent, and Britain has retreated from the continent altogether. Waves of racial intolerance are sweeping over the whole earth. It is not easy to be a pacifist. It seems to be the only attitude which does not fit the new world which has been coming into being during the past five years.

The dilemma of the pacifist, in the situation in which we are today, is certainly a very real one. He is faced by such questions as these: if fascism is by nature aggressive, and essentially destructive of freedom and peace, can it be stopped except by counter force? Are we going to let fascism have its triumphs, and do nothing in the face of the dismemberment of China, Spain, Czecho-slovakia, and whatever other countries are still to be carved up? Shall we do nothing to resist the waves of medieval barbarity? Must we not fight to protect civilization, culture, democracy? The dilemma of the pacifist is a very real one. Is pacifism still possible for the Christian?

There is no way of knowing the extent to which the pacifist position has been given up by those who held it a few years ago. A number of prominent Christian leaders who were in the van of the pacifist movement a few years ago have apparently given up their unqualified stand under the pressure of recent historic events. They now favor the use of force in the struggle against fascism. But so far as I know there has been no wide-spread defection from Christian pacifist ranks.

What has happened to the pacifist is that he is being forced to rethink his position more fundamentally than ever before. Now he must be sure of the faith that is in him. The pacifist who once was a very cock-sure, noisy person, has become grave and quiet. He knows that the solution is not an easy one; that if he maintains his position he is exposing himself to ridicule and persecution.

For the pacifist the world situation has changed for the worse, as it has for everyone else, but the basis for his Christian pacifism is still the same. No matter what is happening on this unhappy planet, God is still the father of all mankind, all men are still brothers, and the Kingdom of God is still the goal of our human hopes and prayers. Nothing has happened, nothing can happen, to change this fundamental Christian fact. It would still be a fact if the whole world went fascist.

Furthermore, the anti-Christian nature of war is still the same. In the emphatic words of the Oxford Conference, "War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified." In a war there may be more justice on one side than on the other, by no war is ever holy, just, righteous, or Christian. War is a denial of everything that Christianity stands for. This fact still stands.

The Christian pacifist has also on his side the very strong probability that war is an utterly futile method. Many of us are convinced, not only that the end does not justify the means, but also that means and ends must coincide. War will not produce peace, it will produce more war. If we want to have peace we must support and advance the things that make for peace. It is not likely that war will ever be the means of saving democracy or of preserving liberty. The reverse is likely to be true. War seems to be the one sure way of destroying democracy, and the liberty that we have come to associate with it.

Finally Christianity is the religion of the cross, and the pacifist, by his witness, declares thereby that he believes in the power of the cross. For Christians the cross of Christ was the darkest page in history. All the light had gone out. The friends of righteousness despaired. Force and aggression were triumphant. It looked like the end; like an utter defeat. Yet this historic act, which was "to the Jews a stumbling block, and to the Greeks foolishness," has proved to be "the power and wisdom of God." For this, we believe, is the way in which God works. He seeks to overcome evil with good,—the only way in which evil can really be overcome.

Today we have also arrived at a dark page of history. Force and aggression are everywhere triumphant, and perhaps they will continue to be triumphant for a time longer. Perhaps for more years we shall have to "suffer the armed men." But we are still to look at the cross and believe in its ultimate power to overcome the world's evil.

If pacifism is merely the by-product of favorable circumstances then of course it will vanish when circumstances become unfavorable. But Christian pacifism is not born out of a passing mood. It springs from a very deep conviction that war—all war—is absolutely contrary to everything that Jesus lived and died for, and that the Christian must be true to his Lord though he be called traitor to every other authority. Nothing has happened to the pacifist whose feet stand upon this rock, for that is a rock which cannot be shaken.

SERMON SKETCH

I RESOLVE—New Year's Day Meditation.

Neh. 2:18, Ps. 90:12, Phil. 3:13, 14

A. S. Bechtel

The mention of New Year's resolutions frequently arouses a smile. We do well to keep in mind that the road to heaven is paved with good resolutions and also that the year 1939 will not be any different for us unless we highly resolve to make it better by the help of God. The first Sunday of the year, the first day of the year, is a good time for each of us to take a good look at self. Have we grown mentally, spiritually, morally, in interest, in the best things during the past year? It is useless for us to criticize our past unless we really intend to do something about changing that which should be improved upon.

We do not need more wisdom for this, for scarcely any of us use all of the wisdom we now possess. Those who during the past year followed the wrong path, did it knowingly and willfully, not ignorantly. We all know some things we should do, know better than we do, know that we are not doing our best. A good New Year's resolution for each one is—I resolve to do my best. There are three lines along which we can all make progress, along which we have more wisdom, truth than we generally use.

I resolve to live one day at a time and enjoy it. This does not mean an entire unconcern about the days, years ahead of us and consequent listless, careless living. Most of our anxiety comes from regret for yesterday and worry over tomorrow. God alone can help us overcome this. We shall find in each day probably pretty much what we look for. They have become accustomed to look for the dark spots. We can learn to control self, passions, temperament, emotions and will, one day at a time.

I resolve to take time for the things which generally are really the most worthwhile. In our age of rush, hurry, speed—almost a mania for saving time—and then scarcely knowing what to do with the time saved, we so easily lose sight of the truly worthwhile things. In our land of hurry, short work day for so many, we should have abundant time for everything that is truly worthwhile. Many are like the squirrel in the revolving cage, going very rapidly, becoming tired and worn out in going nowhere—no time to cultivate an acquaintance with the best things. It is really high time that people decide what is really most worthwhile.

I resolve to give God a better chance at my life. I am His. He created and sustains me sent His Son for my redemption and has promised an eternal home to me. He is anxious that I grow to be the real man or woman that He wishes me to be I am His investment. I can not live without Him. The New Year is in our hands like a clean white page and each one is his own biographer, writing his own story for the year. The New Year is like an open door—a golden opportunity—open door of faith, hope, love. The New Year is like a problem in life-arithmetic. The chief problem for each one is that of *living a life* in its largest and best sense—not merely making a living, not merely "making good," but building a Christian character, making a straight line from January 1 to December 31st—the line of the "straight and narrow way."

God is giving to each of us another opportunity. We must decide what we shall do with it.

'THE LAST DAYS'

Are these not the last days, filled as they are with wars and rumors of wars, persecution of the Jews and utter disregard for the rights of the weak?

I do not know. My concern is to be awake and about my Master's business, doing my bit and best to help make a better world. *Then* if these are not the last days, what matters it? Men have said for something like two thousand years—"These are the last days." The disciples believed that they were living in the last days, and there are Scriptural statements that justified them in their belief. The fact remains that people have been getting ready for an early ascension since the Ascension Morning of Jesus Christ Himself.

These are sad and terrible times. We did not dream a generation ago that we would live to see the events that are all about us, the unspeakable horrors that are being perpetrated upon helpless populations. No, I do not know whether these are the last days. I do know that these are sad and terrible days. I do know that short of the truth and grace, the changing power that is at the heart of the Christian testimony, we are undone, that these might well be for us the last days.—Dan Poling in "Christian Herald."

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever."

—Rev. 22:5

THE MENNONITE

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EDITORIAL
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

What Kind of a Program of Mennonite Follow-Up Will Meet Our Needs

In considering the problem we have stated that many have left our ranks never to return. It may be stated with a good deal of fairness that what is needed is a renewed emphasis of the values and principles upon which our forefathers established this church, for this would keep many people "good Mennonites" even if they move 10,000 miles away from home. It may be asked by some, "What of it if we lose our young people?" Such an attitude brings the prompt and possible proper reflection that there is a definite dearth of understanding of the principles of the historic Mennonite Church without which there obviously can be no appreciation of the Mennonite heritage.

The proposed follow-up system should and must be one spoke in the wheel. To be sure there are other spokes also. An added emphasis of the historic principles of our church is such a one. Were financial means available, a Mennonite seminary would help materially to keep our young men. Our purpose. however, is not to discuss these other spokes. Let us, therefore, limit ourselves to a follow-up system; we may then discover that it is a practical and integrating factor. Let us prayerfully attempt to consider such a one.

The Saskatoon resolution at best suggests the aim; it does not give or even suggest what the means to the end is. The resolution reads:

Resolved, that a system (be devised) whereby young people leaving their home for school or work be placed in contact with Mennonites in their new locality.

At this point let us introduce two general principles that must be provided for in a follow-up. The first is that *it must be wide in scope.* Merely to include one church, one community of churches, or one district is not enough. To argue this point would be entirely out of place. It may be trite to say that we need to make every effort to include all of our young people, but it is none-the-less fundamental.

The second principle is that *it must be personal.* The importance of this feature appears at once, but, its significance grows when one scratches below the surface. The matter of keeping in touch with a friend that has moved away is largely a personal and private matter. It is also true that when a stranger comes into a community, his acceptance into the new community will very largely depend upon the general spirit of hospitality there. To improve upon this spirit of hospitality is the job of individuals.

A very vital factor in personal follow-up must be taken by the Church and pastor. It would probably be correct to say that follow-up is as much the problem of the home church and pastor, as it is of the new community. If the home pastor really ministers to the needs of his members, there is little reason for his members to discontinue membership in the Mennonite fellowship when they move away. This makes the minister's assignment a tremendous one. He it is that must give his members something to do. He it is that must keep the fire burning under the boiler of endeavor. He it is that receives the blame if the church life becomes stagnant. He it is that should extend a personal invitation to new members of the community. He must do this without offense. For the good that is done, he seldom receives credit.

So it is expected that ministers would be the first to welcome a helpful follow-up program.

Are You Promoting War or Peace?

War is a Juggernaut standing on an inclined plane and only held back by those actively working for peace with the help of God. Either you oppose war or you help it along. There can be no such being as a non-active believer in peace. What are you as an individual or as a Young People's Union doing?

Resolution No. 10, adopted at the Young People's Session of the General Conference reads: "Whereas our war-torn world is threatening the stability of our peace heritage, be it resolved that our young people's groups be encouraged in the establishment of definite and discussion courses emphasizing the principle of non-resistance and be it resolved further that the executive committee suggest ways by which the Y. P. Union can express positively and practically their peace contention."

Two excellent booklets, written by Mennonites and highly useful for such courses as mentioned above, are: CHRISTIAN PEACE, according to the New Testament Teachings outside the Gospels, by Ernest J. Bohn, and CHRISTIAN PEACE, Teachings and Practices as Held by the Mennonites for the Past

Four Centuries, by Dr. C. Henry Smith. You can order these from the Mennonite Book Concern, Berne, Ind. They are 20 cents each.

In regard to the last point of the resolution let us not be idle in waiting. As a Young People's Union why not declare your position on peace in a manner similar to that of the Grace Church, Lansdale, Pa.? (See Mennonite, Jan. 17, 1939, p. 5).

"Glory to God in the highest, and on earth, peace, good will toward men" cannot be achieved without heroic service for the Prince of Peace.—*R. W.*

Looking at Politics Through Christian Eyes

Matt. 5:13-20

Young People's Topic for February 19, 1939

Meditations:

M Feb. 13. Jew and Gentile, one in Christ. Eph. 2:14-18
T. Feb. 14. Tribute to whom due. Matt. 22:15-21
W. Feb. 15. Jesus, a victim of intrigue. Luke 22:1-6
T. Feb. 16. Worthy citizens. Luke 11:39-44
F. Feb. 17. An unfailing rule. Matt. 7:12
S. Feb. 18. Christian conduct, the criterion. 1 Pet. 2:9-20.

Suggested Hymns:

"Bringing in the Sheaves," "America the Beautiful," "America."

"If selfish and cunning men have a deciding influence in politics, it is because wise and good men have neglected their duties as citizens, and the neglected duties must be bravely undertaken for God and humanity."—Rev. Edward Tead.

Points for sentence prayer:

1. Thank God for the democratic traditions of America.
2. Thank God for the religious freedom which has been our heritage.
3. Ask God to inspire us with an interest in good government.
4. Ask God to help us keep our church high as a moral and spiritual leader of all people.

Suggested Topics:

Advice from the Bible for Christian citizens.
The Citizen Whom I Admire.
Why is Citizenship a Christian Matter?
Has the Christian Any Right to Deal with Politics?
What are Some Abuses for Which Politicians are to Blame?
In What Way Does Point of View Determine a Man's Way of Regarding Laws, Good or Bad? (see Lesson Discussion).

Lesson Discussion:

A Christian is never justified in using religion as an excuse for having nothing to do with politics. On the contrary, his religion carries with it the obligation of having a Christian point of view in politics and of exercising his citizenship in the interest of the common good.

Political mismanagement and deceiving propaganda are two of the scourges of democracy. Because of them there are nations in other parts of the world which have lost faith in democracy and have turned to dictatorships. Our nation was founded by men who professed faith in God and adhered to Christian principles. Similar moral grants are needed today; men who will regard their public office as a trust to be guarded in the interest of the people. This can be accomplished only by bringing Christian principles into politics. The people of the churches must inspect their politicians and demand honesty and other Christian virtues. They must demand facts and not propaganda. They must demand Christianity in government. If they do, they will get it.

What is right and what is wrong in the way things are done by those who run the government? The answer depends upon the point of view of each person. What satisfies one group may be unsatisfactory to another group. So let us take a few groups and see how they feel about politics. (See question six). Five persons could give short talks in answer to this quetion, representing the following: (a) the capitalist; (b) the laborer; (c) the farmer; (d) the business man; (e) the factory worker. The capitalist wants laws that help him make more money. Such a law is not usually satisfactory to the laborer who desires laws that will give him higher wages and shorter working hours. Thus we see that whether a law is good or not depends upon whether it benefits you or the other fellow. The farmer must take what he can get for his products. He usually sells at a low price and buys at a high price. If a uniform price is fixed he regards that as a good law. This law will not suit the business man or factory worker who lives in the city and must buy what the farmer raises. No one law will satisfy all groups.

Politicians are not to blame for such a state of affairs. But they are to blame for the way they often abuse the trust that is put in them. This is done through grafting and political bargaining or the trading of votes.

What then is the Christian to do about these many abuses? No definite program can be laid down, but the following are some general principles of action: (a) Proper education regarding the true facts in political issues. (b) The right of each man to vote according to his native convictions. (c) Insistence upon personal and official morality on the part of office holders.

"Are there any rivers you think are impassable,
Are there any mountains you cannot tunnel through?
God specializes in the wholly impossible,
Doing the things which man cannot do."

INTERMEDIATE DEPARTMENT

What Causes Crime?

Intermediate C. E. Topic, February 26, 1939

For Daily Study

Feb. 20. Lack of religious training. Judges 17:6
Feb. 21. Neglect of home religion. Deut. 6:4-12
Feb. 22. Lack of family discipline. 1 Sam. 3:11-14
Feb. 23. Bad examples in high places. 1 Sam. 2:12, 17, 22-25
Feb. 24. Bad associates. Prov. 1:10-19
Feb 25. Lack of respect for authority. Deut. 17:8-13; Mark 7:36
Feb. 26. Topic—What causes crime in our nation? Prov. 14:34; 2 Tim. 3:1-15

A Panel Discussion

This topic will lend itself well to the panel type of discussion if you want something that is different. Select a leader, preferably outside of the group, such as a Christian high school teacher or attorney, to have charge of the discussion. Assign phases of the topic for study and investigation to five or six interested and capable members. The platform can be arranged to represent a schoolroom, office or home, where these members with the leader gather informally to discuss the causes of crime. Questions are asked by members of the group, to which each one is prepared to make a contribution. After the assignments have been studied the group should meet with the leader and plan roughly the order to be followed. To be successful it must be informal and yet with a very real and deep interest on the part of each one participating.

Suggested Songs: "Take the Name of Jesus," "Yield Not To Temptation," "I Need Thee Every Hour."

A Worship Service

Instrumental prelude: "Faith of Our Fathers"

Call to worship: "Righteousness exalteth a nation;
But sin is a reproach to any people"

Song: "Dare to Be Brave"

Scripture reading and remarks: II Tim. 3:1-15

Call attention to the fact that methods of crime may have changed in the last 1900 years, but that the causes are still the same. Show how the causes listed in verses 2-7 are an outgrowth of a selfish life, while the way Paul recommends to Timothy is one of self-denial for Christ's sake.

Prayer, by superintendent

Poem: "To every man there openeth
A Way, and Ways, and a Way.
And the Low Soul gropes the Low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

Song: "My Soul, Be On Thy Guard"

Panel Discussion

1. Information. Ask those participating in the discussion to inform themselves on the following points and present their findings when they fit into the discussion. a. What religious training your mother or your grandmother had in her home. b. What a judge or attorney thinks are the chief causes of crime today. a pastor, an educator. c. Try to determine the cause of a recent crime in your community. in our nation.

2. Opening the Discussion.

a. Comments by members

We are told that one third of the crimes of our nation are committed by young men and women under 21 years of age.

Since that concerns our own age particularly, we are interested to know what the causes are of so much crime today. Are the young people to blame or is it the environment in which they live?

One can't help but wonder about that. Every newspaper you pick up is filled with stories of crimes. What can be done about it?

b. The leader

Crime is a very serious problem today, because there are more cases of it today than ever before in our nation, and more especially because the average age of the criminal is so much lower than formerly.

To know what to do about a thing that is wrong, you must first know what causes it. Once a doctor discovers what causes a temperature in his patient he can usually bring it down by removing or curing the cause. Crime is the result of an infected, a diseased condition in human society.

Society has changed a good deal in the last 2000 years. We live an entirely different life than the people did then. But in spite of all the modern improvements with which we are surrounded, crime still continues and stranger still, the causes have not changed very much. As Christians we are interested to turn to the Bible and see what it has to say about the causes of crime. If they cover the cases of today we will also know where to turn for the cure for crime.

3. Causes of Crime

a. Religion in the Home. Deut. 6:4-12. What is the modern attitude? No time. No interest. No living example in the parents. Broken homes cause more juvenile crimes than any other. What elements in a broken home would encourage crime?

b. Lack of discipline. 1 Sam. 3:11-14. Who is to blame for the spoiled child? A proverb says, "Spare the rod and spoil the child." The rod is unpopular today. The method is optional. The important point is that the child learns habits of obedience, self-control, consideration for others, respect for authority, etc. Why are so many parents careless today about the actions of their children?

c. Lack of Religious Training. Judges 17:6. Schools were first started in this country by the church. Training of mind and heart went hand in hand. Today thousands of young people are educated without any religious training. A trained mind without a converted heart is dangerous. How does the verse in Proverbs apply to our day.

d. Bad examples in high places. 1 Sam. 2:12, 17, 22-25. We need not look far today to find examples of drinking, divorce and bribery in high places. What effect does this have upon those in lower station?

e. Bad associates. Prov. 1:10-19. Bad associates are responsible for a great deal of crime. A boy will learn from a group what he never would think of doing alone. Movies and vile literature have their part in stirring the imagination. Crimes are depicted as the height of adventure and the methods are suggested.

f. Love of money. 1 Tim. 6:10

g. Drunkenness. Prov. 23:29-32

Closing Moments

Song, "True-Hearted, Whole-Hearted"

Benediction.

JUNIOR CORNER

"I will make mention of the Loving-Kindness of the Lord"—Isaiah 63:7.

For the leader: Prayer.

"Let me come closer to Thee
O closer day by day,
Let me lean harder on Thee
Yes, harder all the way.

Let me show forth Thy beauty
Like sunshine on the hills,
O let my lips pour forth Thy sweetness
In joyous, sparkling rills.

Yes, like a fountain, precious Jesus,
Make me and let me be;
Keep me, and use me daily,
For Thee, for only Thee.

In all my heart and will, O Jesus,
Be altogether King;
Make me a loyal subject,
To Thee in everything."

Sunday School Builder.

Our Junior Corner Editor suggested in the outline for the month that this be the "Annual Fellowship night."

Could the Juniors of one church visit the Juniors of another church? Or, if that is not possible, would it not be a good plan to invite the Senior or Intermediate C. E. to be the guests of the Juniors? Having decided as to who the guests should be, several committees should be appoined. One to write and deliver the invitations. Another whose duty it is to prepare the room. Make it especially attractive with candles, pictures or plants. Arrange the chairs and see that there are enough song books, so that the guests can join in the singing. Another committee is the welcoming committee. They should get to the church early, meet and greet each guest. Introduce the guests and help them to feel at home and find seats for them. It might be possible to have a refreshment committee. If it is not possible for this committee to get together to bake a simple cookie, it could serve graham crackers. Of course this committee would want to decorate the napkins that will be used. The most important committee is the program committee. All Juniors should have a responsibility in this "Fellowship Night."

Give each child who has a part on the program a printed program so that he knows just when he comes in. There will then be no uncertainty or confusion.

I. Worship Period
   Call to worship by quiet music
   A word of greeting to guests
   Song—All Standing—"Holy, Holy, Holy"
   Leader's Prayer
   Read responsively verses 1-9 of Psalm 136 R. V. The leader reads the first part of the verse and all join in the refrain, "For His loving-kindness endureth forever."
   Song—Verse one of "Love Divine, All Love Excelling."

II. Bible Drill. Six Juniors with Bibles stand in a row in front. Another Junior names the reference. When all have found it, read verse in concert. Ps. 17:7; Ps. 63:3; Jer. 31:3; Isa. 63:7; Ps. 92:1, 2; Ps. 36:7.

III. Special music. A Junior girl sings as a solo the song of the month, "Jesus Loves Even Me."

IV. This might be followed by two stories from the Old Testament, showing God's loving-kindness; two stories from the New Testament, showing Jesus loving-kindness; a mission story that speaks of the loving-kindness of our God. Five different Juniors telling the stories.

V. Song by all. "I Love to Tell the Story."

VI Leader. Our verse (pointing to the verse which is written on the blackboard) says, "I will make mention of the loving-kindness of the Lord." Let each of us name a "loving-kindness," something that we want to thank God for. The Juniors respond by naming some blessing they receive.

Closing Song. "What a Friend We Have in Jesus"

Closing Prayer. Mrs. J. E. Entz

LETTER

Hartford, Connecticut, January 9, 1939

Dear Editor:

Recently there has been a renewal of interest in oppressed minorities the world over. Very briefly I should like to voice the opinion (which I believe to be quite representative) of a "minority" within the Mennonite Church. I refer to those of us who are attending "non-Mennonite" seminaries. The chief "oppression" we suffer is that of a rather continual verbal and literary bombardment of our tribe by fellow Mennonites.

There can be no question that there is basis for some of the "bombardment." It is well known that one who finds himself aligned against his former companions is often most bitter and unreasonable in his criticism of those with whom he was formerly associated. Mussolini, for example, was an ardent foe of fascism as a journalist before he came to power. But by no means should one generalize from notorious examples and argue that all those who have parted fellowship in a formal manner are therefore enemies. On the contrary they are often close allies.

I note a similarity in the way in which some speak of "un-Mennonite" ideas and activities and the way super-patriots speak of "un-American" ideas—as if *anyone* had a monopoly on the truth. Is it not a part of the genius of our historic relation to political states that we demand the right to differ with them in the matter of bearing arms? Why, then, should we not be equally generous in permitting even those of our own fellowship to differ with us on points in which their consciences decree that they must differ?

Furthermore, if we believe that our position is the truly Christian one, why is it supposed that a Mennonite, trained in a non-Mennonite church is in any way unfaithful to that faith for which our forefathers died? On the contrary, many are permitted to spread the gospel of good-will for which the Mennonite church stands into even wider areas. Would it not be better for us to be justly proud of any contribution which our fellows make to the Kingdom of God regardless of the denomination in which they may serve, than to take the rather childish position that we "own" everyone who was ever within our fold.

One's testimony for peace *is* challenged in non-Mennonite institutions. On our own campus we find ourselves associated with a handful of Quakers and others who have come to the pacifist position by independent thinking and experience. If, with even this limited fellowship, we are unable to retain our pacifist position, it is doubtful that we would serve the Mennonite cause very well.

Finally, as Winfield Fretz pointed out in a letter to the "Mennonite" some time ago, more Mennonite theological students take non-Mennonite parishes because they are unable to find vacancies within their own denomination than for any other reason. Most of us would prefer to stay within the church but we must fulfill our calling even though we are not given the opportunity to do so among our own people.

I am enclosing a recent article by Albert Penner published in the December, 1938, number of the "Hartford Alumnus." I hope you may see fit to bring it in THE MENNONITE. (It appears in this issue. —Editor.)

My intention was to simply insert a note with the article. I beg your pardon for writing such a long letter. I have just relieved my brain of some of the things that occur to me as I read the "Mennonite" and talk with various people.

I remain, sincerely yours,
(signed) Hiram Hilty

CORRESPONDENCE

Friedensberg Mennonite Church, Avon, S. Dak.

The Prayer Conference was held in our church Thursday, Jan. 26. This conference is an interdenominational organization of the churches within twenty-five miles of here, which comes together the last Thursday every month for a day of conference and prayer. The noon hour is usually spent in fasting and prayer. But, due to the winter weather, it was deemed advisable to have a lunch at noon, so a jumble lunch was served. The theme for the conference was "Christian Unity." The sub-topics were 1. Christian Unity in Spirit, Eph. 4:3. 2. Christian Unity in Service, Mark 9:38-40. 3. True Source of Christian Unity.—A few of the thoughts brought out were: To have unity between ourselves, we must be in complete unity and harmony with God. We need less church creeds and doctrines and more Christianity. We must be of one mind to be at peace. The physical body is put together in such a way that it can accomplish something. So it should be with the spiritual body of believers.—Duets, quartets and choruses furnished ample music between the major numbers. In the prayer session jut before noon, prayers were offered in the English, German and Indian languages.—Albert Ratzlaff, Corr.

* * *

FIRST MENN. CHURCH, HUTCHINSON, KANS.

As with the passing of each year comes a desire to work more wholeheartedly for the cause to which one is devoted, there is also considerable regret that the past was not as fully occupied as it might have been, and a deep longing for spiritual values that have not been fully realized.

During the past year we have been ministered unto, not only by our own pastor and his wife, but also by visiting ministers and missionaries. Among those who shared with us, are Rev. Abraham Warkentin, Rev. J. M. Regier, Rev. A. E. Kreider, Rev. E. J. Neuen-

» » JOTTINGS « «

—We penitently regret the omission of sympathetic mention of the fact that the beloved editor of "Junior Corner" in THE MENNONITE and leading editor of JUNIOR MESSENGER, Mrs. Joanna Andres, Newton, Kans. had to submit to an appendix operation at the Bethel Hospital, where she is confined since Jan. 23. She was quite seriously ill at first. But many have been praying for her recovery and the Great Physician, in whom she lives and has her being, with the help of the good sisters, is bringing her through.

—*The Ministerial Association* of Freeman, So. Dak. and vicinity held its January meeting at the home of Rev. L. H. Linscheid. The theme was "Fulfilled Prophecies of the Bible" and was discussed by Rev. Linscheid.

—*The Institute for Pastors and Christian Workers* held at Bethel College last week had splendid attendance, being helped by the finest kind of weather throughout. The principal sources of attraction were, of course, the gripping Bible Hours by Dr. Max Reich and the splendid addresses and discussions of pastoral subjects by Dr. Rufus Bowman. Both of these men of God have permanently endeared themselves to the large audiences. But the local assistants, who helped to fill out the program each day, also acquitted themselves creditably. Hence, one hears remarks from all sides that this has been one of the very best, if not the most worthwhile, Bible week held at the College. Much of the success of the Institute, from the human side, must be placed to the credit of the untiring efforts and sympathetic foresight of Prof. A. E. Kreider, Director of Religious Life at Bethel. Following are some of the ministers and workers from a distance that attended: Rev. and Mrs. H. Albert Claassen, Freeman, S. D.; Rev. J. F. Sawatzky and P. A. Regier, Madrid, Nebr.; Rev. and Mrs. J. F. Schmidt, Council Grove, Kans.; Rev. Menno H. Kliewer and Ernest F. Schmidt, Cordell, Okla.; Clarence Deckert, Freeman, S. D.; Rev. Rudolf Schmidt, Liberal, Kans.; Rev. J. B. Schmidt, Pawnee Rock, Kansas.

—*St. John Menn. Church, Pandora, O.*—"We are planning to continue the monthly services at the Putnam and Hancock county infirmaries for this year. This is a real opportunity for Christian service which we ought to do as unto the Lord."—Ch. Bulletin.

Mr. Willis Rich, formerly Director of Public Relations at Bethel College, has gone to the Mayo Clinic, Rochester, Minn., to undergo treatment for a nervous ailment. May God be his solace as we pray for his recovery. His family is meanwhile sojourning with Mrs. Rich's parents, A. A. Penners, at Mt. Lake, Minn.

—*From Rev. Edmund Miller, Portland, Oregon.*—THE MENNONITE is a welcome friend in our home every week . . . . Also the Year Book for 1939 shows a noticeable improvement over the last issue. May the Lord give you much joy and strength to carry on.

—*Salem Mennonite Church, near Freeman, S. Dak.* —The Annual Meeting decided to vote by sealed ballot, whether it was desired that we have an additional English Sunday morning service each month. The congregation decided that 60% of the votes shall be "Yes" in order to pass the resolution. The pastor took part in the surprise farewell service for Rev. and Mrs. Derk Thieszen, who served the Bethesda church near Marion, S. D. 47 years as minister and 45 years as elder, and the welcome service for the newly called pastor, Rev. and Mrs. A. P. Waltner, Sunday evening, Jan. 15.—During the Bible short course at Mountain Lake, Minn., Jan. 8-22, he served three times each day; teaching morning classes in "Christian Evidences," afternoon classes in the "Acts," and giving evening sermons on "The Christian Faith."

—*Pastoral Message from Second Church, Philadelphia.*—"You miss what you want because you do not ask for it." James 2:4b (Moffatt). Though our wants are so many and God's supply is so great, how tragic it is that many of us have not learned "to ask God" . . . If the wealth of spiritual blessings is not yours, don't *blame* God for it, *ask* Him for it.

—*Berne, Indiana.*—9.7 inches of snow fell during January, and 2.2 inches of rain. There were 20 cloudy days and only five clear days. Six days were partly cloudy, and 13 were rainy. In Kansas January brought us sunshiny days almost throughout.

—*Mountain Lake, Minn.*—Lester R. Bassinger, son of Mr. and Mrs. C. J. Bassinger, Columbus Grove, O., who had been for nine years manager of the Basinger Hotel at Mt. Lake, was instantly killed when his car rapidly driven around a curve turned over. He is a brother of Doctors H. R. Basinger, Mountain Lake, and H. P. Basinger, Windom, Minn.

—*Mennonite Church, Reedley, Calif.*—The work of the Reedley church is being coordinated by means of four superintendents that have been added to the official church board. They represent the Sunday School, Christian Endeavor, Music and Missionary interests.—*W. Exch.*

—*The Kansas Institute of International Relations* is to convene at Bethel College for its fourth session, June 12 to 22, with E. L. Harshbarger as dean, Prof. Leland Moore, member of the Brethren Church as vice president, and Mr. Donovan Smucker as executive secretary. The speakers already secured are: R. H. Markham, central European correspondent for the Christian Science Monitor; T. Z. Koo, secretary of the World Student Christian Federation; Guy Inman, member of the Pan American Conference at Lima, Peru, and possibly Marvin Hambro, president of the Norwegian Parliament.

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS FEB. 14, 1939 NO. 7

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EDITORIALS

A SELF-CENTERED CHRISTENDOM IN A WORLD OF SUFFERING.—We hear a great deal of criticism about the weakness and insufficiency of the Christian Church, and also a great deal in her defense. One thing is sure, the Christian Church (or rather the people that claim membership in it) has scarcely touched its material resources in an earnest endeavor to help a needy world, those who are struggling for existence, the poor, maimed, crippled, naked, hungry, the imprisoned, and the sick, those whom the Lord of Christendom expects his followers to take care of. It is a fact that the wealth of the civilized world is largely in the hands of Christians. Yet, how little have they done to alleviate the suffering and want that is continually the lot of parts of the human race, as at present particularly in China and Spain. The well-to-do and wealthy members have scarcely scratched their accumulations of wealth. Prophets and reformers have always censured the people of God for the sin of using their material possessions for their own good and benefit. The prophet, Amos, charges the people of his race that they are living in houses of hewn stone, in summer houses, winter houses; that they are resting on couches of ivory and gold, that they revel in feasts with wine and loud song, and turn aside from the needy in their gates. How history repeats itself! Where Amos mentions a half dozen things in the line of luxuries that the well-to-do of his people had, two to three dozen could be mentioned today, not to forget air-conditioned homes and trailer houses. If all well-to-do or wealthy Christians of today would follow the lead of their Master *seriously*, they could pretty well wipe out the physical and to a large extent the mental and spiritual sufferings of the human race in a comparatively short time. But alas! they are chiefly concerned with Number One and forget Number Two. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion for him, how doth the love of God abide in him?" I John 3:17.

* * *

GOD WORKING FOR US.—"My father worketh hitherto and I work."—John 5:17.—How comforting for faithful, hardworking Christians that God, the Father, and His Son, our Savior, work ceaselessly, all *to one purpose*, to make each human being happy for time and eternity. God created the world, "And he saw that it was good." What was good? Everything he made for man. Thus, back in the beginning God worked for us, and He is still at it. He provides for our wants. He gives us wholesome air, sunshine, rain, harvests, prospers our labors, does everything to woo our love and affection. Christ is at his side, interceding for us and trying, with the help of the Holy Spirit, to come into our lives that we may abide in His love. How encouraging! God, His Son, ever active in their endless endeavors to remake fallen man. Should we not be happy in having a share in the great work that they are doing, in being their loyal coworkers? What wonderful privileges we Christians have!

* * *

DIES, A REAL PATRIOT.—One of the truly brave and honest men in our country is Representative Dies. With his committee, charged with the task of ferreting out and investigating un-American activities in this country, he has already done a piece of work for which the American people owe him a debt of gratitude. Fortunately he has succeeded in obtaining the continuence of the work of his committee with a sufficint appropriation. In a recent address he declared that the W.P.A. literary and theatrical projects are promoting class hatred which is the beginning of dictatorship. He attacked communism and fascism founded on intolerance, saying, among other good things, "I believe the greatest contribution we can make to the cause of democracy is to stay on our own shores, mind our own business, and make democracy work within the framework of the constitution."

* * *

HUNGER, THE BASIC URGE IN MAN. — Stripped to its elements, life has only one basic principle — *hunger;* only one need to be supplied — HUNGER. In his soul man hungers after God; in his mind for freedom; in his body for food and shelter; in all, for PEACE. No other country in the world makes it so easy for man to satisfy himself in all things, as does America. *Look:* The right to worship God as one chooses was the rock upon which this country was established. Some big nations make it rather difficult for their people to do that; one, at least, has gone so far as to declare that there is no God, that worship is a sort of opiate devised to keep people meek and humble. Our rock still stands, un-assailed and unassailable. With freedom of worship established, this country demanded political freedom; these two are the hungers that cannot be satisfied with substitutes. In many countries political freedom is non-existent—even the hope of it has little substance to feed upon. But we—never were we more free to talk and vote as we think, to choose how we shall be governed.—"The Alabama Baptist," 12-15-38.

History Views the Jewish Persecutions

by E. L. Harshbarger

NOTE: Requested by the editor to write an article occasionally, on some of the weighty world problems, Dr. E. L. Harshbarger, professor of history at Bethel College, has kindly prepared a series of essays on "HISTORY VIEWS OF JEWISH PERSECUTION." We bring the first of the series today. The next one will be on *Antisemitism before the World War*. The writer says, "My sole purpose is to furnish from history sufficient materials to give Christians a little perspective on the question regardless of their present belief. My own view as a Christian will be given in the last of the series."

1. WHY JEWISH PERSECUTIONS?

A knowledge of the record of history does not always determine a just settlement of our world's disputes, but certainly such a settlement is impossible without taking into consideration the historical facts. The Jewish persecutions of today call for some such comment. Regardless of personal feelings on the matter, what does history say about anti-semitism?

The first and most important question which arises when the Jew is discussed is, why is he persecuted? To this question history has given a number of answers, their character depending always upon the point of view of the author and the times in which he lived. The orthodox Jew views his persecution as a result of his dispersion which, in turn, was caused by his sins. Liberal Jews say it is the result of clashing national cultures and the outcome of atavistic tendencies which will disappear with increasing enlightenment and humanity. Socialists say anti-semitism is a means adopted by those in power to divert "the fury of the impoverished classes from their real enemies." Thus laborers and small merchants are encouraged to hate the Jewish capitalist, while capitalists are taught to fear the Jewish "communist." Not always logical, but effective.

Another view is that hatred of the Jew arises out of "a sense of inferiority with regard to the Jewish competitor, who is hated for his cleverness, and therefore slandered and abused." This may be partly the case in Germany where 600,000 Jews were supposed to be ready to wrest power from 60,000,000 Germans. To others, like the Coudenhove-Kalergis, the chief cause of anti-semitism is religious fanaticism, which may be illustrated by the differences of attitude toward Jesus, a Jew, and towards "certain Jews" who have been labeled as murderers of Jesus.

Still another widely held modern view is that Jew-baiting grows out of a feeling of hostility inherent in every group toward other groups fundamentally different. Closely related to this group difference is that tendency to hate and persecute others to cover up one's sense of guilt or weakness. This is shown in the political field by the case of Germany. During the war the Germans cried "Gott strafe England," but this fury broke down in the defeat of Germany. The next object of German hate was the French who placed upon them the yoke of bondage—the unfair Versailles Treaty. But here again the fury found no successful means of expression. Finally, in desperation from a number of causes the Nazis turned on the Jewish minority, which was universally despised and unable to successfully resist. German weakness found compensation in humilation of Jews; "the victorious powers had chastised the Germans with whips, now the Germans chastised the Jews with scorpions."

No doubt there is truth in all these contentions, but it is equally certain that *no one of them contains the whole truth*. At one time religion, at another business rivalry, and again nationalism has caused anti-semitism. But one common feature seems to be found in all the suggested causes, namely, a difference in cultures. *Anti-semitism has always been some form of hatred of the foreigners*, the person who doesn't fit into our ideals and plans, the person who is stubbornly different. This is the basis of anti-semitism whatever its immediate and local causes may be.

FROM "THE PASTOR'S CHAT"

We are glad that so many of our members are readers of our church papers. But we wish there were still more. THE MENNONITE or BUNDESBOTE or both should be in every household. We are more than an individual church; we are members in a fellowship of churches. Our brethren in the faith are scattered far and wide over the United States and Canada and many foreign countries. Our interests in building the Kingdom include first of all our own community but they extend to the ends of the earth. The church papers are the ties that bind us together. They keep us in touch with others. They help us see our larger tasks. If you are not interested in other churches in your denomination, you miss something important to your own religious life. The MENNONITE costs $1.50 per year. It is worth all of that and much more.—Lester Hostetler in "The Herald"

—*Missionary W. F. Unruh and family* arrived in Newton, Ks., Feb. 4, safely and apparently in good spirits. For the present they are making their home with Mrs. Unruh's folks. Rev. J. B. Schmidt, at Pawnee, Rock, Kansas.

The Human and Divine in Christian Work

A Sermon by Rev. J. J. Balzer

Text: Matth. 14:19, "He gave the loaves to the disciples and the disciples to the multitude."

Introduction:

Jesus seemed to have reached great popularity at this junction. The people could not hear and learn enough of His teaching, nor see enough of His works. They flocked to Him from every quarter. Thousands gathered about Him, eager to see more of His miraculous doings and hear more of His wonderful teaching, for He taught as one of authority. He always expounded some truth about the Kingdom of God, which they never before had heard.

Doubtless most of this present multitude were Jerusalem-Pilgrims, for the annual Passover Feast was near. That wonderful feast which, with its ritual, so vividly pointed to their great history of the past, when their forefathers were in bondage of slavery in Egypt and were delivered by the outstretched arm of Jehovah and chosen by Almighty God to be the firstborn son among all nations. To remind themselves of the passing by of the Angel of Wrath who slew every firstborn in all Egypt from the King's to the lowest peasant's, while Israel was safe behind the blood of the Lamb at their door-posts.—And then to celebrate that greater Delivery to which the feast was pointing in the future: *"That greatest of History when all Israel would be gathered and saved by the coming of Messiah, their King, our Christ Jesus."* To this end they gladly left their homes and wandered to Jerusalem to commemorate these wonderful historic events: past and future.

At the shores of blue Tiberias Lake they met Jesus and His group of twelve disciples. He began to teach and spoke all the day long, and still they were eagerly listening. The day was fast wearing away. The minds of the disciples began to be uneasy as to what was to be done with this great company of 5,000 men, not counting women and children.

The food necessary to supply so many is not at hand. "What is to be done?" They suggest that the multitude be sent away to buy bread in the nearest towns. This seemed but a reasonable course to pursue. Their mistake was simply this, that they put the needs of the people, and the insufficient supply at their command between them and their master, instead of putting the *unlimited power of Christ between them and the needs of the people.* It is ever thus. Elijah on Mount Carmel, with the consciousness of God's presence, works wonders and puts to confusion the multitude of Baal's worshipers. But Elijah, turned away from God, flees before a viscious woman, Queen Jezebel. David, the shepherd lad, with a sling and a smooth stone in his hand, is able, through trust in God, to achieve more than the armies of Israel. It is the same today. God can take the smallest gift or talent, and make it mighty in His hand.

What we need most, is not great faith, but faith in a great God. A farmer sows 1½ bushels of wheat into an acre of land and often harvests 20-40 bushels; 3 of oats and reaps 50-70 and even more bushels. *God stands by and multiplies.* An American economist had it figured out, that the breakfast of the world would cost all the riches of France; at noon all the resources of England would pay the dinner bill, and for supper all the moneys of the U. S. A. would be needed to pay the bill. How wonderful that through 6000 years God has always multiplied the harvests of the world to keep feeding the world for 16 months, and the world has never seen a surplus of grain much beyond that period. If you can show me a surplus bushel, it must be found in the elevators of the speculators who hide it away for better prices, while some parts of the multitude will suffer starvation.

Up to this time the disciples show the human side; the hungry multitude, with only five barley loaves and two small fishes as their store of supply. *"But Man's Extremity is God's Opportunity."* The Master said, there is no need of sending them away to buy food. *"Give ye them to eat!"* is His direction. This command seemed extravagant to them. It made them feel how insufficient they were, with the little they had to obey it. *"Bring them to me,"* said the Master. These loaves and fishes were just what the people needed. He accepts their gifts, and then manifests His power through that which they gave Him. He does not command that the supply be increased before He accepts it. What then is the lesson for us?

1. *Our first condition of usefulness is to bring what little we have to Christ.* By so doing we shall always find, that that which is blessed by Him is equal to all the present demands. "Doctor," said the Housemother of the orphanage of Herman Franke, shortly before noon, "There is no bread for dinner for the 500 children in care." "Well," said the Doctor, "that's a sure sign that the Lord is on the way to supply our need, for my father always bought me a pair of new boots when the old ones were torn." And while he said this, there was a knock at the door and the mail carrier brought a letter which contained 500 gold ducats to buy bread and more than twelve baskets full were left over.

Oh, if we only knew how to trust Him and give Him what little we have! The disciples' part was to do what they were bidden and He assumes the responsibility of failure, if failure is to follow. But He blessed it and that made all the difference. What at most could feed a few was sufficient to feed the multitude of probably ten to fifteen thousand.

Our first duty, therefore, is to bring our resources to Christ and put them into His hands. Without His blessing the greatest ability will fail. Christ can do nothing with us until we have really given ourselves into His hands. But if our life is yielded to God we will never fail to accomplish great things. Our life is an utter failure otherwise. This has been proven a thousand times.

11. *But we have been looking mostly at the Divine side of the miracle.* Christ always uses human instrumentalities, as far as the human will reach. He gave the loaves to the disciples and the disciples to the multitude. The broken loaves pass through the hands of the disciples. God never gave us anything to keep for ourselves but to pass it on to others, to those in need. He gave us the blessed gospel with the command, "Go ye into all the world and preach the gospel to all nations!" We are but His stewards. So with our material possessions. "If you have two coats, give one unto him who has none, and if you have meat do likewise." "I have been naked and ye have clothed me, an hungered and ye have fed me," is the verdict of the King at His judgment.

In our thought of dependance on the divine power, we are too much overlooking the human part in Christian work. One day when Dr. August Herman Franke received five ducats from a friend, he weighed it in his hand and said: "I can do great things with that; I shall build an orphanage." He bought some stone, sand, and lime, hired a mason and began to build a great orphanage. A master carpenter who passed by, asked the mason: "What are you going to do with that heap of stone and mortar?" "I am to build an orphanage, a home for poor children that have none." "If that wall is ever to get high enough, I shall hang myself on it," was the foolish answer. And when that wall became eight feet high—for God provided material as it was needed from day to day—this infidel carpenter fled for his life to another part of Germany, for fear he would have to hang himself. The home for children was not only completed, but if you go to Halle in Germany, you find house after house for nine hundred feet on both sides of the street, built from gifts received from the hand of God, given to His disciples who passed them on to Dr. Franke for those in need, and thousands were received and educated for a noble and worthy occupation.

When God would reveal His will He spoke through human lips, and the present generation will only know God in so far as *we, the Christian Church,* are diligently passing on the Gospel of Christ, obeying His great commission: *"Go and preach the Gospel to all nations!"* May the Lord help us.

—*Halstead Mennonite Church, Kans.*—A Union Hymn Festival was held at the Halstead Mennonite church Sunday evening, Jan. 22. The Presbyterian and Methodist churches joined the Mennonite group. The choirs sang the great hymns of the church.

Our Editors and Their Addresses

Following are the editors of the General Conference Publications:

Of **Christlicher Bundesbote** and **Bundesbote Kalender:** Rev. C. E. Krehbiel, Newton, Kansas.

Of **The Mennonite** and **Mennonite Year Book:** Dr. J. R. Thierstein, North Newton, Kansas.

Of **Christian Sunday School Quarterly**—Editorial Staff: Dr. A. Warkentin, North Newton, Kansas; Dr. S. K. Mosiman, Bluffton, Ohio; Dr. P. R. Schroeder, Freeman, South Dakota; Rev. Lester Hostetler, Upland, Calif.

Of **Intermediate Sunday School Quarterly**—Editorial Staff: Dr. A. Warkentin, North Newton, Kansas, editor-in-chief; Dr. J. H. Langenwalter, Reedley, Calif.; Dr. P. E. Schellenberg, 1002 E. Broadway, Newton, Kansas; Miss Inda Sprunger, Berne, Indiana, the fifth member not yet definitely appointed.

Of **Sonntagschullektionen:** Rev. C. H. Van der Smissen, 222 South Pine, Newton, Kansas.

Staff of **Junior Messenger:** Mrs. H. J. Andres, 705 E. Fifth, Newton, Kansas, editor-in-chief; Mrs. T. A. Van der Smissen, Buhler, Kansas.

NOTICE

All material for, or contributions to, any of these publications should be sent to the respective editors or, where there is more than one, to the editor-in-chief.

All orders for subscriptions or payments for them should be sent to:

MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

LETTER

521 20th Street, Santa Monica, Calif., Jan., 1939

Friends of Katherine and Edward Franz:

We have felt impelled to write a news letter of the past year to quite a few of our friends, and this "annual letter" is our solution.

The beginning of the year 1938 found Katherine and me living in our home-made house trailer in a hilltop trailer camp in this city. We had rented our home at Santa Monica to two splendid retired people and moved into our trailer in order to save money for a trip to Europe in the summer. The credit for the idea, and the courage as well, to live in the trailer during the year, including the winter months, all goes to Katherine. Once established, it was fun to live in such limited quarters knowing that a trip to Europe would be well worth what little sacrifice trailer living entailed.

We finally decided to see France, Switzerland, and Italy with an "International Relations Tour" led by Dr. Wesley Gewehr of American University, Washington, D. C., and Germany, Czechoslovakia, Sweden, Denmark and England, with a tour conducted by Dr. Hubert Phillips of Fresno State College, Fresno, Calif. We left Dr. Gewehr immediately upon arrival at Munich and joined Dr. Phillips at Prague. To both of our leaders we offer a warm vote of appreciation. These tours were sponsored by "The Open Road" of New York City.

As a last act before leaving Santa Monica, we purchased an 8 mm. motion picture camera which proved a very valuable part of our equipment. Our one hour movie of the trip is a very happy reminder of the scenes we visited and the fine people we learned to know—both the "natives" and our fellow travelers. The pictures also afford a splendid means of sharing our trip with our friends. Though there is nothing professional nor necessarily artistic about these pictures, they do have the human interest which is often lacking in advertising films.

Katherine announced before we left that she wanted more than anything else to learn to know the people, and I to see what I could see. Though our stay in each country was limited, we cherish the cultured people of the various countries. The hosts with which the International Study and Hospitality Association (ISHA) furnished us in every country visited were very helpful in every way to make our experience a worthwhile and rounded one. In Paris we heard a lecture on French security and German equality. In Geneva we listened to discussions on the work of the League of Nations. In Rome we heard several lectures on Fascism. In Florence we heard an able lecture on Italian art in the home of our hostess for Italy. In Berlin we heard a lecture by a man who was on the general staff of the German army during the World War. In Stockholm we were addressed on cooperatives in the "PUB," the large cooperative department store. At Elsinore, near Copenhagen, we listened to Mr. Peter Manniche tell us about the Danish Folk High School. In Copenhagen we were addressed by a Mr. Larsen in the fine new cooperative wholesale store.

Of course we saw many historic and beautiful sights, but the above experiences helped us to understand the people, their present problems, and their aspirations for the future. Needless to say, the outlook in a number of countries seemed rather dark and some of the subsequent events apparently have not made the situation any more hopeful. Yet, there were some bright spots. In Sweden and Denmark we found the problems of housing, of social security, of health being solved in a thorough and democratic way. In their schools they teach cooperative methods and, being a very practical people, they are not afraid to teach and put into practice the new ideas which they find to be sound.

Returning, we arrived in New York on August 28 and immediately left by train for Lind, Washington, where both Katherine's and my families live. A few days of visiting and showing our pictures was followed by hurrying back to Santa Monica in order to arrive in time for the opening of the junior college.

Not finding a suitable apartment immediately we temporarily moved into our trailer again and parked at a trailer camp at the beach. When our tenants left on Dec. 1 on a three months trip, we moved back to our home. We were glad to be in our home again, because we wanted to welcome our "little bundle from heaven" there. She, Mary Louise, came on December 26 at 1:51 a. m., after Katherine and I had both sung in the choir at the local Presbyterian church at the morning service and the afternoon musical vesper service on Christmas day. Now we are all three very happy together. Mary Louise is steadily growing and we are trying to keep, besides other records, a pictorial record of her progress by means of snapshots and motions pictures.

And now to wish not only our friends a happy and prosperous year, but also to breathe the wish—and the hope—that somehow the world will soon learn to cure its ills, solve its problems, no matter how involved or deep-seated, so that human suffering may be reduced to a minimum and that happiness and genuine and lasting well-being may be enjoyed by all.

Sincerely
Katherine and Edward Franz,
interested readers of the Mennonite.

EXPLANATION FROM EDITOR OF THE YEAR BOOK

The editor of the Year Book wishes to correct a regrettable omission which was made in some unaccountable manner. The copy for this omission was sent in with the rest of the copy. In the list of the organization of the Pacific District Conference on page 45, the following Committees were inadvertently omitted—

Business Committee—Rev. Lester Hostetler, Mr. Homer Leisy, Rev. Philip A. Wedel.

Education Committee—Dr. J. H. Langenwalter, Rev. Lester Hostetler, Rev. Edmund Miller

Evangelization Committee—Rev. J. M. Frantz, Rev. S. S. Baumgartner, Rev. Harley King, Dr. J. H. Langenwalter.

Trustees of the Conference.—H. C. Wiebe, Aberdeen, Idaho, Reinhold Ewy, Reedly, Calif., Carl Waltner, Colfax, Wash., Ed. Leisy, Portland, Oregon, Elmer Widmer Albany, Oregon.

The editor's attention has been called to that fact that among the oldest of our Missionaries in years of active service should have been included Mrs. Rodolphe Petter, Lame Deer, Montana. She has been in continuous service in our Indian Mission work in Oklahoma and Montana since a few months after her graduation from Wittenberg College in Ohio, in 1896. She has been in active service for almost forty three years.

The editor was entirely unaware of this at the time of securing the sketches that appear in the Year Book. He sincerely regrets his not being aware of this and the omission which should not have been made. —A. S. Bechtel, Editor.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 5, 1939

PETER PREACHES TO GENTILES

Acts 10:30-48

Topic: A Faith That Breaks Down Racial Barriers

Cornelius Eager to Learn the Truth vs 30-33

This lesson tells us much of God's way of revealing Himself to people. Cornelius was a Roman army officer, a devout and praying man, a seeker after God's truth (vs. 2, 30). God gave to him a vision and spake to him (19:3-7). He sent men to Joppa, as directed, and now eagerly awaited the coming of Peter and hearing his message. His prayer was answered. God recognized his devout life. God answers the sincere prayers of the seeking soul. Cornelius called in his kinsmen and friends (v24) to hear the inspired message. Peter had come when summoned, without questioning (v20). Cornelius meets him and brings him into his house and tells him why he sent for him (vs 30-32). Cornelius acted immediately after God spoke to him. His praying prepared the way for action. We must not make praying a substitute for doing what we can do, not make it an alibi for inaction. Now all were together "before God" to hear and learn (v33). Peter had an ideal congregation in this first Gentile evangelistic service; they desired "to hear all things commanded of God."

Gentiles Believe, Receive Baptism of Holy Spirit 34-48

Verses 34-43 record the first sermon preached to Gentiles. Peter was convinced by his vision (vs 11-16) that God set no distinction between Jew and Gentile (vs 34, 35). He saw God's leading clearly. He is convinced that God does not show favoritism to the Jews. He begins with this great truth that God will accept ALL who have a reverent regard for Him and His will, in every nation. Then Peter proceeds to preach salvation through faith in Christ. He proclaimed the great truths about Jesus so that his hearers could know what they ought to do (vs 6, 43). Peace with God is through Jesus; He is Lord of all (v36). God anointed Him with the Holy Ghost and power to do a great work (v38).

Peter spoke as a witness of the things Jesus did and said and he could speak with authority (v39). Jesus was crucified and God raised Him from the dead—an actual fact—the supreme evidence that He is the Christ. Peter declares that he and the other Apostles were commanded to preach and testify that Jesus is to be the Judge of all (v42) and through His name all who believe in Him shall receive the forgiveness of sins (v43). This last statement clearly opened the way of salvation to his Gentile hearers. All are one before Christ.

Peter's hearers believed, were spiritually prepared to receive the Holy Ghost (v44), they received Christ into their hearts and were saved and God set his seal upon them. This amazed Peter's companions who had come with him (vs 23, 11:12). Peter was fully convinced that these who so evidently had God's Spirit imparted to them, were fully ready in heart to receive baptism (vs 47, 48). *The doors of the early Church were here opened to the Gentiles.*

Christian Faith That Breaks Down Barriers

Christianity is the only effective force in breaking down racial barriers. Human prejudices are persistently slow in giving way, even to our day. It was some years after Pentecost before Peter came to understand this great truth. He experienced three stages—his vision upon the house top, his hearing Cornelius relating his vision and third, the Holy Ghost falling on his hearers. This was positive proof that the gospel was for the Gentiles also. Jewish prejudice was very pronounced. They had received special promises, to them, a special favor from God. This spirit lingers today among many non-Jews. In Germany the Nazis promote a nationalistic crusade in which the Arayan race is glorified and the Semitic treated with contempt. In America many whites believe themselves to be the favorites of God. From Christ's standpoint ALL are one in Christ Jesus and there can not be any racial barriers in true Christianity.

EVANGELISM

By Rev. Harold D. Burkholder, Pastor of East Swamp Mennonite Church

"Evangelism is the imperative of the Christian ministry. Take Evangelism out, and you have nothing left." A. C. Dixon, in comparing Evangelical to Evangelism said, "Evangelical is truth on ice, but Evangelism is truth on fire."

During the first three centuries, the church at large was evangelistically minded. But after the conversion of Constantine, and the popularizing of Christianity in the Empire, the spirit of Evangelism died down.

Someone has well said, that the devil has a double barrel shotgun. The one barrel is power, the second, corruption. During the Martyr period we saw how the first barrel was used, but rather than destroying the evangelistic fervor of the converts, it spread them out over the countryside, and with that the Gospel was spread. The devil being defeated with his first barrel makes attempts with his second—namely corruption. This he tried under the reign of Constantine, and did succeed in corrupting the church from the inside, and is still doing it today. May God help us to return to the Evangelistic fervor of the first century.

The minister who desires to emphasize God's program of Evangelism today, is realizing as never before, that he must be willing to stand alone. He will not be popular with the world. But more valuable to him than being popular, is to know that he is pleasing God.

Evangelism is the supreme business of the Church. The Lord Jesus during His earthly ministry was always busy as an Evangelist, always welcoming sinners. "HE CAME NOT TO SAVE THE RIGHTEOUS, BUT TO BRING SINNERS TO REPENTENCE." If we as ministers and Christian workers could realize this we would have our "PEACE" problem solved. For we can never expect to have *peace* between man and man, until we bring *peace* between God and man. Paul, in the opening of his Epistles always greeted the people in the following way, "GRACE AND PEACE." This is always the Divine order. We can therefore never expect to bring *peace,* without first bringing the *grace* of our Lord Jesus Christ to man, and Evangelism is the method we can use to do it.

As Christ contacted lost mankind, He always saw individuals who were without peace. (Isa. 57:20, 21). in each individual He also saw a potential saint, no matter how far into sin he had fallen. If we would therefore do constructive work in Evangelism, we must see man as Jesus did.

"People saw Simon the fisherman, Jesus saw the Pentecostal preacher. Jerusalem saw Saul the murderer. Jesus saw Paul, the Evangelist to the Gentiles. Men saw one uneducated, working in a boot shop, Jesus saw D. L. Moody, the man who rocked two continents for God."

May the Lord give us a vision of lost humanity. Men and women, boys and girls without Christ, but for whom Christ died. May we see these people as Jesus sees them. People who when saved, will become the future bulwarks of the Mennonite Church.

The world today is in a critical position. Thank God, we as God's people have the message that will solve all problems, the message of Christ. But it's not Christ as a great example who will do this, nor Christ as a great teacher, nor merely the principles of Jesus, but Christ the crucified and risen Savior. If Jesus Christ had returned to His home in Glory after living a spotless life on earth below, He could never have atoned for sin, and man would still be without hope of Salvation. It was only because of His death and resurrection that salvation is available to ,,Whosover will," today. "FOR WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION."

Jesus Christ is the central message in the program of Evangelism. In order to be successful in carrying out this program, we ourselves need to have the love of Christ in our hearts. We must have faith in God's Word. May we permit the Holy Spirit to make our ministry more *Evangelistic.* It is the need of the day.

The Christian Conscience Against War

by John Horsch

I

"The Mennonite Conscience Against War" is the title of an article by a writer of Mennonite ancestry which appeared recently in a religious weekly. Objection to war, according to this writer, is a peculiarity of the Mennonite conscience. Most Christians, he observes, do not have scruples of this sort.

Indeed, Mennonites—unless they be Mennonites in name only—have a conscience against war. For their convictions on this point they have no apology to offer. They believe that war is the very opposite of what Scripture enjoins upon Christian believers—that war is sin.

Sin, but No Conscience Against It

It is in this connection of particular interest to notice that in various sections of Christendom it is freely admitted that war is sin, and yet there is no conscience against it or against participation in it. Following are a number of citations taken from the writings of prominent Protestant theologians who freely concede that war is contrary to Christ's teaching—that it is sin—and neverthless defend participation in it by Christian believers.

The late Professor C. F. Paulus, of Baldwin University, in his work on Christian Ethics, says, war is the most appalling manifestation of sin in the world. Professor Karl Kunkmann, in his book, "War and the Disciples of Christ," wrote, "War is the open outbreak of the hatred and sin which reign in this world." Professor Paul Feine, in his work, "The Gospel, War, and World Peace," says: "The principles of ethics, laid down in the Sermon on the Mount, preclude all war." Dr. Otto Borchert, in his book, "War with a Good Conscience," speaks of war as the outbreak of the hatred which animates the world; "war is the terrible manifestation of the actual condition of the world." These prominent Christian writers, together with others who have expressed similar views, nevertheless defend participation in war by the Christian.

"A Demonstration of the Power of Sin"

The Oxford Conference, a general conference, in which most of the Christian churches of many countries were represented (July 1937), has gone on record with this strong condemnation of war:

"War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No attempted justification of war must be allowed to conceal or minimize this fact."

In spite of this declaration the Oxford Conference expressly approved of military service.

A special committee, appointed by the Church of Scotland, said in a report which was approved by the General Assembly of the same church in 1937:

"All are agreed that war in its effects on individuals is an unspeakable outrage on human personality. War raises more problems and more serious problems than those it seeks to settle; and the experience of the world in the last war has taught us that for its successful prosecution it relies on massed suggestion and on campaigns of lies and deceit."

The Federal Council of Churches, a federation of twenty-two Christian denominations, has made the follownig statement: "War is the greatest collective sin of mankind." While this federation cannot speak authoritatively on doctrine, it represents in its general statement a large proportion of its constituency.

"A Flat Denial of the Christian Faith"

Surprising, as it is, that these and many other prominent church leaders admit that war is sin, and yet are of the opinion that it is permissible to the Christian, there is another pertinent fact that is, if possible, even more surprising. The fact we have in mind is stated by Charles E. Raven, Professor of Theology in the University of Cambridge, England, in his recent work, "War and the Christian." He says:

"War is evil and for the Christian a flat denial of his faith. This is, I am convinced, the belief of every thinking person outside the churches. They realize more clearly than we (the church people) do, that by no ingenuity of exegesis can the teaching and life of Jesus be reconciled with war as it is today, and they are amazed that we who profess discipleship have not made that discovery long ago. Why is it that we have been so slow to acknowledge it?"

The question raised by Prof. Raven is obviously an important one. Why has Christendom been so slow to recognize the fact that war is utterly irreconcilable with Christian principles? Why is it that war and participation in it is condoned and excused, even though it is admitted to be sin? We shall not attempt an answer to this question. And yet Prof Raven's statement that very many thinking persons outside the churches believe that war is a flat denial of the Christian faith is undoubtedly correct. The outside world is surprised that in large sections of the church there is no conscience against war, not even where war is frankly admitted to be sin.

"Warriors' Doubts"

To express the opinion that war is sin and yet is permitted the Christian, is equivalent to saying that in war sin is not to be reckoned as sin. That is, in war transgressing a divine command is permissible. This has been actually and literally asserted in various books published during and after the World War. Among the books advancing this claim, is the work "Warriors' Doubts," by Superintendent (bishop) Robert Falke, of one of the Protestant state churches of Germany. The author of this book freely admits that war is altogether contrary to Christ's command of love. He fully concedes this, but makes the assertion that this command of Christ is not valid or binding during the hours of battle. He says:

"So long as the battle rages, Jesus' command of love is completely abolished . . . For us during an engagement on the field of battle the command to love has no longer any meaning. The less consideration we use in wielding our weapons, the more merciful it is, for the sooner the war is ended. The killing is no sin in this case, but a Christian duty, yes, a service to God. The waging of war (and transgressing the command of love) becomes a Christian duty, yes, an act of love. . . . Therefore, away with all conscientious scruples."

An Ungentle Awakening of Conscience

This book at the same time furnishes unanswerable proof that many soldiers, who had been taught that participation in war is in the final analysis but the exercise of Christian love, have experienced an ungentle awakening of conscience when they acted on this principle. As indicated by the title of the book, bishop Falke writes about the doubts arising in the soldiers' minds as to the consistency of war with the Christian faith. "Such doubt," he says, "is creeping through the trenches and stealing into the hearts of the warriors, namely, religious doubt. It makes the heart sick and paralyzes the arm."

The author then continues: "This war has become a gruesome murder. Millions of Christians have been buried in the ground. Frightful distress has come over the peoples.

"When the German warrior meets the Frechman, the Englishman, the Russian in close combat, he runs the cold bayonet through his body or shatters his head with the gun barrel. How does such murdering agree with the command to love one's enemy?

"Those are warrior's doubts! They have arisen mightily in the course of the long duration of the war, and disturb the mind of many a brave man. Soldiers have written us from the trenches and have begged us to help them in their distress."

A Notorious Insinuation

By certain recent German (Russian) Mennonite writers the opinion was expressed that the responsibility for the fact of Christendom at large approving of war is to be referred back to God, on the ground, so it is argued, that it would be a small matter for Him to give Christendom another understanding on this point. In this insinuation certain outstanding facts are ignored, some of which were referred to above. The book "Warriors' Doubts," and other sources establish the fact beyond the possibility of a doubt that a great many Christian warriors are fully aware that participation in war is contrary to Christ's teaching. What of the fact that hosts of Christian professors who admit that war is sin, have no conscience against it? And what of the further pertinent fact indicated in the above quotation from the book of Prof. C. E. Raven?

"A Counsel, not a Precept"

Curious indeed is the argumentation by which some of the largest ecclesiastical bodies have defended their approval of warfare. Precisely in Roman Catholic theology the fact of Jesus' teaching against warfare is recognized. The Roman Catholic approval of war is founded on a flimsy excuse, namely on the supposition that Jesus taught love toward enemies and nonresistance merely as a counsel, not as a precept or command; and to disregard a mere counsel of Christ, it is said, is not a sin. (See Hastings, "Encyclopedia of Religion and Ethics" under "Counsels.")

Martin Luther, the father of Protestantism, originally defended the principle of non-resistance. When after the first period of his reformatory labors he approved of warfare, he in theory continued to stand for this principle. He permitted warfare on the strange supposition that a Christian going to war does so as a citizen, not as a Christian. As if a Christian could lay aside his religion like a garment while he is engaged in war, to take it up again afterwards. Also, Ulrich Zwingli, the founder of the Reformed Church, always recognized the fact that Christ has forbidden both war and the oath.

CORRESPONDENCE

FIRST MENNONITE CHURCH, BERNE, IND.

On Sunday, February 5, our newly elected deacon, Robert L. Sprunger, was installed into office. The retiring deacon is D. J. Sprunger, who faithfully served the church in this capacity over a period of many years. In connection with the installation service the Pastor, Dr. C. H. Suckau, preached a sermon basing his text on Rev. 1:16, "And he had in his right hand seven stars," together with the interpretation in verse 20, "The seven stars are the angels of the seven churches," —the leaders of the churches. Before giving the charge to the new deacon, Dr. Suckau also gave a charge to the congregation. In his exhortation he used the words in 1 Chron. 16:22, "Touch not mine anointed and do my prophets no harm." It was a solemn emphasis upon the duty and responsibility of the congregation towards the Board of Deacons.

In the evening of the same Sunday, the Women's Missionary Society of the church held their annual meeting. The Rev. George Dick of Lima, Ohio, was the speaker on this occasion. He gave an earnest message on the question "Am I my brother's keeper?" He asks the prayers of God's people upon the work at Lima which he represents. This is a new work in the struggling stages of its infant years, and at times not altogether too encouraging.

On Sunday, Feb. 12, the Rev. Mel Trotter, world-famed evangelist and city rescue mission worker, is to be the special speaker at the Christian Temperance Union in the church. He is also to occupy the pulpit as preacher that morning.

In our mid-week prayer and Bible study, we have entered upon the study of the book of The Revelation. We find this intensely interesting and of great blessing, especially at the present time.—Martha Gilliom, Corr.

* * *

First Mennonite Church, Hillsboro, Kans.

But a month of the new year is past and many are the blessings, spiritual and otherwise, we have received. We observed the prayer week the first week of January, different members of the church serving with topics.

As is customary in our church, we have election for deacon on New Year's day. This year, two were elected, as it was thought wise to have three in the place of two. Brother P. A. Pankratz and Dr. A. K. Ratzlaff were elected. January 15, these were installed in their new offices. Brother L. J. Thomas was installed as deacon last summer, to fill a vacancy. We are all grateful to our heavenly Father that he has made these men willing to serve our church in this capacity. We were very glad to have Rev. Abr. Ratzlaff, the grandfather of Dr. Ratzlaff and father-in-law of our pastor, Rev. J. H. Epp, with us for this service. It was a real joy for him to be present, too. He offered the closing prayer.

February 1, the whole church gathered for a fellowship supper as a surprise for our pastor. After the supper a program in honor of his birthday as well as his twenty-five years of service as our Elder, was given in the church. The Rev. Walter Gering was the guest speaker. A small gift was tendered the Rev. and Mrs. J. H. Epp. Everyone felt that the evening was well spent.—Mrs. John Bartel, Corr.

—*Rev. Harold D. Burkholder, Quakertown, Pa.*— "I am an ardent reader of *the Mennonite,* also being one of the new ministers of Eastern District. I have recently succeeded Rev. W. S. Gottshall at the East Swamp Mennonite Church. Enclosed you will find my first contribution to *the Mennonite* . . . . a paper recently read before the local ministerial association." —The readers will find the essay on pages 6-7 of this paper.

THE MENNONITE

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EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

"Have-Nots" and Splinters

Jesus said, *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

These words suggest a method of dealing with human behavior. That method is designed to draw out the good in the other person. Self-righteousness and hypocricy in the accuser begets anger, disgust, retaliation and hatred in the detected sinner. Let the accuser acknowledge the beam in his own eye and the violent emotions of the accused subside. Let the former pull out the beam in his eye and the latter finds it easier to pluck the splinter. This method worked in the days of Jesus; it works today. *It works not only in personal relationships but also in those of nations.*

"Sinners and splinters," screams the press of England, France, and the United States as Germany reaches for more territory and persecutes the Jews, and as Japan enlarges its empire and Italy her's. With a great gusto of righteousness does it berate these doers of evil.

Harken! The muffled voice of history speaks. It must be heard, even though many would "remember not past years."

France has marched across the earth to gain raw materials and markets. In Asia it has a foothold. In Africa it controls territory larger than the area of the United States. The black and brown inhabitants of her empire have little to say about, and little to derive from, the exploitation of the natural resources of their fatherland. Which does this approximate most closely, racial appreciation or racial persecution? France, behold the beam in thine own eye!

England looked upon the face of the earth and saw that much of it was fair to behold. Resolutely she spread her hungry hand over India, Australia—a land as large as the United States,—islands of the Pacific, and over more than one-third of Africa, the second largest continent. Although some of these territories have won their freedom, they afford economic advantages to England. Did the voice of true democracy command that this should be England's course of action? England, behold the beam in thine own eye!

The United States promoted its growth partly by conquest. Because of our land-hungry pioneers many an Indian died, while bravely defending his fatherland. We gained Texas and the Southwest by war against Mexico. We, by war, gained control over the Philippines and Cuba, and forcefully took Hawaii.

The United States made democracy largely a monopoly of the white man. We shoved the Indians into reservations and then moved the reservations. We imported negroes as though they were cattle. As a growing democracy we kept thousands of our black brothers in slavery for over half a century. Today the negro has only a minute part in our political democracy and a pitiful part in what should be economic democracy. (See Survey Graphic, Feb. 1939, pp. 109-112). Today negroes are still lynched and "honorable" senators filibuster against an anti-lynching bill. At a recent mixed conference in Birmingham, Alabama, policemen enforced a city regulation prohibiting white man and black from sitting together. United States, behold the beam in thine own eye!

The United States, France, and England, cannot claim to be converted sinners as long as they do not make amends for the sins enumerated above and the sins incurred through the Treaty of Versailles. Zacchaeus did not repent and then retain all his unfairly collected tax money. He repented and acted. Reformation demands restitution.

Being a sinner nation we should beware of trying to pull the splinter out of the eyes of the "Have-nots," without first improving our vision. Even though the latter were accomplished we should beware of trying to pull out those splinters with the cruel, awkward, clenched fist of armed force. Let us rather try it with the open hand of good-will. Let good-will be the expression of that nation in which over half of the inhabitants in some way bear allegiance to the Church of the Prince of Peace.

Let France, England, and the United States be converted and make restitution and then, perhaps, the "Jean Valjean" nations will not have to steal loaves of raw materials and markets and thereby provoke the denunciation of a world which unfairly withholds these vital necessities. Such a good life for the United States would cost, but it would not cost as much as a life of sin which would entail another world holocaust.

As we young people read the front pages of newspapers let us remember that the monster, force, once tried to make the world safe for democracy and failed. *Let us at such times consecrate anew our hearts and minds to the method of good-will.—R. W.*

Where Are Our Modern Frontiers?

Num. 13:17-21, 25, 30-35

Young People's Topic for Feb. 26, 1939

Meditations:

M. Feb. 20. Possessing the land. Josh. 1:10-18
T. Feb. 21. Restoring Jehovah worship. 2 Kings 23:21-25
W. Feb. 22. Purifying God's house. Matt. 21:12-17
T. Feb. 23. The twelve commissioned. Matt. 10:1-11
F. Feb. 24. The obligation of the rich. 1 Tim. 6:17-19
S. Feb. 25. Impartiality enjoined. Jas. 2:1-9

Suggested Hymns: "There is Power in the Blood;" "Rescue the Perishing;" "Beneath the Cross of Jesus."

Questions for discussion:

What is the nature of our modern frontiers? What can be done about religious illiteracy? What pioneering is still to be done in inter-racial relationships?

On what basis must economic justice be built? Do the poverty-ridden areas of American life represent a frontier of Christian action? What must young people do about crime prevention?

What is our great weakness in modern public education?

Is it possible for young people to do anything about bad politics?

What are the means of evangelism to be used today? What will young people have to do in order to create wholesome amusements?

Points for prayer:

Thank God for the courageous faith of those who pioneered in spreading the Christian faith in early days. Thank God for the opportunity to dare and to do new things for Christ. Ask God to help us be faithful pioneers in our day in any way we can. Ask God to open our eyes to the right and give us strength to follow it.

Leader's Talk:

Many people today think that the frontiers are all gone. They regret the passing of the old frontier days. The frontiers of a century ago were geographical. and it is true that they have been pushed out. The advice of Horace Greeley to go west in search of fame and fortune no longer has the same meaning. Today our frontiers are moral and spiritual. Large areas of life need to be seized and conquered in Christ's name. These frontiers are no more easily conquered and defended than were the old geographical frontiers. This lesson presents a stirring challenge to all Christian young people who are courageous and seeking adventure for Christ's sake. Let us give heed to the opportunities which beg for our time and attention in our modern civilization and thus help to establish His Kingdom upon earth.

Inter-racial relationships cry out for the attention of young America. If the spirit of Christ is to be shown in this world, discrimination against any race or creed must be abolished. This does not mean that different races should mingle as one race and intermarry. Each member of each race should have the privilege and opportunity of making the most of his life and talents without any more handicaps than a member of the white race in a similar situation.

Economic justice is one of the ticklish problems of our day. Communism and socialism are each being tried and found wanting in various parts of the world. There can be no economic justice as long as people are going hungry, without shelter and clothing.

Is there need for pioneering in the direction of crime prevention? The young people of America will have to take a more active interest in law enforcement if our country is to be civilized. Consider the extent to which murder, racketeering and kidnapping continue to exact their frightful toll from Americans. Crime exists because it is profitable and protected by the politicians.

The field of public education is being well cultivated but is still full of weeds. During the past few years there has been an alarming increase of atheistic materialism. Of everything in life we ask "Does it pay?" We have lowered our ideals to the point of financial returns. In our public education we must pioneer a way back to His kingdom and His righteousness.

The day of intensive personal evangelism is here. Young people need to think and talk of Christ as much as they do of other things. We must begin to give time to the things which are eternal.

Young people have a great opportunity to succeed in the field of wholesome amusements. At present all amusements are sponsored and administered by adults. Young people with Christian convictions could be real pioneers in this direction.

INTERMEDIATE DEPARTMENT

Church Versus Evil

Intermediate C. E. Topic, Mar. 5, 1939

For Daily Study

Feb. 27. Sustaining the leaders. Ex. 17:8-13
Feb. 28. The battle is God's. 2 Chron. 20:14-19
Mar. 1. Unseen allies. 2 Kings 6:18-17

Mar. 2. The shirker's fate. Judges 5:23
Mar. 3. Soldierly traits. 2 Tim. 2:3-5
Mar. 4. The secret of victory. 1 John 3:4-6
Mar. 5. Topic—The church battles of righteousness. Amos 5:24; Eph. 6:10-17

Pre-prayer Circle

Make this a time of preparation for the meeting and the discussion of the topic. Read 1 John 3:1-6. Christ and sin cannot dwell in the same heart. Let each one pray for a cleansing of his own life.

Songs of Praise

1. "Brightly Beams" 2. "Christ Receiveth Sinful Men" 3. "Love Lifted Me" Society Announcements.

Quiet Worship

Piano (quietly) "Love Divine"

Leader: "Let justice roll down as the waters, and righteousness as a mighty stream." (Amos 5:24)

Hymn: "Where Cross the Crowded Ways" 1-6

Scripture reading: Eph. 6:10-17

Poem:

"Christian, rise, and act thy creed,
Let thy prayer be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew.

Hearts around thee sink with care;
Thou canst help their load to bear,
Thou canst bring inspiring light,
Arm their faltering wills to fight.

Let thine alms be hope and joy,
And thy worship God's employ;
Give Him thanks in humble zeal,
Learning all His will to feel."
F. R. Russell

Hymn: "Rescue the Perishing"

Sentence Prayers

Topic Presentation

I. For the Leader. Jesus was always battling against evil when he was here upon earth. For forty days he was severely tempted in the wilderness and came out victorious. Again and again we find him in conflict with the forces of evil until finally sin nailed him to the cross. But it was only a temporary victory, for he arose triumphantly from the grave on the third day.

Since then the battle has been continued through his believers. Wherever Christ enters in, evil must go out. The two cannot abide in the same place any more than darkness and light can be in the same place. The church that is filled with the spirit of the living Christ will continue the battle for righteousness. What is the church doing to win this battle? What more could it do? What could our church do? These are questions that should concern us as Christians.

II. What the Church is Doing

1. Preaching the Gospel

a. Christ the good news. John 3:16. What is the good news? What evidence is there that the world needs it today. It is being preached from the pulpit, on the radio, through the printed page. The Bible recently passed its 1000th translation, and still new ones are being added.

b. Christ the example. Matt. 28:19, 20. "Teaching them to observe all things." Bring out the importance of this phase of the work. We must teach by our lives as well as words. One of our missionaries was dragged through the streets of the village where he was working amid scoffing and ridicule. He bore it patiently as a Christian. This made a deep impression and eventually broke down opposition.

c. Christ the power. Matt. 1:21; Rom. 1:16. "A poor old negro was once a hopeless drunkard and tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was converted. Then there was a wonderful change, and someone said, 'So you have got the mastery of the devil at last?' 'No,' said he, 'But I have got the Master of the devil.' " Christ can be victorious over sin in our lives if we give Him a chance.

2. *Upholding High Standards.* Rom. 13:1, 10, 13-14.

a. Obedience to law. Paul said we must obey God rather than man. When are we justified in disobeying the law, if ever? Along what lines are Christians tempted to disobey the law of our land today?

b. Low standard Movies. Authorities agree that much juvenile crime today is a result of what children see on the screen. Too many movies are on the level of the standard of the actors and not the Christian standards. The church must stand against that which tears down Christian character. What have churches done about this problem?

c. Liquor traffic. Liquor is the cause of more crimes than any other one single thing. Can the Christian attitude be anything but "Total abstinence from everything harmful to the human body?" Once a quarter the Sunday School devotes a full period to teach the harmfulness of alcohol. What else is being done?

3. Building Character. 1 Tim. 4:12

a. Looking after Poor and Needy. A certain church sees to it that none of its members are on relief. How does your church look after its poor?

b. Providing Supervised Recreation for Children. Mennonite young people have largely escaped the temptation of wrong associates in leisure time, because they have been a rural people. Are there children in your community who need the influence of a midweek club or playtime? How do worthwhile hobbies build character?

c. Vacation and Week Day Bible Schools. Why is there greater need for this training today than when our parents were young. What more could your church do along this line?

Closing

Song: "O Master Let Me Walk with Thee."

JUNIOR CORNER

The leader's meditation:

The brick layers have come this morning. I can see them from this hospital window. The nurse has pushed aside the curtains. There is nothing in the way. I can watch them laying brick on brick. It seems a slow process. Will they ever get through? In thirty days, they say, the large hospital addition shall stand completely clothed. Can it be? I see them measuring, mixing the mortar, doing their work well. The wall must stand through storm and time.

And then I thought:

Isn't it like the Kingdom of God and our part in it? Aren't we, that love Him, bricklayers? The bricks are His. He buys them with His precious blood but it is our privilege in helping the Master put brick on brick, in helping with the walls of the Kingdom of God. Sometimes the work seems so very slow to us, but the Master builds sure for the ages of Eternity. What a joy should flood our soul that we may have a part, even a small, hopeless part, in the structure for Eternity. Someday, around the great white throne, we shall see that grand edifice in its completion and our hearts will flood with a deep satisfaction that it was our privilege to share in its building.

So let us return to our Juniors with a new tenderness, for the Master longs also for them to be added to His great structure. His lips still speak the words: "Suffer them to come unto me; for of such is the Kingdom of heaven."

Take me, Master take me,
Time and strength and all;
Use me for Thy Kingdom,
That shall never fall.

Weak I am and helpless,
Lord, I flee to Thee;
Make of me a builder
For eternity.

Suggestive Outline for March 1939
Heart Lessons from Jeremiah

March 5: "Ye Shall Call Me My Father." Jer. 3:19
March 12: "Walk Ye in All the Ways That I Command You." Jer. 7:23
March 19: "As the Clay in the Potter's Hand." Jer. 18:6
March 26: "Set Thee Up Waymarks, Make Thee Guide-posts." Jer. 31:21

Verse for March: "Walk ye in all the way that I command you, that it may be well with you." Jer. 7:23.

Song for March: "Jesus Loves Even Me"

Program for March 5, 1939
Ye Shall Call Me, My Father

Quiet music calling the group to service

Opening service

1. Five minute sing-song of songs chosen by the juniors.
2. "Our Father." At this time the juniors read or recite verses that have been distributed to them or which they have found themselves that have the word "Father" in them.
3. Sing in unison: "The Child of a King." Verses 1 and 2 singing the chorus, "*Am I* a child of the King?"
4. Read in unison the portion of Jer. 3:19, saying: "Ye shall call me My Father, and shall not turn away from following me."
5. Leader's prayer of thanksgiving that we may become children of God, the Father.

Mission minutes: Extracts from mission news. Why not make a mission poster for March and display it. The juniors would bring the contributions of maps or drawings showing the stations, pictures and current news from the fields.

Study period. Aim: To stimulate the consciousness of a Heavenly Father.

1. Introduction of evening's study by a talk given by a junior telling of what our earthly fathers do for us.
2. Our Heavenly Father: Blackboard study, leader with group. Let the juniors help to find these thoughts:
   a. The Heavenly Father wants us. Jer. 3:12
   b. The Heavenly Father is merciful. Jer. 3:12
   c. The Heavenly Father wants us to confess our sins. Jer. 3:13
   d. The Heavenly Father wants us to obey his voice. Jer. 3:13
   e. The Heavenly Father will provide for us. Jer. 3:15
3. Special music: "His Eye Is On the Sparrow"
4. Is God MY Heavenly Father? Heart-talk by leader or guest speaker using Jer. 2:22, "Though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me."
   a. In our sin we cannot come to God.
   b. We, ourselves, cannot make ourselves clean.
   c. Jesus is the way to the Father. John 14:6.
   d. The blood of Jesus cleanses from all sin. I John 1:7.
   e. Through Jesus, God becomes our Father.
5. The Heavenly Father's Longing: Let the chairman ask the group to read again the theme verse for the evening, "Ye shall call me my Father, and shall not turn away from following me." Jer. 3:19. Repeat also verse for month.
6. Sing in unison: "Jesus Loves Even Me."
7. Leader's closing prayer of Thanksgiving for Jesus through whom we can become children of a Heavenly Father.

Note of appreciation: Mrs. H. J. Andres, editor of the Junior Corner, as well as the editor of THE MENNONITE, herewith desire to thank Mrs. J. E. Entz, who so kindly edited the Junior section the last two issues, while Mrs. Andres was confined in the hospital.

In Memoriam

HERMAN PAUL REGIER came to bless our home December 3, 1937. For almost fourteen months much joy was found, although, God hath not promised skies always blue; flower-strewn pathways all our lives through. God hath not promised sun without rain, joy without sorrow, peace without pain. But God hath promised strength for the day, rest for the laborer, light on the way; grace for the trial, help from above, unfailing sympathy, undying love.

January 17, 1939, we realized that the Lord was speaking strongly to us through the great suffering that our innocent sonny did bear. On January 30, 1939, at (12:04) noon, Jesus called him home quietly and peacefully. May his suffering and passing away cause each one of us to pause and thank our Heavenly Father for His divine, guiding hand which leads us through dark hours. Then He finally leads us into the glorious land beyond.

"Safe in the arms of Jesus
Safe on His gentle breast,
There by His love o'er shaded
Sweetly my soul shall rest."

Funeral services were held in the home of the parents, southeast of Newton, Kansas. Rev. J. E. Entz spoke on Job 1:21 and Rev. H. J. Dyck on Isa. 40:11. The congregation sang, "Zeuch hin, mein Kind," a mixed chorus sang, "Weil ich Jesu Schaeflein bin," and "Asleep in Jesus." Interment was made in Greenwood Cemetary.—The parents, Gustav H. and Linda Regier.

ALBERT E. BAER, son of Christian and Katherine Baer, was born at Summerfield, Ill., on March 8, 1874, and departed this earthly life January 13, 1939. He was baptized upon the confession of faith on May 13, 1888, by Elder Jacob Krehbiel and was received into the Summerfield Mennonite church. Upon coming to Kansas he became a member of the Halstead Mennonite church.

In 1899, on May 11th, he was united in marriage to Lydia Auernheimer by the Rev. C. H. van der Smissen. They came to Kansas in 1902. To this union were born two children, Alice McElwain, now of Burrton, Kansas, and Wilbert, who died at the age of two months.

He leaves to mourn his early departure his wife, Lydia; one daughter, Alice McElwain, one son-in-law, Iryl McElwain; three grandchildren, four brothers, and three sisters. One sister, Mrs. Lizzie Ewert, preceded him in death.

Funeral services were held at the Halstead Mennonite church, the pastor, Rev. David C. Wedel, officiating.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1939

Johannestal S. S., Hillsboro, Kans., $60; Tabor Ch., Goessel, Ks., $29.92; Eigenheim C. E. Soc., Rosthern, Sask., $10.75; Gnadenberg S. S., Whitewater, Kans., $33; Goessel Menn. Ch., Goessel, Kans., $32.80; Ladies Aid and Y. P. of Zoar Ch., Waldheim, Sask., $68.95; Menn. Ch., Coaldale, Alta., $26; Friendsthal Ch., Tampa, Kans., $22.78; East Swamp Ch., Quakertown, Pa., $25; Zion S. S., Souderton, Pa., $500; Menn. Ch., Wisner, Nebr., $23.81; Zoar Ch., Goltry, Okla., $6; Ad. G. Goering, Mdge, Kans., $100; First Menn. Ch., Upland, Calif., $42.77; J. F. Sawatzky and Family, Madrid, Nebr., $25.00; Friend, Whitewater, Kans., $80; Eden C. E. Soc., Mdge., Kans., $37.80; Mr. and Mrs. Joe Preheim, Pretty Prairie, Kans., $10; Hereford Ch., Bally, Pa., $5; Menn. S. S., Lehigh, Kans., $4.57; First Menn. Ch., Lima, Ohio, $2.35 Zion Ch., Donnellson, Iowa, $100; Ebenezer S. S., Bluffton, Ohio; $350; Menn. Ch., Abbottsford, B. C., $6.79; Menn. Group, Nord Kildonan, Man., $15.15; New Hopedale S. S., Meno, Okla., $38.15.

Eden Ch., Mdge., Kans., $349.80; Sychar Ch.. Cordell, Okla., $9.43; First Menn. Ch., Mt. Lake, Minn., $65.29; First Menn. Ch., Newton, Kans., $20; Herald Ch., Clinton, Okla., $9.83; First Menn. Ch., Berne, Ind., $358.59; S. S. Class No. 32, $40, S. S., $458.87; Inman Menn. Ch., Inman, Ks., $6.85; Through August Ewert, Newton, Kans., $42.50; Bethesda S. S., Henderson, Nebr., $18.04; First Menn. S. S., Mt. Lake, Minn., $25.13; Grace Ch., Lansdale, Pa., $46.82; Mennoville Ch., El Reno, Okla., $3.60; Immanuel S. S., Los Angeles, Calif., $23.92; Klaas J. B. Reimer, Steinbach, Man., $6.

Second Menn. Ch., Phila., Pa., $35; P. A., Hillsboro, Kans., $25; Bethany Ch., Quakertown, Pa., $25.36; Zion Ch., Souderton, Pa., $150; Salem S. S., Dalton, Ohio, $34.42; Salem Jr. S. S., Dalton, Ohio, $30; Salem Ch., Dalton, Ohio, $36.83; H. D. Voth, Escondido, Calif., $28; Prim. Dept., Zion S. S., Souderton, Pa., $9; Menn. Ch., Medford, Okla., $11.46; West Zion Ch., Mdge., Kans., $28; West Zion Jr. C. E., Mdge, Kans., $25; Bethany Ch., Norwich, Kans., $20.44; Ebenezer S. S., Bluffton, Ohio, $10.75; Bethel S. S., Lustre, Mont., $20.33; Children and Y. P., Bethel College Ch., Newton, Kans., $55.15; Y. P. C. E. Soc., Beaverdale, Sask., $4.20; First Menn. Ch., Butterfield, Minn., $18.88; Hebron Ch., Buhler, Kans., $20.74; Hoffnungsau Ch., Inman, Kans., $21.38; Emmanuel Y. P. C. E., Los Angeles, Calif., $15.

True Blue Circle, Aberdeen, Idaho, $30; Fred Peters, Hillsboro, Kans., $1.70; Christian Ch., Mdge., Kans., $95; Alexanderwohl Ch., Goessel, Kans., $76.70; Eden S. S., Inola, Okla., $120; Fairplay Ch., Peabody, Kans., $28; First Menn. Ch., Buffton, Ohio; $19.70; C. E. Soc., Butterfield, Minn., $7.50; Menno C. E. Soc., Pretty Prairie, Kans., $30; Second Menn. C. E., Beatrice, Nebr., $25; Salem-Zion Ch., Freeman, S. Dak., $780; Swiss S. S., Whitewater, Kans., $25; Bethel S. S., Hydro, Okla., $3.85; Bethany Ch., Freeman, S. Dak., $35; Five S. S. Scholars, Brudertal S. S. Scholars, Hillsboro, Kans., $25; Brudertal Jr. C. E., Hillsboro, Kans., $30.60; Helen Heinrichs, Gretna, Man., $13.

First Menn. Ch., Jarrettown, Pa., $34.49; Fairfield Ch., Orrtanna, Pa., $150; Friend, Newton, Kans., $100; Gnadenberg Ch., Whitewater, Kans.. $14.07; First Menn. Ch., Berne, Ind., $523.77; Menn. Ch., Deer Creek, Okla., $23.83; First Menn. S. S., Pretty Prairie, Kans., $51.50; Prim. Dept., St. John Ch., Pandora, Ohio, $34; Bethesda Ch., Henderson, Nebr.,

$66.05; Bethel College Ch., North Newton, Kans., $66.05; Bethel College Ch., North Newton, Kans., $34.21; Christian Sunday School, Moundridge, Kans., $58.75; Emmanuel Ch., Pratum, Ore., $80.27; English S. S., Drake, Sask., $5; A. D. Ruth, Reedley, Calif., $60; Menn. Ch., Trenton, Ohio; $43.42; Bethel Dolton, S. Dak., $6.67; Young Ladies Class, Eden S. S., Schwenksville, Pa., $60.

Friend, Lehigh, Kans., $45; Napier S. S., Wolfsburg, Pa., $10; Friends, Huntington Park, Cal. $280; First Mennonite Ch., Halstead, Kans., $34.66; Jake Wittenberg, Newport, Wash., $12.20; Sec. Menn. S. S., Beatrice, Nebr., $100; Louise Regier, Newton, Kans., $100; Garden Twp. Ch., Moundridge, Kans., $23; Swiss Ch., Whitewater, Kans., $27.20; Carmen S. S., Laird, Sask. $5.50; First Menn. Ch., Aberdeen, Idaho $61.78; First Menn. S. S., Beatrice, Nebr., $306.12; S. O. S. Class, Grace Ch., Lansdale, Pa., $18; Onecho S. S. Colfax, Wash., $60; Bergfelder Ch., Mt. Lake & Delft, Minn., $88.08; Menn. Ch., Pulaski, Io., $11.07, Zion Ch., Elbing, Ks., $199.55; Johannestal S. S., Hillsboro, Ks., $23.47; Meadow Ch., Mingo, Kans., $11.85; Angelina Girls, First Menn. Ch., Halstead, Kans., $26; San Marcos Ch., Paso Robles, Calif., $14.64; Immanuel Interm. C. E. Soc., Los Angeles, Cal. $5.00; Refund $25; First Menn. Ch., Geary, Okla., $10.50; C. E. Soc., Orienta, Okla., $12.; Friend, Mt. Lake, Minn., $50; Hereford Ch., Boyertown, Pa., $30; Salem, Ch., Munich, N. D., $120; B. R. Regier, Elbing, Kans., $100; Eden, Ch., Inola, Okla., $18.26; Eden S. S., Inola, Okla., $43.87; Garden Twp. Ch., Moundridge, Kans., $36.45; Bergtal Ch., Pawnee Rock, Kans., $12.47; Menno S. S., Lind, Wash., $20.60; S. S. Medford, Okla., $15; S. S. Vineland, Ontario, $10; Bethel S. S., Mt. Lake, Minn., $100; Hopefield, Ch., Moundridge, Kans., $12.35; S. S. Deer Creek, Okla., $76.02; Napier Ch., Wolfsburg, Pa. $8; West Zion Interm. C. E. Soc., Moundridge, Kans., $13; J. H. Krehbiel, Moundridge, Kans., $72; Bruderthal Ch., Hillsboro, Kans., $25; Alexanderwohl Ladies Penny Coll., Goessel, Kans., $58.90; Alexanderwohl S. S., Goessel, Kans., $6.08; Friend, Goessel, Kans., $10; C. E. Soc., Lustre, Mont., $19.24; Alberta S. S., Portland, Ore., $5.40; First Menn. S. S., Butterfield, Minn., $50; Hoffnungsau C. E., Inman, Kans., $34; Bethel S. S., Wolf Point, Mont., $10.07; Children's Dept., First Menn. Ch., Bluffton, Ohio, $19.04; Menn. Ch., Reesor, Ont., $15; Friedensfeld Ch., Turpin, Okla., $10; Mr. and Mrs. Elmer Widmer, Albany, Ore., $50; Interest and Rents, $175.92; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $977.31.—Total, $10,177.88.

Balance on hand, Jan. 1, 1939,		$ 1,323.97
Gifts for General	$ 8,470.32	
Gifts for Special Support	1,334.50	
Int. and Rents	175.92	
Pension	53.00	
Sundries	139.14	10,172.88
		$11,496.85
Paid out on Orders		$11,407.53
Balance on Hand, Feb. 1, 1939		$ 89.32

Respectfully submitted,
J. E. Regier, Treasurer.

HOME MISSION BOARD TREASURY REPORT FOR JANUARY 1939

RECEIPTS—

General Treasury: J. F. Sawatzky and family, Madrid, Nebr., $15.00; Bergtal, Pawnee Rock, Kans., $16.09; First, Upland, Calif., $30.31; Inman Church, Inman, Kans., $11.56; Second, Philadelphia, Pa., $35.00; Zion, Donnellson, Iowa, $34.31; Mennonite Church, Wisner, Nebr., $11.90; Ebenezer S. S., Bluffton, Ohio, $175.00; Bethel S. S., Frazer, Mont., $3.42; Lehigh Menn. Church and S. S., $17.50; First, Philadelphia, Pa., $17.24; C. E., Butterfield, Minn., $7.50; Menn. Church, Leamington, Ont., Canada, $50.00; First, Chicago, Ill., $13.83; First, Mountain Lake, Minn., $29.35; Menn. Church, Trenton, Ohio, $21.71; Ebenezer S. S., (White Gift) Bluffton, Ohio, $4.10; English S. S., Drake, Sask., $5.00; Salem Zion, Freeman, S. Dak., $260.00; Quakertown Trust Co., Interest, $40.00; Merchants Natl. Bank, Quakertown, Pa., Interest, $40.00; First, Berne, Ind., $160.42; Zion, Moundridge, Kans., $29.00; Hoffnungsau, Buhler, Kans., $19.62; A. D. Roth, Reedley, Calif., $40.00; First Menn. Church of Christian, Moundridge, Kans., $67.50; Bruderthal, Hillsboro, Kans., $52.53; Johannesthal S. S., Hillsboro, Kans., $11.73; Menn. Church, Pulaski, Iowa, $11.07; Bethany, Norwick, Kans., $26.52; Hopedale, Near Meno, Okla., $15.66; Germantown, Philadelphia, Pa., $10.87; Menn. S. S., Deer Creek, Okla., $10.00; Menno S. S., Lind, Mash., $2.68; Bank of Calif., Nichols Contract, $4.75; First, Chicago, Ill., $6.00; First, Wadsworth, Ohio, $16.20; Eden, Moundridge, Kans., $182.86; Gnadenberg, Whitewater, Kans., $13.68; Bethel S. S., Mountain Lake, Minn., $50.00; Contributions from Canadian Churches sent in by Rev. David Toews, Rosthern, Sask., $530.08; Menno, near Lind, Wash., $11.75; Bethesda, Henderson, Nebr., $60.22; Fred Peters, Hillsboro, Kans., $3.45; Bethel S. S., Fortuna, Mo., $5.08; Ex. Com. of Miss. Societies, Mrs. Frieda Regier Entz, Treas., Newton, Kans., $369.24; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kans., $25.00.—**Total, $2,555.73.**

Special Gifts: S. S. Class, West Zion, Moundridge, Kans., for Chicago Branch Mission, $9.50; Emergency Relief Board, for Vancouver Girls Home, $5.00—Saskatoon Girls Home, $5.00—Canadian Itinerant Ministers, $10.00; Mission Society, Lima, Ohio, for Chicago Branch Mission, $10.00; Friendship Circle, First, Bluffton, Ohio, for Girls Home Winnipeg, Man., $10.00.—**Total, $49.50.**

Grand Total	$2,604.23

DISBURSEMENTS—

Salaries, rents, loans, etc., $1,743.50.

All gifts gratefully acknowledged,
J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

» » JOTTINGS « «

—*Rev. J. J. Balzer, Mountain Lake, Minn.*, writes: Am sending you a contribution for *the Mennonite*. Often I am being encouraged, in letters to write more for our papers, and this is something I can do in my declining years. In my leisure hours I am preparing a series of twelve sermons on the book "Exodus." It will likely be spring by the time I can finish the work." —We call attention to Brother Balzer's latest article, *"The Human and Divine in Christian Work."*

—*Married.*—Miss Kathrine A. Martin and Mr. Earl E. Barber were married on the afternoon of January 28, by Rev. J. J. Plenert of the First Church, Philadelphia, Pa.

— ATTENTION READERS, YOUNG AND OLD! Be sure to read the two articles under "OUR YOUTH SAYS": The first, entitled *"Have-Nots and Splinters,"* by Raymond Weinbrenner, the new leading editor of the Youth Pages. The second, the Senior C. E. lesson outline on *"Our Modern Frontiers."* Both have much food for thought. Be sure to note in the latter the many opportunities that our often impatient young people may find for work in extending the frontiers of God's kingdom.

— *Elam Suter, a deacon of the Grace Mennonite Church of Pandora, Ohio,* was signally honored by the School of Agriculture of Ohio State University, in being chosen as one of the four Master Farmers of Ohio for 1938. At a colorful and largely attended gathering at the University Auditorium, on Jan. 31, 1939, the four men were honored by receiving the degree of Master Farmer and a medal in testimony of same. Following this a film was shown in which the four farmers, their families, their homes, the chief features of their farm activities were featured. Mr. Suter excells in the raising of hybrid corn and the feeding and exhibiting of cattle. He won first premium on a car load of fat cattle. He won first prein 1933 and 1938, and never fails to take high rank among the winners.

— *Bluffton College.* — The enrollment for the second semester was 188 full time students February 1.—Dr. M. C. Lehman, noted lecturer and Professor of Philosophy at Goshen College, spoke at a recent vesper service on, "Modern Theological Trends and the World's Needs."—The A Capella choir, directed by Prof. R. A. Lantz, will make a concert tour of the East during the first two weeks of April.

— From the *Church Messenger,* Schwenksville, Pa.: *Brother W. S. Gottshall of Frederick* is not enjoying the best of health. We pray that he and his companion may be strengthened.—Rev. Allen M. Fretz has resigned the pastorate of the Springfield congregation.—Mr. D. W. Bixler, assisting in the financial reorganization of Bluffton College, was in the East collecting money on back pledges.

— *Rev. A. S. Bechtel, Hanston, Kans.* writes, among other things, "I think Mr. Hilty (in his letter in the last *Mennonite*) says a few things that well deserve being said. Some of our Mennonite ministers are rather free to criticize our Mennonite young men who take up pastorates in other denominations, when no opportunity is given them to serve as pastors in our Mennonite churches . . . Too many of our congregations have been running for distinctly Bible School men and have left our college and seminary trained men "sit out in the cold." I have been deeply impressed by a paragraph on p. 31 in Dr. C. H. Smith's pamphlet on *"Christian Peace,"* in which he speaks of the "subtle influence of certain short cut Bible schools on the Mennonite church through ministers in our church who have come from these schools."

— *Mennonite Publication Office, Newton, Kansas,* the place where now all subscriptions to General Conference publications are to be ordered and paid for, has been quite busy from the start. Rev. J. M. Suderman, manager, has taken in nearly $400.00 in subscription money the first two weeks. Our people seem to appreciate the accommodation.

— *Bethel College, North Newton, Kans.* — During the first semester the Infirmary, in charge of Miss Ella Wiebe, has had 932 office calls and 61 students were admitted for care. Recently 165 students received tuberculin tests. Soon the small pox vaccination will be given.—The Men's "Cooperative," a student group of 40 members who board themselves, prepared and served a regular "co-op meal" to 124 Newton Rotarians.—Bethel Fellowships, of which there are 46 in the Western District, held their annual meeting Sunday, Feb. 5.

— *Elder H. H. Schmidt of the Friedenstal church, Tampa, Kansas,* has succumbed to a heart disease. He was 65 years old. Rev. P. H. Unruh conducted the funeral, which was held Friday afternoon, Feb. 10. May God comfort the bereaved ones!

— *"Bethelite" — Bethel Light* is the name of a neat little Sunday program folder, sent us by Rev. Jacob Unruh of the Bethel Church, Fortuna, Mo. The Unruhs are finishing the second year of service in that church and are planning to make a trip to Pennsylvania, to help his parents, Mr. and Mrs. Jacob Unruh, celebrate their golden wedding.

— *First Church, Allentown, Pa.* — Feb. 13 the pastor, Rev. H. G. Nyce, leaves for the west, as he is scheduled to visit the Mission field in Arizona, where J. P. Sudermans, Daniel Schirmers and Fred Johnsons are laboring among the Indians. This will be prior to the annual meeting of the Foreign Mission Board. The following will occupy his pulpit during his absence: Mr. John Unruh, Lansdale, Mrs. P. J. Boehr, and Rev. Freeman H. Swartz.

— *J. B. Epp, Alsen, North Dakota,* who is in charge of a Bible School there, writes: Next month the school here will come to a close, then we will return to Beatrice, Nebr. The winter here is longer and more severe than in Nebraska, but it has not been bad thus far this year—only 36 degrees below zero.

— *Brother O. K. Galle.* live member of the Lorraine Ave. Mennonite Church, Wichita, Kans., recently brought in eight new subscriptions for *the Mennonite* which he had solicited with the help of willing girls of the church.—Many thanks to the group for doing this piece of missionary work.

— *United in Marriage.* — On Sunday morning, Jan. 29, in the presence of a large number of relatives and friends, *Robert M. Landis,* son of Mr. and Mrs. Erwin Landis, was united in marriage to *Marie Gerhart,* daughter of Mr. and Mrs. Robert Gerhart, at the East Swamp church, by Rev. Harold Burkholder.

NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, FEB. 21, 1939 NO. 8

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EDITORIALS

NO ROOM IN THE INN

Nearly two thousand years ago a babe was born in a stable of the little town of Bethlehem in Judea, because there was *no room in the inn* for him and his parents. Today, in Germany, many babies are born to the kin of that Jewish family, and the government there says, there is no room for these Jewish children, their fathers and mothers and relatives, about 700,000, as the report goes. It was a very sad event when the Jews of that long bygone time provided no room for Him whose coming as the Savior of the world had been heralded for centuries. It spelled tragedy for the Jewish race when they nailed their best friend, the only true and lasting friend of all the world, to the cruel cross. It brought on the destruction of their holy city and temple and the dispersion of the nation into all parts of the world.—No true Christians can condone the treatment of the Jews by the German government. It is a sad chapter in the history of the land of Luther. But why the American people are so badly worked up over this, and at the same time look calmly on, while their government is furnishing Japan with a large part of the sinews of war against China, with which that country has been killing millions of Chinese, just as innocent as many of the German Jews, some people cannot quite understand. Who knows but what this sad event, now going on in Germany, *might* not be a link in the plan of God almighty for his chosen people. The Holy Land was promised to Abraham and all his race. And some day his descendents, who have been persecuted and chased from one country to another, will be returned there. It has been proposed that they be settled on the lost German colonies or islands, or North Australia, South America, British Guiana, Lower California, or even Alaska. But it stands to reason that the Almighty has something to say about this. Despite the Arabs and the Five Power Committee on Refugees, it is *Zion* and *Jerusalem*, foretold again and again by the prophets, to which the Jews are to return—But, granting that God has no design in Germany's treatment of the race, which we grant is unnecessarily severe, and that she does it for purely selfish reasons, she will some day have to square herself with God, the ruler of all nations. Several chapters in the Book of Isaiah plainly show how God punished heathen nations for hurting his chosen race beyond measure.—In chapter 47:1, we read: "Come down and sit in the dust, O virgin Babylon, sit on the ground . . . Take thy millstones, and grind meal: uncover thy locks . . . thy nakedness shall be uncovered, yea, thy shame shall be seen. I will take vengeance . . . I was wroth with my people . . . and (have) given them into thine hand: *thou didst shew them no mercy*, upon the ancient hast thou very heavily laid thy yoke."

* * *

GOD IS OUR FATHER and we are his children. We have learned to know Him. We trust Him and we love Him. But is He the Father of all mankind, including such as never knew Him and unrepentant sinners who turn their faces against Him? Yes, in the sense that He created all, and loves all, and sent His Son to save all. A father's love pursues his children even though they wander away. But a child is not a true child unless it has some kinship with the father's nature and shares in some measure his purposes. In this sense the worldling and the heathen are children of the evil one, and cannot call God their Father. Those who despise God, who disobey His Word and dishonor his Church are not the children of light but of darkness.

We are indeed the children of God, members of the divine family. We are therefore brethren, though we do not always treat each other as if we were. Our high calling should sober us and keep us humble. The blessing we receive in the divine household are not given us to keep, but to pass on to others. Strangely enough, the more we share them, the more we have left for ourselves. We are the children of God only as we share his purposes as revealed with Him in bringing light to those now sitting in darkness.—Lester Hostetler.

HAPPY IN AFFLICTION. — There is Job brooding on the ruins of his former prosperous estate. He tears his garments and pulls his hair. But slowly, yet surely, there is reverting to his memory the wanted grace of God. And out of all the confusion of feelings of complaint and mourning there emerges this confession of his faith: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He thus sets a wonderful example before all Christians. For, scarcely did any man ever suffer such losses and ruination as Job did. A certain man of God once said: "When God shakes the tree of our life so that the leaves fly about, what else does he aim at than that we may see the blue sky more clearly through the barren branches." This was Job's experience and this is the attitude it behooves Christians to take.—A beautiful story is told from the life of Countess Elizabeth of Thuringia. This woman of God, a benefactress of all the poor and distressed round about, was mercilessly thrust out of the Wartburg after the death of her husband. Her brother-in-law even sent out notice that anyone who would furnish her with an abode would not be doing him a favor. Finally, she found shelter in a wretched, filthy inn. At midnight when she heard the toll of the bell of prayer at the Franciscan cloister which she had founded, she hastened there to attend mass. Then she begged the monks to sing her the hymn, "Herr Gott, dich loben wir." (Lord God, to Thee We Sing Praises). That is another fine example of the attitude a real Christian should take when in affliction.

The Praying Spirit

Christine Miller, Portland, Oregon

Everyone seeks real satisfaction in life. Some get temporary enjoyment on a low, brute plane. Others know a higher joy which comes from an appreciation of good music, fine art, solid reading.

But the highest is spiritual . . . COMMUNION WITH GOD. How sad that so many are satisfied with cheap and fleeting pleasure. How sad that so many of us, well-meaning Christians though we be, let material things filch from us our spirituality! Tangible things appeal to us. We can see our bodies but not our souls; earth but not heaven; matter but not God. We can hear the noisy voices of this world which crowd out the soft whispers of the next. We even let Christ's work out of our Christ! It is surely true that "outward work often may cost us our spiritual insight."

How can we guard against this subtle peril? By living in a STATE OF PRAYER . . . not spasmodic, but continuous communion with God. "Pray without ceasing." (1 Thess. 5:17.)

This PRAYING SPIRIT breaks the spell of materialism. It spiritualizes common tasks. It dethrones self and enthrones Christ. It tranquilizes life, raising us to God's atmosphere and bringing down His peace that passeth understanding. It brings real satisfaction.

In practice it is a continuous . . . "Spirit of worship. Spirit of humility. Spirit of sacrifice. Spirit of forgiveness. Spirit of faithfulness. Spirit of faith in God. Spirit of solicitude for the souls of men. Spirit of care for the prosperity of the church."

God help us . . . God help ME . . . to live in a state of prayer.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

K O S

By P. A. Penner

This is not to be confused with S O S. This means danger, hurry, and perhaps death. The former means a happy heart and joy. But while S O S is *never* overheard and ignored, K O S is not always given the attention that it is worthy of receiving, particularly when adverse winds blow. What under the sun is P. A. talking about anyway? Listen: A number of years ago, we had a most welcome visitor in our Leper Home. None other than the Rev. F. A. Crawshaw, Secretary Mission to Lepers for Australia. He is a man of about 50 years of age, with a smile that is a benediction and a winning way that is catching. He spoke to our lepers one day on K O S. First of all, he taught our whole bunch, 600 of them, to repeat after him K O S. This wasn't easy. Most of them said K O Yes. But perseverence brought the looked for result. All or most of the lepers could finally say K O S. Then he went on to explain the meaning of these letters. He told them that they stood for KEEP ON SMILING. He further advised our lepers to K O S in spite of all the adversities that leprosy and its attending hardships brought into their lives. He said: "I know that it hurts to be separated from loved ones; that people call you unclean; that you at times have to suffer intense pain . . . but if you have Christ in your heart, then it will be natural to smile." The lepers got the point and for days and even now, some lepers greet me every morning with: "K O S Sahib." Well, God bless them, He knows that I need cheer sometimes. But only "sometimes." As a rule there is so much to ge grateful for in life, home and work that it would be ingratitude not to smile. I want to tell you of two incidents, however, and then ask you whether you, in my place, would K O S. A poor man came to our Leper Home. He was a Brahman, the highest caste of India, but,—— a leper. He was taken into the Home, received intensive treatment of the latest remedies, and after two years was discharged as symptom-free. During his stay, I frequently asked him to accept the Lord Jesus Christ and live for him alone. He persistantly refused, though he did say that he would study the life of our Lord and if he found that Jesus is the true guru (Religious preceptor) he would accept Him. He worked with other lepers in a stone quarry. When he left he was still a Hindu. He went to his village. About six months later, he applied for readmission. His leprosy had not advanced, but his left arm was paralyzed. Because he could not earn his daily bread and because he had no near relatives he returned for readmission just to get his food. Of course, he could not be admitted into the Home for this reason. Moreover the Home was over-crowded. Daily for a matter of two weeks he begged for admission which I had to refuse firmly. One night, he went to the nearest railroad track and as a freight train was approaching, he stood near the track, with his right hand saluted the engineer and then, with his right hand put his left arm on the rail and had it severed from the body. He was hurried to our operating room in the Leper Home, where Mrs. Penner and I saw him on the operating table, conscious but weak from shock and the loss of blood. He died on the table. Do you think that I could just then say: K O S? That night I questioned myself over and over again, whether I did wrong in refusing admittance to this man? Would you have K O S?

Another incident that is repeated daily, yes daily. From 10 to 20 patients lie before me in the dust begging for admission. To grant this is impossible unless there is a vacancy caused by a death, a discharge or an absconding. Not only is this impossible for the lack of room, but also because this Home, according to present orders is not to accommodate more than 600 or at most 615 patients. As they lie before me shivering, destitute, often homeless and almost friendless, can I,——ought I to K O S?

But notice, please, that above I said: "Sometimes." As a whole I believe in and K O S. The last year among our lepers has been a glorious year. Our S. S., numbering about 450 patients, are divided into 14 classes and all with one or two exceptions are taught either by lepers or such as have leprous heritage. The superintendent, the vice superintendents, the secretary, the treasurer, the ushers, the librarians, all are lepers. You cannot imagine what joy it brings to a missionary as he MUST see what the Lord is doing for the poorest of the poor. Recently the church elected two deacons and two deaconesses, who are devoted Christians. Eternity will reveal their zeal in endeavoring to bring others to a saving knowledge of the Lord. Recently, I baptized some that have been won by these workers. Our partially trained Indian leper nurses, too, are doing fairly good work. One of them recently told me of a woman whom she had won for the Lord. How rich our lives are! K O S? Yes, a thousand times yes.

I am wondering whether this K O S might not be practiced everywhere, especially in view of the fact that the lives of our Mennonites "are fallen in pleasant places" at least none are lepers. Let's try it.

—*The Mennonite Hymn Book Revision Committee in Session.*— Rev. L. Hostetler has arrived from California and join the members of the Committee on the Bethel campus in the work of finishing their labors as far as they can. Prof. Russell Lantz is not yet here and it is doubtful if he can come.

History Views the Jewish Persecution

by E. L. Harshbarger

2. ANTISEMITISM BEFORE THE WORLD WAR

Antisemitism is probably first mentioned in the world's literature when Haman, in the book of Esther, addressed the following words to the Persian king: "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws: therefore it is not for the king's profit to suffer them."

This quotation shows the cause of Antisemitism in ancient times. It was most severe in Egypt, but the Romans are usually thought of as the nation which finally dispersed Jews over the known world. These ancient Jews were mostly agricultural and for the most part poor. They were despised chiefly because they would not become hellenized or Romanized. There seems to have been no general widespread persecution of the Jews as a people, even in the day when the Christians were persecuted and blamed for the burning of Rome and other disasters.

Interestingly enough when Christianity became the dominant Roman religion the isolation of Jews from the non-Jewish world began in earnest, massacres of Jews began on a large scale, when the Crusaders set out for Palestine. They felt that Christ's Jewish enemies in the West must be exterminated as well as the infidel Turks in the East. The medieval antisemitism was essentially religious, a prolonged heresey hunt. Jewish congregations were broken up, debts cancelled, compulsory baptism instituted and massacres inaugurated. In the 13th century the popes demanded separation of Jews and Christians. Special yellow badges had to be worn making Jews objects of contempt and oppression. Ghettos were formed in every large town. Jews were excluded from nearly all occupations. The only source of livelihood seemed to be as petty tradesmen or usurers. The Crusades and building of cathedrals demanded large sums of money. Thus the Jew became the money lender of medieval Europe. Having no other form of livelihood, the Jew often returned hate for hate. They drove sharp bargains, and profited from the misfortunes of others. Out of this situation comes the still common idea of the Jew's unquenchable thirst for wealth.

Martin Luther was friendly to Jews until they declined to accept Lutheranism, then he denounced them vehemently, saying that they "poisoned wells, comitted ritual murder, practiced black arts, reviled Christianity, conspired with the Turks against Christendom." Other Protestants were inclined to be a little more tolerant, although the Jew was still a marked man.

Violent antisemitism found expression in the work of the Hudelbery profession Eisennenger: *Entdecktes*

Judentum or *Jewry Unmasked.* The atrocities which he attributed to the Jews were parralleled in Poland where all the misfortunes of that unhappy country were blamed on Jews. The business men and artisans saw in the Jew a successful competitor, while the common folk hated them as tools of the aristocracy.

The sixteenth and seventeenth centuries saw a change in the position of the Jew. Hated by the church and common people, his wealth began to appeal to those statesmen interested in mercantilism—the doctrine that a nation is well off if it has large amounts of capital. Jews driven from Spain and Portugal brought wealth and influence to Amsterdam, Hamburg, Antwerp, and other cities. These Jews kept in contact with each other and were of great value to any statesman wishing to expand his trade. Jewish contractors, bankers, and brokers began to do much of the business of Europe. Jewish capital was used by state enterprises and trade. Thus, although still segregated by law and hated by many, the Jews took on a new material value and persecutions diminished.

To further enhance this new relationship the Jew tried to adapt himself to the culture about him. The 18th century is the age of Jewish emancipation or assimilation. Moses Mendelssohn, an employee of a silk manufacturer, became a close friend of Lessing, who immortalized the former in *Nathan der Weise.* The philosophy of Kant and the literary masterpieces of Goethe and Schiller became fashionable in Jewish intellectual circles. The rise of the enlightenment stressing as it did the "natural rights" of man (including Jews) tended to give the Jew a chance to become German, French or Austrian. In 1781 Christian Wilhelm von Dohn, friend of Moses Mendelssohn, in a celebrated book, demanded gradual emancipation of the Jews, pointing out that their corruption was the result of cruel treatment at the hands of Christians. Frederick the Great hated Jews, but after his death a royal commission drew up suitable measures for improving the conditions of Jews.

The American Declaration of Independence marked the real beginning of Jewish emancipation, but revolutionary France was the first European state to enact emancipation. During the last few years of the 18th and first fifteen years of the 19th centurity emancipation, often included only certain economic privileges, spread over western Europe, reaching Prussia in 1814 and Denmark in 1815.

After the close of the Napoleonic wars which left central Europe in shambles, antisemitism broke out in full force and destroyed all Jewish emancipation, especially in Germany. German professors warned against Jewish corruption and advocated restoration of medieval ghettos or even sterner measures, however, this wave of persecution soon vanished in the spread of democratic liberalism between 1830 and 1865. This same liberalism was considered very dangerous in Russia, where violent Jewish programs were planned and executed. Persecution was somewhat retarded by the more tolerant Tsar Alexander II, but the Jew was still economically and culturally isolated.

In the fifty years preceding the World War the most significant Jewish persecutions were in Germany and Russia. In Germany the Jew was hated by the aristocracy because he was a middle-class liberal, by the middle class as a capitalistic competitor, and by the academic world because of the increasing number of Jews entering the professions. The intellectuals denounced by the Jews as "by nature" radical, and dangerous because they were "international." The historian Treitschke coined the popular phrase: "The Jews are our misfortune." After 1871 the economic slump in Germany and the Church troubles were all blamed on the Jew. Professor Dühring foreshadowed Nazism with his insistence that race was the determining factor and his rejection of the Old Testament and Christianity. Theodore Fritsch, who lived to see rise of Hitler, carried on incessant antisemitic propaganda, and his *Handbuch der Judenfrage,* filled with the wildest antisemitic stories, sold over 100,000 copies. This excess of antisemitism was not without its opponents. Many intellectuals and Christian leaders like Mommsen, Droysen, and Virchow warned against it. Eugen Richter warned: "Do not wake the wild beast in man, for then it will stop at nothing."

Antisemitism flared up in France as the result of the notorious Dreyfus case and in other European countries but the most inhumane Jewish persecution was in Russia. Beginning in 1881 in Elizavetgrad and continuing intermittently into the 20th century, organized massacres of Jews were carried on with Tsarist sympathy, sometimes by Tsarist order. Masses of Jews were maimed, blinded, tortured, murdered, women were ravished, children thrown from windows to be torn to shreds, families were separated and homes destroyed. Yet in spite of these programs Russian Jews took the lead in Jewish intellectual life of the world and in the Zionist movement.

Next: Antisemitism During the World War.

ANNOUNCEMENT

It may be of interest to some of the pastors or other readers of our church papers to learn that there is now available a film entitled "The Fight for Peace." This film is a reproduction of actual news reels and actual scenes of the world conflicts raging in various parts of the world during the last few years—China, Spain, etc.

This film is being shown by Glenn McMurry, a student at Bethel College, with his own portable sound equipment in various churches and community centers after March 1, on the basis of a free-will offering.

While the picture is gruesome in places, it is, after all, realistic and contains a powerful message which everyone who is interested in peace should be glad to get. We understand that anyone desiring this sound film may get in touch with Mr. Glenn McMurry, North Newton, Kansas, for information or a possible appointment.

NOTE: The film is quite accurate historically, but may easily leave a wrong impression with the person unable to see the events filmed in historical perspective. For example, it is a fact that at present the Fascist powers are resorting to war and threat of force more than the other nations. This the picture shows clearly. What is not so clear is that the Fascist use of force is but the natural result of similar tactics by other nations in an earlier era. The viewer must remember that the enemy portrayed is war itself, not necessarily the Fascist powers.

Filmed some months ago, the scenes have been changed slightly by recent events. These can be easily detected.—E. L. Harshbarger and others.

Acceptable in the Sight of God

by John Lichti

To be acceptable in the sight of God. On this statement I wish to give a few thoughts. In Paul's letter to Timothy, 1 Tim. 2:1-4, we read the exhortation of prayer and thanks for all. "I exhort therefore. that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto knowledge of the truth."—In these verses we read for whom we should pray.

1. For all men, the saints, Christians, heathen, Jews, yes even pray for the worst sinner and criminal, for many in the last hour find Jesus as their Savior, as in Luke 23:42. One of the malefactors said to Jesus: "Lord remember me when thou comest in thy kingdom." Jesus said to him: "Verily today shalt thou be with me in paradise." He was saved.

2. For kings and for all that are in authority (Obrigkeit). We shall pray for all men, kings and governments. My motto, as Minister of the Gospel for over 40 years, has been to pray for all men—good and bad; for kings and all government of the Christian and heathen nations. I pray today for our govments, the English, the French, yes for all, including ments, the English, the French, yes for all including the German, the Italian, the Russian, the Japanese and all others. I pray that God may lead them all by His Spirit. Dear reader: I hope that it is acceptable in the sight of God, that I do this. How are your prayers? Can you pray as Paul exhorts? Let us examine ourselves.

The Minister as a Citizen of His Country

Paper read before the Ministerial Conference of the
Western District, by Rev. Walter Dyck
at Enid, Okla., October 19, 1938

The relation of a minister to his country is essentially the same as that of the Christian layman. The apparent importance of the minister's position comes by virtue of his calling. In regard to his duties as a private citizen the minister is but one out of the the blessings of organized government. But having masses who senses his duty as an individual enjoying the purpose and effect of the ministry in view, it is undoubtedly more important that a minister of the gospel be a true Christian patriot.

Sensing the unique opportunities which we, the ministers of the gospel have in the work of educating Christian citizenship, we shall divide our discussion into the following two general phases of the minister's life and activity.

1. The minister as a citizen in his own personal life.
2. The minister as one who advises others in matters of citizenship.

I. The Minister—An Exemplary Citizen

In the moulding of a life which is to be worthy of imitation, a minister must have his own Example—Jesus Christ—ever in view. What was Jesus' attitude toward the secular state? In an address at the "Mennonite Conference on War and Peace," Goshen, Indiana, February 16. 1935, Edward Yoder, gave the following answer to our question:

"Jesus had contacts with three governments of his day, the Roman imperial government, the government of Herod Antipas in Galilee, and the government of the Jewish Sanhedrin at Jerusalem. He recognized these as legitimate, at least by implication. When He cleansed the leper He directed him to comply with the legal requirement connected with his purification, by presenting himself to the priest with an offering. The ministrations of Jesus, His service and help, were given to government officials and their families on a personal basis, as to all other persons. We think, for instance, of His contacts with centurians, with the nobleman and others. As to Herod Antipas, although this ruler imprisoned and killed John the Baptist, His kinsman, friend and forerunner, in a wicked and unjust manner, yet no word of criticism one way or another do we read in which Jesus commented upon the ruler's deed. Confronted with the question of paying tribute to Rome, the third government, He replied that to the Emporer is to be given what belongs to him. In His final trial before Pilate, the only reference Jesus makes to political matters is to acknowledge the title, 'King of the Jews,' but even then not as a temporal ruler in the world. - - - His kingdom was not of this world, as He explained to Pontius Pilate, but it is spiritual, other-worldly dominion. It appears then that Jesus approved, or took for granted the benevolent activities of the state, but He disapproved its crimes and abuses."

The consuming passion in the life of our Lord was "to seek and save that which was lost" (Luke 19:10), or as He said on another occasion, "I am come that they might have life and that they might have it more abundantly."

A minister of the gospel, following in the steps of His Master, will be consistently present spiritual regeneration as the key to a fullness of life. The apostle Paul reminds his hearers frequently that he is called to "preach - - the unsearchable riches of Christ" (Eph. 3:8), "to make known the mystery of the gospel" (Eph. 6:19), or to call believers to a life of separation, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14). The minister is the servant of God in the realm of the spiritual while civil government, also ministers of God, have authority in the sphere of the temporal.

What, then, is the personal relation of a minister to his country? Is it one of indifference to each other or a cooperation in so far as this is possible? With the basic axim in mind, that the church and state are each invested with supreme authority in their respective fields, the minister, and in this case each individual Christian, is confronted with a problem, the solution of which has never been generally adopted.

Having this problem before us let us briefly sum up Biblical revelation on this subject. In Prov. 20:22 we read. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Evidently a government, being a minister of God, has the delegated authority to be a "terror to the evil," "a revenger to execute wrath upon him that doeth evil" "for he beareth not the sword in vain." (Rom. 13:3-4) The state is not to be resisted as a power in its field: men must needs be subject to it. It offers protection, liberty, and justice; a justice which it is in duty bound to administer justly. "Rulers are not a terror to good works - - do that which is good, and thou shalt have praise of the same." For the administration of these functions it needs tribute money and, according to words of Jesus, it is entitled to it.

The Christian living as a citizen of a state is also reminded on the other hand, that he is but a pilgrim and a stranger here. Though living in a material world at present, he is actually and predominantly a citizen of heaven. (Phil. 3:20, R. V.) He is not as interested in the temporal well-being of organizational government as in his supreme allegiance to God. Whereas the state uses carnal weapons, he sees the Word of God as being more powerful. (Heb. 4:12) When Peter was commanded by Jesus to put up the sword, he was also told that His kingdom was not of the earth. (John 18:36) The Christian is gladly subject to the state and obedient to its decrees, unless such action violates a greater loyalty. Bearing a penalty is subjection even though it may not be obedience. He will never "resist him that is evil" (Matth. 5:39, R. V.) but will rather "flee" as his Lord commanded. (Matt. 10:23) When thus persecuted he blesses the oppressor thus tending to break down opposition.

In regard to the war activities of his government he says with Peter, "We must obey God rather than men." (Acts 5:29) To be more like Jesus means loving enemies. His Master taught the value of human life. Life dare not be sacrificed for any cause which does not love humanity. Only love, good will, and sacrificial service elevates mankind. War is sin. Its methods are wrong. Its results are destructive. A Christian owes primary allegiance to God.

"We are proud of our citizenship - - but we are not so proud of certain conditions within our country," writes Lester Hostetler, in "The Mennonite" of September 20, 1938. He continues, "Would to God there were less drunkenness, fewer automobile accidents, fewer divorces, kidnappings, lynchings, immoral movies, less racketeering, and less of the salacious in books and magazines offered the public. We also wish it were possible for a peace-maker to become a citizen of our great country. The Sermon on the Mount calls the peace-makers blessed. Despite that, the Supreme Court has ruled, five to four, that one may not become a citizen unless he is willing to shoulder a gun and kill. Men are asked to sacrifice for their country even life, if need be. But the business of the soldier is not to sacrifice his life, rather to take others' lives; not to die for his country, but to kill, to kill as many as possible. - - - The real patriots are not those who are ready to fight and shed their blood to defend the constitution; rather those who live quiet, peaceable, and useful lives; who conduct their business in an honest manner; who pay fair wages and give honest labor; who refuse bribes, and stand for honesty in public life; who believe in God and the Bible, the home and the church, and who seek to bring the spirit of the Prince of Peace into the community life. - - - Our country sorely needs people of that character and we wish the law of the land permitted them to become citizens."

II. The Minister — An Advisor in Matters of Citizenship

The advice a conscientious minister has to give to his people will tally with the Christian convictions which he possesses. His instruction, whether in the pulpit, in the Bible Class, or in private interview will be an expression which betrays the degree of his intimacy with the Master.

What are some of the practical ways in which the minister will aim to influence others? His life, first of all, is or at least should be a consistent manifestation of Christian love and peace by deeds of kindness, mercy, neighborliness, and all forms of legitimate charity in the church, in the community and in the world at large, regardless of creed or profession. Then, he should spare no effort preaching and teaching effectively; delivering peace sermons at stated and definite times or as occasion demands. His goal in all this should be the establishment in every believer of an unwavering conscience *against* war; and *for* Christian non-resistance.

In his teaching the minister should be careful not to present non-resistance as a "peculiar" doctrine which we can never expect others to take seriously. Neither must we permit the idea to prevail that Mennonites cannot be as thoroughly patriotic as others. We love our country and will make any sacrifice which will be for its highest welfare. But in our love to those at home, Christians cannot hate those beyond the ocean. Our concept of patriotism is: (quote) "We feel that we are true patriots because we build upon the eternal principles of *right* which are the only foundation of stable government in our world community."

We also have a responsibility toward our rulers to let them know our conscientious position. When Paul exhorts Christians "to offer supplications, prayers, and intercessions for all men - - that we may lead a quiet and peaceable life in all godliness and honesty," he means to say that rulers have something to do with the creating of conditions of environment which are conducive to peace and godliness or violence, crime, strife, and war. Can we pray for rulers unless we have informed them about our needs? Are we informing our congressmen "what the church in the light of the word of God considers as wholesome conditions which will permit and promote peace and godliness?" (H. S. Bender)

Here is where the minister is tempted to express his positiveness with pressure methods. The reason many have taken a hand in the actual running of the government, according to Fred Eastman, in "The Ministers and Politics," is, 1st: "They despair of the ineffectiveness and impotence of the churches in correcting the major social evils of our day. They have plunged into the political arena in the hope that they can accomplish more immediate good there.—2nd: They see themselves following in the footsteps of other spiritual leaders in generations past. Amos, Jeremiah, Isaiah, Cromwell in England, Henry Ward Beecher in America—these are but a few of the prophets and saints who in the name of religion invaded the political field and did battle for their Lord.—3rd: They feel that the world is in the throes of a major social revolution. The lives and characters of hundreds of millions are going to be influenced by its outcome . . . . Confronted with such an outlook these ministers ask *us* how any of us with energy and courage and social sympathy can restrain ourselves from taking a hand in political struggles." The same author continues as he gives reason for non-interference in politics. "First, there is the peril that the minister will only make a fool of himself." He cites an instance in which a young pastor asked his people to bow in silent prayer for the defeat of Upton Sinclair for the governorship of California.

The 2nd peril, Mr. Eastman continues is: "That the minister will drive out of his congregation not only those of all other political faiths but those who want something deeper than politics. Political issues are important, but there are troubles in human life the politics—even the best—can never touch. 3rd: But the greatest peril is that you will only help to ally your church with some political order instead of with a timeless fellowship which is above and beyond any political order." The minister must protest against harmful policies but never should he seek to compel the state to do what the Christian may feel ought to be done. "The church should not 'lobby' nor attempt to coerce any official of the state or any state body. When a Christian bears witness to the truth of God with all the persuasiveness and power which Divine Grace can work through him, his work is done. Any non-violent coersion, even the highly praised passive resistance of Gandhi, is still coercion and must be resolutely renounced by the Christian. The Christian must repose his confidence solely in the power of the truth of God, and God Himself, and having given his testimony, must await the further course of events as one who knows that his Father will care for him and that He over-rules all things and makes even the wrath of men to praise him. The non-resistant Christian must use non-resistant methods in giving his testimony."

Finally, the minister should advise others in the matter of the non-swearing of the oath, and in the swearing of the oath promising to defend the constitution by force of arms. Without going further into these questions it is hoped that Brother Richert's question may bring on a profitable period of discussion. We must face the facts. There has been a tendency toward deserting our fundamental position. Members in our churches have sworn that they will defend our country violently. We have members in the Legion ranks. We have those taking military training. What can we do as ministers of the gospel which will be of positive influence?

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

Peter Delivered from Prison

Acts 12:5-17

TOPIC :The Power of United Prayer

Peter Imprisoned, The Church Praying vs 5, 6

The hand of persecution was now seizing the leaders of the church (vs 1-3). A crisis was threatening the Church in Jerusalem. Peter had been seized, securely locked in a Roman prison (v4) guarded by sixteen soldiers to be tried and likely put to death after the Passover festivities. The situation appeared very serious. The Church kept praying, even though up to the last night before he was to have been martyred, there was no answer to their prayers. Peter's enemies made a fatal mistake, they left God out of their plans. So frequently men make this same error today.

The Church was praying and Peter was sleeping (v6), confidently entrusting himself entirely into God's hands. The Church prayed "unto God," directly to Him. The Church prayed unitedly. There is multiplied power in such prayer. They prayed "for him," did not wander from Alpha to Omega, but concentrated their prayer on Peter for his deliverance from the death sentence, sought God's help for him.

Prayer Answered, Peter Freed vs 7-11

God sent an angel (v7) in answer to their prayers. His angels are most likely to appear in times of greatest need. A heavenly light illumined the gloomy cell—a light not seen by the soldiers, not intended for them. The angel smote the soundly sleeping Peter, aroused him and the chains fell from his hands without awakening the guards. Peter must do for himself as much as he was able to do (v 8). We should not expect God, nor the government to do for us what we can do for ourselves. Peter followed the bidding of the angel without questioning (v9). Had he been like many of us, he would have hesitated and asked the angel how they could get through the iron gate. God apparently closed the eyes and ears of the guards as Peter passed by them (v10) and the last barrier "opened of his own accord" when they came to it. If we fully obey and trust God, many difficulties will disappear THEN WE GET TO THEM. We do not need to cross any bridge until we get to it. Peter, now fully in control of his senses (v11), could well take care of himself and was fully convinced that the Lord had taken a hand and sent his angel to deliver him.

Peter's Friends Incredulous vs 12-17

Peter came at once to the house of Mary where many had gathered for prayer (v12). Likely they gathered here frequently. God sent the answer to their prayers to their place of meeting. They were completely bewildered when Peter's voice was recognized and his presence at the gate reported by the damsel, Rhoda. They were sure it could not be Peter (v15). If Rhoda were not mistaken, then it must be his angel, disembodied spirit, not Peter himself. When they saw Peter (v16) they believed with astonishment. Such supernatural deliverance was beyond their hope and expectations. They did not expect deliverance to come in this manner. Do we always expect enough in our prayers?

Power of United Prayer

There is a special effectiveness in united, earnest petitions. Some say the idea of receiving benefit from any source outside of us is an illusion. Peter was in prison, in chains, guarded by soldiers, locked doors, iron gate—no illusion about this. Peter stood knocking on the door of Mary's house and spoke to those assembled there—no illusion about his release. Very convincing and real was his deliverance. God answered and still answers prayer. No government can destroy the Christian Church so long as the Church prays.

The Christian Conscience Against War

by John Horsch

II

The Mennonite Church from its inception has taught and practiced the principle of non-resistance. The earliest leaders in the Protestant Reformation movement, Luther and Zwingli, originally also defended this principle. (See "The Principle of Non-Resistance as Held by the Mennonite Church," Second edition, p. 12.) Within a short period, however, these reformers consented to a close union of the church with the state. This meant that church membership was made compulsory for the whole population, and that the decisions of the church were enforced by the state. The principle of non-resistance was discarded. Under the state church system the Protestant Church partook of the nature of a political party, a worldly institution. A conspicuous example to the point is that of the Huguenots, the Protestants of France. They constituted a political party in very fact. A number of bloody wars were waged between them and the Roman Catholic party.

Non-resistance and Persecution

Under the state church system, such as was then in vogue, there naturally ensued bloody persecution of the dissenters, the non-resistant Christians. It is of particular interest to observe the close connection between their adherence to the principle of non-resistance and a disposition of conscientiousness and constancy in faith. On the other hand, with the approval of a union of the church with the state by the leading reformers there came in the state churches the manifestation of a pronounced tendency to tacitly recognize the state as a religious authority and to obey it, not only in civil matters but in carrying out its religious orders as well. The masses were not sufficiently interested in religion to endure persecution for their religious views. They simply professed the faith prescribed by the state, whether Roman, Catholic, Lutheran, or Reformed.

It is a conspicuous fact that state church Protestantism in Germany has scarcely any martyrs at all. In not a few instances the population of certain states and cities changed their faith repeatedly upon orders from the government, in consequence of a change in the personnel of the rulers. "Not less than seven times within a few decades," says J. E. Dieterich, "the population of Oppenheim changed their religious profession, being compelled to do so." The claim was generally made that a change of faith was not the people's but the ruler's responsibility. The membership of the state churches in Germany and other countries had scarcely any scruples about this sort of thing.

"A Church of Martyrs"

The fathers of the Mennonite Church were men who took the matter of conformity to God's Word seriously. Their conscience asserted itself persistently against that which was recognized as sin, and against making conformity to the Word a secondary matter. The afore cited views of modern writers, who speak of war as sin and yet defend military service, would have been gravely offensive to them. It was their conscientiousness that accounts for the fact of the large number of Mennonite martyr's.

The early Mennonites, then, differed from state church Protestantism on the principle of non-resistance and the separation of church and state. Being a conscientious people, it became their lot to suffer the severest persecution. Ernst Müller, pastor of the Reformed state church at Langnau, Switzerland, author of one of the most important books on Mennonite history, made the statement that the early Mennonite Church was a church of martyrs. To repeat this statement here might smack of egotism, were it not for the fact that Ernst Müller does of course not say this of the Mennonite Church of today.

The Christian Conscience Opposed to Sin

The assertion that objection to war is a peculiarity of the Mennonite conscience is unacceptable. The fact that many Christians in various denominations recognize war as sin, as already pointed out, indicates the contrary. Many of them, it is true, have nevertheless no scruples against going to war. This simply means that the Christian conscience has not been permitted to assert itself in this matter. To say that war is sin can not have any other meaning but that the Christian conscience is opposed to war. There is, as a matter of fact, always the possibility of an inactive, or torpid, or "seared" conscience on some particular point (II Tim. 4:2); we are speaking of the normal Christian conscience which permits itself to be attuned to the Word of God, and which consequently condemns all sin.

Conscientious Objection to War in Various Denomination

The Conscientious Objectors in the United States, who in the late war refused to join the army under any consideration, number 1060. Only about one half of this number were Mennonites. The Quakers and Dunkers among the Conscientious Objectors together number 117. The great majority of the rest were members of churches which did not officially teach the principle of non-resistance. Present indications point in the direction that in case of another war the number of Conscientious Objectors will be far larger than in the World War. In Canada the Mennonites have full military exemption.

In Christendom in general the Christian conscience against war has not been permitted to assert itself; the number of Conscientious Objectors is comparatively small. Nor can the further spread of the Christian religion under existing conditions be expected to make for peace among nations, except in the remote case that those who decide upon peace and war are personally converted to Christ and have conscientious objections to war. Even in the so-called Christian countries the statesmen deciding for or against war are often not free from sinister motives and notorious prejudices.

Probably no war has ever been waged that was not claimed to be of a defensive nature. The fact that two nations going to war with each other cannot both be engaged in defensive warfare was always ignored. Precisely regarding the great warrior Napolean Bonaparte the claim was made that all his wars were of a defensive nature.

A Conscience Against Refusal to Participate in War

Not only is a conscience against war lacking in Christendom in general, but the very contrary is the fact. There is a conscience against the refusal to participate in war. The church, in consequence, in the case of war, furnishes soldiers to carry on war. In the so-called Christian countries those who decide upon war can count on the church to support the war and supply the soldiers. Some of the greatest wars in the history of the world were wars of so-called Christian nations against each other with the approval of the churches.

The conscience against war is not a Mennonite peculiarity; it is the Christian conscience. To speak of it as the Mennonite conscience may be permissible if meant in the sense that among the denominations which teach the principle of non-resistance the Mennonites are the oldest and have been in the front ranks among those who permitted their Christian conscience against war to assert itself.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

A Follow-Up For Our Youth

William Juhnke

(In answer to preceding articles discussing Y. P. resolution VIII, "Resolved, that a system 'be devised' whereby young people leaving their home for school or work be placed in contact with Mennonites in their new locality," we now give to our readers a method of keeping an up-to-date record of the whereabout of Mennonite young people.)

There is thus a need for an effective follow-up system, especially for a method that is wide in scope and one that recognizes that the problem is essentially personal in nature. It is in consequence of a discussion of the matter at a recent meeting of the Board of Education and the Young People's Committee that this plan is now being proposed.

How to Include All Young Mennonites

The plan is to get the names and addresses of all young Mennonites between the ages of 15-30. These lists are to be collected by each C. E. society, and the names then sent to some centrally located place where modern indexing facilities are available. The young people's commmittee is to supply each district organization, that is, the Northern, Middle, Pacific, Eastern, etc., with form sheets and instructions for collecting the names. Thus in addition to having names for a follow-up, a list is compiled that can be made to serve other useful purposes.

How the Follow-up Works When One Moves from One Mennonite Community into Another

When a church or C. E. sends in its list of names between the ages given above, or some other age that is agreed upon, the addressograph department prepares metal plates giving the name and address of each person. These plates are filed away, according to churches. The church or C. E., in turn, receives a complete list of all the young people which it submitted. Each name appears on a separate double postcard which becomes the possession of the local church or C. E. and will cost about two cents per name. The data on these double cards is so arranged that when a young person moves away from church A to church B, the pastor goes through his files, selects the duplicate cards with the name of the mover and sends the following of the cards to the new pastor at church B.

Young People's
Follow-up Index

Miss N. E. Youngblood 29

Dear Pastor:

The above person, until now a member of our church, has just moved to your community. Will you make efforts to welcome him to your church, and minister to his spiritual needs? Any courtesy which you may show him, in His name, will be appreciated, I assure you.

Pastor: ________________________

Church: ________________________

The above card permits invitations without danger of offense to former churches or pastors, a problem previously mentioned. The other card, sent to the secretary of the young people's union, finds its way to the addressograph department where new double-cards are sent to pastor B.

This system would include the largest number of Mennonite movers.

How It Works When One Moves Out of A Mennonite Community

The pastor goes through his files as before but rather than sending the first card to pastor B, who in this case does not exist, he sends the card to the young people's district representative who is nearest to him. It will then be up to this representative to establish contacts. Each pastor would be informed who the district representative of each district is.

Plan Is Not A Short-Cut

Such a plan that is wide in scope can not be a short-cut plan. To collect the names is a task of the highest order. In order to put it across there would have to be joint cooperation of union, districts and local units. The expense of the plan is not great and could easily be taken care of by the participating groups.

Through the above follow-up the Y. P. Union would become of definite service to its member young people's groups, as it should.

Some such follow-up, to say the least, ought to open a big field for personal and collective Christian action.

(Editor—This is a very vital matter. Send your comments to Mr. Juhnke. We shall try to print some of them.)

Urban America -- A New Frontier

Gen. 18:20-23; 19:24, 25

Young People's Topic for March 5, 1939

Meditations:

M. Feb. 27. Requirements of Jehovah. Micah 6:6-9
T. Feb. 28. Teaching in the Cities. Luke 13:22-30
W. Mar. 1. Healing the City's Blind. Mk. 10:46-52
T. Mar. 2. A City that Rejected Christ. Luke 13:34, 35
F. Mar. 3. Doom of Ingratitude. Matt. 11:20-24
S. Mar. 4. Meeting the Cities' Need. Luke 10:1-12

Suggested Hymns:

"What a Friend We Have in Jesus," "Bringing in the Sheaves."

Questions for Discussion:

1. Is there any pioneering to be done in the public schools?
2. Can we afford to neglect home life?
3. What can be done about social life?
4. Can one Christianize culture?
5. What readjustments should be made in business life?
6. Can Christian youth do anything about unwholesome amusements?
7. How can the press and the radio best be cleansed?
8. What is our own denomination doing about city mission work?

Points for Prayer:

1. Thank God for the church, the Bible, the Word of God.
2. Thank God for the opportunity to witness for Him.
3. Ask God for strength to make the church mighty among men.
4. Ask God to help us consecrate ourselves to the task of Christianizing our country.

Leader's Talk:

More than 50 per cent of our American population lives in the urban areas. Our cities largely control "National thinking and feeling through the newspapers and radio. Crime flourishes in the large cities where tenement areas are largely inhabited by poverty-stricken and low-income populations. Congested areas breed criminals. Political dictators find it easy to sway people who are massed together, and thus corrupt government is encouraged.

Churches need to continue and enlarge their work among the tenement dwellers. Extensive apartment-house areas challenge the church in many of our largest cities. The task here is difficult because of the unstable population. Many long-established churches are hard pressed to keep going. In many cities denominational bodies are setting up departments of church conservation.

Lesson Discussion:

In order to search out ways in which we may work to Christianize the city, let us give special attention to the following divisions: 1. Public Schools. Education has been glorified in our day, and new and better methods of teaching and learning have been discovered, but some people may question *whether we have not lost our touch with real learning*. Education must mean a deep cultivation of the intellect and soul, and not a mere polishing on the outside. There seems to be too large an emphasis on extra-curricular activities. An education which really enables people to think about real things instead of trivialities would be a great help in solving any problem.

2. Home life stands equal in importance to education. Many children become juvenile delinquents, because they do not have home ties that mean something. A child must be trained from his very first days. Christian parents should bring back the family altar. They also should guide their children into creative activities which consume the child's energy and build mind and body at the same time.

3. Social life is due for a good cleaning. Too much of our social life is based upon dissipation. We want to kill time by doing something. We shall have to learn the art of relaxation. We should cultivate the art of conversation. Social life should afford us not only a good time, but life enrichment.

4. Culture must be Christianized. Art and music should be centered in the spiritual things of life. The trend should be away from swing music and futuristic art. God and the soul must be put at the heart of culture.

5. Business life, economic stability and amusements were considered in connection with last Sunday's lesson.

6. Church life must also be pioneered for a new day. Christian people will truly have to go back to the spirit of the early Christians and pioneer a way of life that is centered in Christ.

Finally, press and radio must be converted if the city is to be saved.

NORTHERN DISTRICT NEWS

The two Mennonite churches of Butterfield and north of Butterfield of which the Rev. A. Schultz and the Rev. Victor Sawatzky are the pastors, were hosts to a Y. P. Rally on Feb. 5th. Services throughout the day were held in the H. S. Auditorium in Butterfield.

The Rev. Ivan Bactill and the Rev. Victor Sawatzky were the speakers in the afternoon services and spoke on the subjects, "The Assurance of Our Faith," and "The Cross." Music was rendered by a negro quartet, the Junior Choir of the Butterfield church, the Esau sisters of Mt. Lake, and by a chorus from the Mt. Lake Bible School, the latter being directed by the Rev. C. Wall.

A lovely time of fellowship was enjoyed by about one hundred young people in an in-between service. Light refreshments were served by the two churches sponsoring the rally.

In the evening the Rev. S. Anderson of Westbrook, Minn., spoke on, "Are You Interested in Jesus Christ?" The negro quartet sang several spirituals and the Esau sisters sang "After." A number by the Junior Choir of Butterfield and a duet by two young ladies of the North Butterfield church completed the evening service.

INTERMEDIATE DEPARTMENT

Intermediate C. E. Topic, March 12, 1939

For Daily Study

Mar. 6. Law abiding. I Pet. 2:13-17
Mar. 7. Men of understanding. Prov. 28:1-7
Mar. 8. Righteous. Prov. 11:10-14
Mar. 9. Unappreciated wise men. Eccl. 9:13-18
Mar. 10. Courageous truth-tellers 1 Kings 22:13-22
Mar. 11. Praying citizens. I Sam. 12:19-25
Mar. 12. Topic—The Kind of Citizens our country needs. 2 Sam. 10:12; Mark 10:17-21

Preprayer Circle

Read 1 Sam. 12:19-25 to show what the prayers of a good man meant to the people of a nation. Our nation today needs praying citizens. Are we willing to take that responsibility?

Appropriate Songs

"This is My Fathers World" "For the Beauty of the Earth" "Jesus Shall Reign"

For Your Worship Service

Instrumental prelude: "America the Beautiful"

Leader: Announce your topic. It is interesting to know that the hymn just played, "America the Beautiful," is being sung by other nations today. In Canada it is sung with the refrain, "O Canada," and in Mexico with "Mi Mejico." We need citizens today that realize that our responsibility extends beyond the borders of our own nation. As we sing this song let us make it a prayer with the larger meaning.

Sing: "America the Beautiful"

Scripture reading: 2 Sam. 10:12; Mark 10:17-21

Reading:

America First

Not merely in matters material, but in things of the spirit.
Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.
Not merely in the calm of assertion of rights, but in the glad assumption of duties.
Not in flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation, but in courageous cooperation.
Not in pride, arrogance, and disdain of other races and peoples, but in sympathy love and understanding.
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which if it please God, other nations will follow, into the new Jerusalem where wars shall be no more.
Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.
And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."
(Bishop G. Ashton Oldham)

Prayer for our country: thanksgiving and petition

Sing: "Dare to Be Brave, Dare to Be True"

Thoughts on the Topic

The Best Citizens

1. Law abiding. I Pet. 2:13-17. One of the finest marks of a Christian citizen is obedience to law. In what respects are people tempted today to disobey the laws of our land? What is the effect when some people obey the laws and others do not, or when they claim the right to choose which laws they will obey. Keeping God's laws will be a sure path to keeping the laws of our country.

2. Respect for the things of others. Phil. 2:1-6. (1) Public and private property should be respected as we would our own. How are young people tempted to harm that which belongs to another or to the public? (2) Rights of others must be respected. How should a good citizen respect the rights of others on the road? Alcohol is one of the greatest enemies of good citizenship, because it leads to disregard for the other person in every way. (3) We need to respect the beliefs of others. I cannot expect the other person to believe as I do, unless I live so that he will want to. A great change in belief does not come by compulsion.

3. Serving our country. 1 Sam. 12:1-5. (1) By living a righteous life we serve our country. We must be honest, clean of speech, kind and charitable. The student in the schools who is industrious and gives his best attention honors the country that gives him the privilege of an education. What is the general attitude of young people in your school towards this privilege? (2) A man can and should serve his country by training himself so that he may produce something for the common good of all. What is wrong with the attitude that "My country owes me a living?" (3) As good citizens we need to do our part in voting when the time comes? Why do so many people neglect this responsibility?

4. Putting God first. Acts 4:18-21. As Christians we can promote respect for religion, for the Bible, and

for the Lord's Day. In what ways can Intermediates do this? We are doing a service both to God and to our country when we stand up for our convictions, and honor Him in all our ways.

Closing Moments

This meeting may be closed with the Christian and the American flag salute. After the Christian flag salute has been given the following might be inserted before giving the American flag salute.

"Our flag symbolizes for us all the beauty and charm
and high ideals of our homeland.
Its red stands for courage, moral as well as physical.
Its white is symbolic of purity, which cannot flourish
amidst hate and fear and prejudice.
Its blue stands for truth and loyalty.
Let us then pledge allegiance to our flag, with a renewed sense of being loyal every day of our lives."

Benediction.

JUNIOR CORNER

"Walk ye in all the ways that I command you." Jer. 7:23

For the Leader:

In a vision I saw before me
A form of exquisite grace.
With a look of tenderest interest
And a smile upon His face.
"My Lord! My Master!"
And bending nearer,
He asked as I bowed my head,
"My child, do you love me dearly?"
And with tears in my eyes I said "Yes, Lord."
"And do you love my commandments
And study them day by day,
Seeking to know them fully,
And then with joy obey?"—The Bethel Witness

Dear Junior leader: Can we answer this last question with a joyful "Yes, Lord." And is not one of the Master's commandments, "Feed my lambs." May the work with the Juniors become ever more precious to us.

Quiet music calling group to service.

I. Worship Period
  a. Song: "Savior, Like A Shepherd Lead Us" v.1,2,4.
  b. Leader's Prayer
  c. A Junior reads Psalm 1. (Let us teach our juniors to read God's word beautifully and reverently.)
  d. Solo from an upper balcony: "When We Walk With the Lord" v 1 and 5
  e. In Unison (from blackboard) Psa. 27:11: "Teach me thy way, O Lord, and lead me in a plain path."
  f. Leader: John 14:6: Jesus saith unto him, "I am the way, the truth and the life; no man cometh unto the Father but by me."
  g. Song of Month: "Jesus Loves Even Me"

II. Mission Minutes.—Continue work on the Mission Poster. One Junior reports on a recent mission letter found in either the "Mennonite" or the "Mission News and Notes."

III. Study Period

1. Aim: To arouse a desire to learn and to do that which our Father wants us to do.

2. Introduction of evening's study. Heart talk: Our Father loves us. He says in Jer. 7:23, "That it might be well with you"—The King's highway (and our Father is the King of Kings) leads to the supreme joys of life. If we walk in all the ways that He commands us, we shall find that we have a safe walk, a pleasant walk, an eternal walk. Rev. 3:4. "And they shall walk with me in white, for they are worthy." We want to walk in all the ways that our father commands us, because we love Him.

3. Let the Juniors find the references for the following:
  a. "If ye love me keep my commandments."
  b. "He that hath my commandments and keepeth them, he it is that loveth me."
  c. "If ye keep my commandments ye shall abide in my love."

4. Let the Juniors discuss the following ways that our "Father" commands us to walk in:
  a. Walk in the ways of love, John 15:12, 17; 13:34, 35
  b. Walk in the ways of kindness, Eph. 4:32.
  C. Walk in the ways of obedience, Eph. 6:1; Col. 3:20
  d. Walk in the ways of remembrance—The Sabbath day, Ex. 20:8; The Creator, Ecc. 12:1; The Words of Christ, Acts 20:35.

5. *Closing verse*—"Lord, obediently now we go,
Gladly leaving all below
Only Thou our Leader be,
And we still will follow Thee"

6. Closing Song—"All The Way My Savior Leads Me"

7. Leader's closing prayer

ALCOHOL.— People say Alcohol does not concern them; till perhaps some friend or neighbor gets injured by some drunken driver; people say it does not hurt them, they only drink beer; but the weakest kind has a tablespoonful or more of straight varnish alcohol in every drink or bottle. Its effect is ALWAYS to make drunken at least a little; keeping one's faculties from acting normally and making them act slower or not at all till the harm is done. We have *no right to poison ourselves at all;* and alcohol is always a poison and depressant, not a stimulant. Look up the passages about wine and strong drink in the Bible and see what they say!

Publication

INTERMEDITE SUNDAY SCHOOL QUARTERLY

Some weeks ago samples of this new quarterly were sent to Church or Sunday School leaders of our churches or examination for the purpose of getting expressions and to induce orders for them.

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JUNIOR MESSENGER

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But orders from the churches of the Eastern, Middle and Pacific Conferences do not come in as we had hoped for. It was to accommodate them, largely, that the change to the English was made. To make the best use of this fine little paper is for Sunday Schools to order it for their families.

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Of **Sonntakschullektionen**: Rev. C. H. Van der Smissen, 222 South Pine, Newton, Kansas.

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In Memoriam

HELENA SCHMIDT THIESEN, daughter of Jacob A. and Anna Unruh Schmidt, was born January 4, 1875, near Goessel, Kansas, and departed this life on January 22, 1939, at her home, making her 64 years and 18 days of age. On May 14, 1894 she was baptized by Elder Jacob Buller and received into the Alexanderwohl Mennonite Church. In the year 1908, as the Tabor Church was organized, she transferred her membership and has remained a faithful member until the end. On January 13, 1898 she was joined in holy matrimony with Jacob B. Thiesen. Four children were born. Later two foster daughters were adopted, Agnes and Marie Dirksen, Eight grandchildren were born.

Mrs. Thiesen was a true and faithful mother and was loved by everyone. She brought up her children in the fear of the Lord. As long as she was able she attended the church services regularly. She loved to sing especially the songs she had learned in her youth.

In September, 1936, she became sick and never really regained her full health. On Thursday, January 19, she became suddenly worse and the doctor diagnosed pneumonia. After so much suffering, we grant her the rest, even if it gives us tears and pain. She passed away to be with Jesus and we await a reunion in eternity.

All is over, hands are folded
On a quiet, peaceful breast;
All her toils and trials ended
And dear Mother is at rest.

She leaves to mourn her husband, three sons, Mr. and Mrs. Daniel S. Thiesen, Mr. and Mrs. Jacob S. Thiesen, and Mr. Paul Thiesen; one daughter, Mr. and Mrs. Ervin Dyck; fourth brothers, Mr. and Mrs. H. J. S. Schmidt, Newton, Mr. and Mrs. Schmidt, Aberdeen, Idaho, Mr. and Mrs. A. J. Schmidt, Walton, and Mr. and Mrs. John U. Schmidt, Hutchinson; also one sister, Miss Maria A. Schmidt, Newton.

Funeral services were conducted on January 25, at the Tabor church, with the Rev. P. H. Richert in charge. His text—II Cor. 4:7. Rev. Peter Buller, in German—text, II Cor. 5:8. Rev. C. Frey spoke at the grave. Laid to rest in Tabor Cemetery.

Abraham B. Boese was born in Russia, March 24, 1850. He was baptized by Bishop Tobias A. Unruh and joined church in his youth. He came to America in 1874. In 1882 he was united in marriage to Helen Buller. To this union eleven children were born, all of them are still living. Funeral services were held in the Friedenberg church. Speakers were Revs. Schultz and Unruh from this church, and Rev. Eschliman from Wagner.—Correspondent.

REPORT OF THE EX. COM. OF MISSION SOC. FOR JANUARY 1939

Foreign Miss. Gen'l. Treas.: Miss. Soc., Wadsworth, Ohio, $5.00; Sew. Soc., Lena, Man., $17.00; Sichar Miss. Soc., Cordell, Okla., $10.00; "Busy Bees" Soc., Donnellson, Iowa, $25.00; Salem Ch. Sew. Soc., Munich, N. D., $8.32; Mission Study Circle, 1st Ch., Newton, Kans., $15.00; Sew. Soc., Osler, Sask., $10.00; Sew. Soc., Boissevain, Man., $13.60.—**Total, $103.92.**

Home Missions: Miss. Soc., Wadsworth, Ohio, Home Miss. Gen'l. Treas., $5.00; Sichar Miss. Soc., Cordell, Okla., same, $10.00; "Busy Bees" Soc., Donnellson, Iowa, same, $25.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., same, $23.30; Sew. Soc., Herald Ch., Bessie, Okla., Chicago Mission Project, $15.86; Int. Miss. Band, Berne, Ind., same, $15.00; Miss. Soc., Deer Creek, Okla., same, $20.00; Mission Study Circle, 1st Ch., Newton, Kans., same, $15.00; Sichar Miss. Soc., Cordell, Okla., Enid Ch. Bl'dg. Fund, $5.00.—**Total, $134.16.**

For India: Mrs. J. E. Baughman, Bloomfield, Iowa, Orphan, $15.00; Int. Miss. Band, Berne, Ind., Orphan, $30.00; Hereford Ladies Aid, Bally, Pa., Orphan, $25.00; Miss. Soc., Turpin, Okla., Biblewoman, $25.00; Sunshine Bible Class, Hutchinson, Kans., Biblewoman, $30.00; "Busy Mission Workers," Chr. Jr. Sew Soc., Moundridge, Kans., Biblewoman, $30.00; Miss. Soc., Albany, Oregon, Native Helper, $40.00; "Truth Seekers" S. School Class, Medford, Okla., Leper Home, $9.00; Jr. S. School Classes, Johannestal Ch., Hillsboro, Kans., same, $6.25; Miss. Soc., Hutchinson, Kans., Weaving Yarn, Birra St., $10.00; North Star Sew. Soc. Jr. Quarter Fund, Hillsboro, Kans., same, $21.35; Mary Martha Circle, Brudertal, Hillsboro, Kans., Weaving Farm, Birra St., $10.00; North Star Sew. Soc., Drake, Sask., Basna Hospital, $5.00; Girl's Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., same, $20.00; Sew. Soc., Wembley, Alta., same, $25.00; Gnadenberg Sew. Soc., Whitewater, Kans., Sick and Needy, Basna St., $5.00; Tabea Sew. Soc., Coghlan, B. C., same, $12.50; Sew. Club, Elyria, Kans., Boy's and Girl's School, Basna St., $18.29; Miss. Soc., Turpin. Okla., same, $10.00; Young Mother's Sew. Circle, Hillsboro, Kans., Sick and Needy, Janjgir St., $10.00; Hereford Ladies Aid, Bally, Pa., Janjgir St., Where Needed, $15.00; Johannestal Sew. Soc., Hillsboro, Kans., Janjgir St., for Clothes, $50.00; Tabea Sew. Soc., Coghlan, B. C., Wards, Champa Hospital, $12.50; Sew. Soc., Herold Ch., Bessie, Okla., same, $15.85; Hereford Ladies Aid, Bally, Pa., same, $25.00; Sew. Soc., Wembley, Alta., same, $25.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Dr's. Bauman, $25.00; King's Daughters, 1st Ch., Aberdeen, Idaho, Aaron Janzen, Work, $10.00.—**Total, $530.74.**

For China: Ladies Aid, Inman, Kans., Biblewoman, $40.00; Miss. Soc., Summerfield, Ill., Biblewoman, $40.00; Miss. Soc., Albany, Oregon, Biblewoman, $40.00; Salem Ch. Sew. Soc., Munich, N. D., Evangelist, $75.00; North Alexanderwohl Sew. Soc., Canton, Kans., Evangelist, $5.00; Sew. Soc., Herold Ch., Bessie, Okla., X-Ray Machine, $15.86; Girl's Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., same, $10.00; Sew. Club, Elyria, Kans., same, $18.29; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., same, $12.50; Sew. Soc., Wembley, Alta., same, $25.00; Hereford Ladies Aid, Bally, Pa., same, $15.00; same, Kai Chow Hospital, $25.00; Miss. Soc., Turpin, Okla., Poor Patients, Kai Chow Hospital, $10.00; Mission Study Circle, 1st Ch., Newton, Kans., same, $15.00; Johannestal Sew. Soc. Jr. Quarter Fund, Hilsboro, Kans., Sick Children, $21.35; Girls Sew. Soc., Laird, Sask., China Relief, $10.00; Girls Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., same, $10.00; Johannestal Sew. Soc., Hillsboro, Kans., same, $21.00; Sew. Soc., Wembley, Alta., same, $25.00; King's Daughters, 1st Ch., Aberdeen, Idaho, Albert Janzen, Work, $10.00; Miss. Soc., Deer Creek, Okla., Elizabeth Goertz, Work, $10.00.—**Total, $454.00.**

Expenses of Ex. Com. and "Miss. News and Notes": Mrs. Fred Fuhrman, Succes, Sask., $.25; North Alexanderwohl Sew. Soc., Canton, Kans., $1.20; Hereford Ladies Aid, Bally, Pa., $6.00; S. O. Circle, Upland, Calif., $1.00; Miss. Soc., Perkasie, Pa., $.80; Chr. Menn. Sew. Soc., Moundridge, Kans., $5.00; Worthwhile Circle, Reedley, Calif., $.40; Mrs. John Bergen, Rosemary, Alta., $.25; Mrs. Fred Klassen, Whitewater, Kans., $.25; Mrs. Jonathan Graber, Marion, S. D., $.25; Mrs. Waldo Graber, Marion, S. D., $.25; Mrs. Joe D. Gering, Marion, S. D., $.25; Mrs. Fred Metzler, Alsen, N. D., $.25; Mrs. Henry Krehbiel, Cleveland, Kans., $.25; "Mission Friends" Circle, Goessel, Kans., $.10.—**Total, $16.50.**

Miscellaneous: Chr. Menn. Sew. Soc., Moundridge, Kans., Miss. Pension Fund, $9.46; Sew. Soc., Herold Ch., Bessie, Okla., Sewing Machine, Altoona Mission, $10.00; same, Poor People, Altoona Mission, $5.00; Sew. Soc., Lehigh, Kans., Sick and Needy, Ashland St. Mont., $5.00; King's Daughters, 1st Ch., Aberdeen, Idaho, Ashland St., Mont., $15.00; Sew. Soc., Pretty Prairie, Kans., Sick and Needy, Busby St. Mont., $5.00; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Lame Deer St. Mont., Work, $12.50; Miss. Soc., Turpin, Okla., Rev. B. Toews, Okla., Work, $5.00; Johannestal Sew. Soc., Hillsboro, Kans., Sick and Needy, Clinton St. Okla., $5.00; Miss. Soc., Turpin, Okla., Arizona for Clothes, $7.00; Hereford Ladies Aid, Bally, Pa., U. S. Indian Missions, $25.00; Sew. Soc., Superb, Sask., Mission Work Among Indians in S. A., $10.00; Miss. Soc., Deer Creek, Okla., Elizabeth Foth, Work, New York, $5.00; Johannestal Sew. Soc., Hillsboro, Kans., same, $5.00; Mission Study Circle, 1st Ch., Newton, Kans., Traveling Exp. of Missionaries, $25.00; Miss. Soc., Turpin, Okla., same, $10.00.—**Total, $158.96.**

Grand Total ---------------------------- **$1,398.28**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION RECEIPTS OF THE W. D. CONF.

Receipts, January 1939

Bethel College, Helen Penner, $7.00; Einsiedel, E. D. Miller, $12.26; Ransom, Elmer Huxman, $120.00; Friedensfeld, H. B. Regier, $10.00; Fredonia, H. J. Frey, $.78; Kidron, F. W. Koehn, $5.00; Bethel College, Helen Penner, $19.22; Halstead, H. J. Klassen, $32.82; Hebron, C. Plett, $11.13; Sichar, H. S. Ratzlaff, $2.82; Jr. S. S. Class, Pretty Prairie, Ed. Schwartz, $8.40; Hillsboro, P. A. Pankratz, $36.45; Bergtal, Pawnee Rock, H. C. Schultz, $13.53.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

—*Second Menn. Church, Philadelphia, Pa.*—"Praise God from whom all blessings flow." The Trustees report that through the sale of bonds among members and friends of the church it has been possible to pay off the mortgage held against the church building. —Liberal donations have been coming in for the Memorial Organ Fund, but many more are needed.

» » JOTTINGS « «

— *THE SEASON OF LENT IS ON.* — This year it begins on *February 22* and ends with Easter. Its opening day is known as Ash Wednesday which comes 46 days before Easter. It is a season of penitence, and effort to draw nigh unto God, symbolized by Christ's forty days of fasting, prayer and meditation in the desert. It is a beautiful custom which all true Christians should take heed to follow. Ash Wednesday, following Sunday "Estomihi," is the first and great fast day, so called by the Catholic Church, due to a custom of sprinkling the head with ashes as a sign of penitence, similar to a custom used in Old Testament times when people doing penitence sat in or sprinkled dust or ashes on their heads: II Sam. 13:19; Esther 4: 1 and 3; Ez. 27:30.

— *Grace Mennonite Church, Dallas Oregon.* — The C. E. Society elected for 1939: Guy Rempel, Pres.; Alfred Rupp, Vice Pres.; Herman Schrag, Sec.-Treas.; Geo. Toevs, Chm. of Progr. Com. The Society again adopted the *Big Four Plan*, which has been a big success the last few years. One item of interest is that for some time we have worked in some surprises on our C. E. which have been a blessing to all who attended.—Phil. 4:19.—Correspondent.

— *From Rev. J. J. Balzer, Mountain Lake, Minn.*, Feb. 12, '39. "Brr____! this we hear folks uttering today and yesterday. About ten inches of snow fell Thursday and in the evening the wind veered to the northwest, and then the blizzard was on. Friday morning I had to overcome a four-foot drift to the barn to get a shovel to remove it. The 500 feet of walk I had cleared. The street has been cleared with the snow plow. Until this change the weather was quite fair, but now the thermometer has shown 14 degrees below of mornings."—That is some winter, but the people in that state are prepared for it.

— *Zion Church, Souderton, Pa.* — On Good Friday we will again expect to receive members into the church by baptism, by letter and right hand of fellowship.—The Brotherhood will sponsor the evening service Sunday, Feb. 26. The Conference Year Books are here. They contain much useful information.

— Mrs. H. J. Andres, editor of the Junior Messenger and Junior Corner in the Mennonite, has experienced the joy of her return home from the Bethel Hospital. God be praised for His help. Not any too strong physically, besides being the mother of two small children and an ardent helpmate of her husband, who is business manager of the Bethel Hospital, she feels compelled to give up the Junior Corner work. The Juniors and their sponsors will greatly miss her splendid contributions, but we hope that Mrs. J. E. Entz, who is now efficiently serving as a substitute, will consent to continue the work.

— *Bethel College Fellowships.* — The report of these organizations, taken from the exhibits presented at the recent annual meetings, shows that a total of $25,879 has flowed into the College treasury through their efforts. It was suggested that this should be raised to $30,000 in 1939. Since $15,000 are required to balance this year's college budget by July 31, it is urgent that the fellowships of the churches have their canvass early to help raise this amount.

— *Bethany Church, Freeman, So. Dak.* — Rev. and Mrs. L. H. Linscheid presented their church letters and were received as members Sunday morning. Bro. J. C. Neufeld, a deacon, officiated.—The pastor had the privilege of bringing a short message to the students at the College recently. It was an inspiration to look into the faces of so fine a group of young people getting ready to shoulder life's tasks. And certainly Freeman Junior College has splendid facilities to prepare them for Christian service.

— *First Menn. Church, Bluffton, O.* — The attendance at the meetings of the College Bible week indicated that the messages of Dr. Walker met a need in the minds and hearts of our people. The meetings were well supported financially. Not until the last day of the meetings it became known that Dr. Walker was donating his services. So it was decided that the offerings should be used to buy books or equipment for the College Bible department.

— *We are Getting into It Deeper and Deeper.* — France, Great Britain have now placed orders for more than 1,200 war planes with the United States. Such dealings by our government cannot help but stir up enmity with other powers of Europe, seeing that we are taking sides preparatory to a possible war.

— The National Anti-War Youth Congress held in Columbus, O. at the turn of the year, numbered 250 young people, representing 2,700,000 members of the organization. Among other things they decided to renew their efforts to stop the ROTC and the militarization of the NYA and CCC.

— *Rev. P. E. Whitmer of the Grace Church, Pandora, O.* is one of those thoughtful pastors who has remembered us with a copy of their YEAR BOOK, which we duly appreciate. From it we glean that the church now has a membership of 390, with a loss of only 11 against a gain of 19. The 1939 budget calls for $3,100.00, which is essentially the same as that of the Bethel College Church, both as to the total and the different items. The church dues are 25 cents per week for men of twenty-one and over, and ten cents for all other members. Any deficiency is made up by voluntary contributions.

— *Bankers too are Reaching out For Extended Service to the Community.* — E. W. Baumgartner, cashier of the First Bank of Berne, has announced a new service, called "bank money orders," just inaugurated at the bank. The orders are described as safe, convenient and economical in transmitting money.—

[illegible] WAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, FEB. 28, 1939 NO. 9

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

EDITORIALS

ROAD MAKING FOR OTHERS.— It is said of Pastor Johann Oberlin of Waldersbach, in the Steintal of the Vosges Mountains, a man known for his simple, practical philanthropy in promoting horticulture, agriculture, roadbuilding and better living conditions generally, that he started his work of improving roads by picking up armfuls of rock and dropping them in holes in the road, when out walking. At first some of the people made light of his efforts. But in due time he got his farmer church members interested to the extent that they helped him build better roads and bridges in the valley and up into the mountains. Today road making has become a wonderful art. Any thinking person who travels over our magnificent, hard-surfaced highways, clipping off mile after mile in astonishing rapidity, has much to marvel at the skill and ingenuity of the engineers, how they have managed to make low places high, high places low, and crooked places straight, by blasting away rocks or building bridges over chasms.—This brings to mind Jesus, THE WAY, the highway, if we please, in the spiritual realm. He is our chosen way, but he has left the task of leading others to it, as well as preparing it so that others may travel it, to us Christians. This is partly by telling others of the *Jesus way* and by traveling it as it behooves true followers of His. We can truly prepare the way for Jesus by dealing honorably in all of our life contacts. People don't like to be jolted and jarred as they travel over a road. Dishonorable dealings with them on the part of Christians are apt to make the road rough for them. Travel is made unpleasant by rough, stormy weather. Lack of courtesy, fault finding, lack of understanding and sympathy, seen in Christians do not invite others to go the Jesus way. Lack of faith on our part does not beget faith in others. And sometimes Christians make the Jesus way so narrow that their fellow men prefer to go their own way. Christians have a serious responsibility in making the Jesus way inviting to their fellowmen. "Prepare ye the way of the Lord, make his paths straight."—Matt. 3:3b.—"Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up the standard for the people."—Is. 62:10.—"Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Is. 40:3.

The Better of Two Methods

In contrast with President Roosevelt's policy of strengthening democracy by defending non-Fascist countries by every method short of war, even to arming them from here, Dr. Bjarne Braatoy, a Norwegian economist, living in London, has suggested a constructive method which is said to be gaining increased support in trade unions and peace circles. He holds that primitive sanctions are "out," and that new world economic conferences are imperative.

"Let us then bring pressure," he says, "for a series of conferences among the democratic countries—not too dramatic so that early failures induce too great a disillusionment. Rather, these conferences should be kept going one after another. What would they do? They would seek to bring about a strengthening of democracy's economic life through more common action."

In an article in the London Daily Herald Dr. Braatoy asserts that certain specific topics could, among others, be profitably explored: Securing and making available information on production and needs throughout the democratic world on a scale not hitherto attempted. Centralization of financial control. Establishment of an international investment board, which would prevent overlapping in the development of the world's resources and undermine economic barriers between nations. *"Distressed areas in the international scene would come under the searchlight and the horror of abundance in one corner of the earth while starvation reigns in another would be avoided by the guidance of slupplies from one to the other."* Finally, "the common front necessary to meet aggressor nations would have its wherewithal, mutual solidarity among the members of that front."

But Dr. Braatoy is insistent, in correspondence with the Nofrontier News Service, that international economic conferences are worthwhile chiefly, perhaps only, as they are grouped around organization. Rather than try to re-create the League of Nations around sanctions which are definitely dead, why not, seek to build an effective machinery around Article 19, which provides, even if inadequately, for peaceful changes in the status quo? This program should satisfy those who really want to keep from war while wishing to safeguard democracy through something more than concessions extorted by threats of force.

Such policies could not guarantee peace. But they go to the root of the world's chief international difficulties. Mr. Roosevelt's program, on the contrary is more certain to promote war than it is to promote defense. No peaceful program will do any good if we must allow a powerful Chief Executive, with virtually unchecked power, to follow a method, from 3,000 miles away, closer to war than the very democratic Powers—with whom we appear to have consummated a secret military alliance—are willing to go themselves. —Partly from *"World Events."*

WHY?—As long as the human race exists its representatives have been trying to find answers to questions such as: Why so much woe and suffering, and so little happiness? Why all this evil and corruption in this poor world? Why so much power given to Satan? Probably none of us would venture to give an adequate answer to these queries. But we can take comfort and find a partial reply in Job's answer when Satan's power had been turned loose upon him: "Shall we receive good at the hand of God, and shall we not receive evil?" And we should be able to make this confession more readily than Job, for we have Him who had to endure such extreme measures of calumny, hatred and suffering that he had to cry out, "My God, my God, why hast thou forsaken me?" Did the Master then waver in His faith in the Father? No, He knew that He was in the Father's hands to take Him safely through this dark hour, when Satan and all his host were turned loose against Him. As for us, the Christian's faith is not a guarantee against accidents, injury or misfortune. He has not been assured that he is immune from the trickeries of evil men or the temptations and assaults of the evil one. He has no charter of exemption from such things. But Christ with His cross and resurrection gives him the assurance, that beyond all this are the Father's providence and protecting arms who will see him through all the turmoil and mutations life, so that he too can safely say, much like the Master, "Father into thy hands I commit myself."

Itinerary of the Field Secretary

March 1-20, 1939

Hanston, Kans.	Wed.-Fri.	March 1-3
Turpin, Okla.	Sun.-Mon	March 5-6
Perryton, Texas	Tues.-Wed.	March 7-8
Kismet, Kans.	Thurs.	March 9
Montezuma, Kans.	Fri.	March 10
Pawnee Rock, Kans.	Sun.-Mon.	March 12-13
Monument, Kans.	Tues.-Wed.	March 14-15
Vona, Colo.	Thurs.	March 16
Kirk, Colo.	Fri.	March 17
Ransom, Kans.	Sun.-Mon.	March 19-20

Publication

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KANSAS

History View the Jewish Persecution

by Dr. E. L. Harshbarger

3. THE WORLD WAR AND ITS AFTERMATH

The coming of the World War brought one of the greatest catastrophes to the Jewish people. Western European Jews supported the war as patriotic Germans, English or French. Eastern Jews, however, were not a part of the Russian state, and were suspected of being pro-German because of their language. Upon slightest suspicion Russian Jews were executed and Jewish communities dispersed. Early defeats of the Russian armies were blamed on the Jews. Pogroms followed, Jewish newspapers were suppressed, and hundreds of Jews were driven into the Pale of Settlement in the interior where conditions were deplorable. The March Revolution of 1917 brought complete emancipation and rejoicing to Russian Jews, the majority of whom were liberal, bourgeois radicals or social democrats. Their fond hopes were dashed to pieces by the Communist revolt in October, for the Communists looked upon the majority of Jews as hated capitalist. Communists who participated in pogroms of the Jews were in some cases punished by the Communist leaders, but Jewish suffering was still great. At the same time the White Russian generals, contending that the Jews were responsible for the Communist revolution, turned their soldiery loose on Jewish communities. The resulting horror and butchery is too horrible to describe. Suffice it to say that one scholar estimates that between December, 1918 and April, 1921, at least 60,000 Jews were killed by one side or the other.

In Poland where nationalist sentiment grew during the war, the Jew was persecuted as a Russian Communist and an opponent of the Polish nation. In Rumania Jews were organized into special army units and sent to the most exposed military positions. Hungarian Jews fought valiantly in the war and 10,000 gave their lives on the battlefield, but this did not prevent the Communist Jew, Bela Kun, from seizing control and killing many Jewish capitalists, nor did it prevent the anti-semitic bands of Admiral Horthy from persecuting all Jews as Communists after the overthrow of Bela Kun. In Austria, home of 250,000 Jews, anti-semitism was not carried to excess, but the academic world hated them, and even the Jewish leaders of the Socialist party which came into power in 1917 did little to oppose the anti-semitics. In other European countries, aside from Germany, anti-semitism, although always present, was of little importance.

In the United States hatred of the Jew flared up following the war due to the activities of the Ku Klux Klan, the campaign of Henry Ford's *Dearborn Independent,* and the dissemination of *The International Jew,* a book based on the forged "Protocols of the Elders of Zion." But anti-semitism in America has never taken on political color as it has in Europe.

With the opening of the World War the German Jew joined the colors with other Germans. Ten thousand volunteered, 50,000 were drafted, and 80,000 served at the front before the end of the war. But in spite of the fact that 12,000 Jews lost their lives, that over 30,000 received some kind of honorable mention for war services, anti-semitism raised its ugly head again, and Jews were accused of not performing their "normal" share of war duties. Furthermore, Jews, being mostly liberal and middle class in their training and interests, took a leading part in the erection of the Weimar Republic at the close of the war. One of their number, Hugo Preuss, was the author of the Weimar constitution. There were also many Jews among the radical leftist groups. The short-lived Bavarian Soviet Republic was piloted largely by Jews. When the Bavarian prime minister, Kurt Eisner, tried to blame Imperial Germany for starting the war, Germany naturally became indignant, used his methods to condemn all of German Jewry, and Eisner, himself, was assassinated.

Another reason for German anti-semitism after the war was the influx of eastern Jews from Russia and Poland. Germans heard of hundreds of thousands of Jews who were allowed by the Jewish-controlled Weimar government to enter impoverished Germany. Figures show that only some 90,000 came in, and even Nazi figures show that only 12,000 were naturalized between 1919-33. These eastern Jews like many other groups, even Aryans, had among them some notorious swindlers and other disreputable characters who became cases in point for the anti-semitics.

Furthermore, the Republic repealed the law which denied Jews access to permanent offices of state, and consequently many Jews took state positions. As economic distress grew, more and more abuse was heaped upon the Jew. All distress in Germany was blamed on him. Numerous popular leagues with anti-semitic tendencies arose. The most famous of these was the violently anti-semitic National Socialist German Labor Party founded by Adolph Hitler, in 1920, with the watchword, "Deutschland erwache, Juda verrecke." This rather violent form of anti-semitism was supplemented by a more moderate variety which didn't believe many of the popular myths about Jewish rascality, but insisted that the Jew was dangerous because he was fundamentally different from Germans, and because he exerted an influence out of proportion to his numbers.

As a result of these views, even before the advent of Hitler, the Jews were more and more isolated socially and economically. Fashionable German society closed its doors to them. Thousands of Jews were unemployed and many were on relief. New anti-semitic books were published and old ones resurrected—all tracing every known evil directly to the Jew. A few writers like Friedrich Delitzsch questioned whether or not the Old Testament could have any ethical or moral value for Germans. Political parties became more anti-semitic. As one writer summarizes:

> "Even before Hitler came into power, German Jewry, which was supposed to control the Weimar Republic, was an oppressed, baited and to a large extent ruined body. Victorious National Socialism had only to complete the work."

The fate of the Jews under the Hitler regime has been discussed so much in the press that only a brief summary need be given here. History records that practically all of the methods used by the Nazis against Jews had been used before. The Nazis made anti-semitism a national program, hence the persecution was more widespread and intense. Jewish property was no longer given full protection of the law; boycotts, more or less severe, were laid against Jewish business; Jewish judges were driven from the courts after the burning of the Reichstag; Jewish professional men were discharged outright or placed under restrictions which slowly drove them from their positions; all Jewish citizenship rights were withdrawn; families were broken up by a rigid application of the race theory; medieval ghetto districts and the famous yellow badge reappeared; and all educational institutions were ocmpelled to teach a race theory which stamps the Aryan as superior and brands the Jew as inferior. Much controversy is raging now as to the justification of Hitler's actions and as to the extent of Jewish persecutions. History leaves no room for doubt as to the methods used, nor as to the aim of the Nazi leaders to get rid of all Jews as soon as possible.

Next: The Most Common Anti-Semitic Arguments.

An Appeal for Funds to Western District Churches

Not long ago your Committee on School and Education sent a letter to the ministers of our churches asking for funds for the support of the several activities being carried on by this committee. Very few churches have responded. As a result, your committee is in immediate need of funds.

The projects which merit our support are the following: the loan library, the radio broadcasts over KFH, Wichita, Kansas, the missionary work in the slum district of Wichita, and several others. The loan library has proved popular, and the need for additional new books is urgent.

Will those churches that have not already recently sent a contribution to this committee kindly do so in the near future, if at all possible, in order that these activities need not be discontinued?

J. J. Voth, Treasurer.

The Christian Attitude Toward War

We Mennonites have been much pleased to see other church bodies take more or less definite stands against war. But this is still a problem with some of them. In the Winter Number of "CHRISTIANITY TODAY," a splendid Christian Journal published by the Presbyterian Church, there is a highly instructive article on *"The Christian Attitude Toward War,"* containing an exhaustive analysis of what the Bible and other sources have to say upon this subject. In ten chapters entitled: Introduction, The Proposed Amendment, What the Scriptures Teach Concerning War, Historical Aspects, War Caused by Sin, Military and Police Force Based on the Same Principle. Not to Obey the Government Blindly, Pacifist Pledges, Modern Pacifist Movement Allied with Radicalism, Conclusion. Dr. Loraine Boetner, the writer, very interestingly unfolds his findings and ideas on this all important topic.

The main purpose of the article is to enlighten the members of the various Presbyteries of the church upon the fundamental principles of the problem, so that they may intelligently and prayerfully take their stand on a proposed amendment to the "Confession of Faith." The old Confession says, "It is lawful for Christians to accept and execute the office of a magistrate . . . . especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth; *so, for that end, they may lawfully now under the New Testament wage war upon just and necessary occasion."*

The proposed amendment reads, "War, wherever it appears, is a manifestation of the power of sin in the world. It defies the righteousness of God, disputes His world wide family, and outrages the human personalities which Christ came to redeem. Even when war is waged with a sincere purpose to restrain evil, it tends to produce greater evils than those against which it is directed. The Church, which is the body of Christ, set in the world to preach the Gospel of Peace, must ever bear witness to this character of war."

In commenting on this the writer of the article says, "We want to be neither pacifists nor militarists . . . .A pacifist is one who will not sanction nor take part in *any* war . . . . one who is for peace at *any* price. A militarist is one who favors heavy military armaments, primarily for the purpose of aggression against other nations. We believe that the position which should be taken by one who is a true Christian and also a loyal citizen lies somewhere between the two extremes . . . . We desire peace, but not the kind that is found in the cemetery. It is true, Christ came as the Prince of Peace, and his followers should strive to promote peace by all legitimate means . . . . But the pacifist movement is not a necessary or legitimate part of the evangelical Christian program."

"Nor is it true that all wars cause greater evils than those which they seek to correct." As an example of this is cited the Mohamedan invasion of Europe which if not checked, would have stamped out Christianity; also the war of the Protestants against the Catholic persecutions which threatened to destroy the new-found faith. "Furthermore, what is the purpose in saying that war, wherever it appears, is a manifestation of the power of sin in the world? Of course war is a manifestation of the power of sin, but what of it? Such statement is beside the point. The same can be said of a great many other things which are nevertheless all right in their places; e. g. our civil government with its many laws to prevent crime, our courts, police systems, jails and penitentiaries, etc.—yes even the cross of Christ and the preaching of the Gospel, for had it not been for the power of sin, these would not have been necessary. But that does not mean that each of these things is sinful. If the amendment meant to state the thoroughgoing pacifist position that all war is sin, sin for the defenders as well as for the agressors, why does it not say so plainly and honestly?———Why attempt to state the creed of the church in such ambiguous language?"

Thus, after having been given, in the introductory chapter, the objection to the amendment on the grounds of ambiguity and support of the doctrine of pacifism, one has the impression that the adoption of the measure is doubtful. And as the author goes on, examining the Scriptures and other sources, one is quite prepared for his conclusion at the close of the article, which is,

"Having thus surveyed the whole problem as to what the attitude of the Church toward war should be, we conclude that the immediate duty of the Church is not the obstruction of the necessary functions of civil government through the installation of a pacifist psychology in the minds of the people, or a campaign for the abolition of our national military protection, but the promotion of the only permanently constructive policy of peace, the presentation of the Gospel of redemption to individual souls. As individuals are thus changed, the nations will be changed and the causes which lead to war will be removed. There is no other way. The pacifist does not face up to the realities of life. He has no methods of dealing with unprovoked agression; and to apply prematurely his principles of non-resistance is but to invite a backward reaction and postpone the real day of peace."

The article is interesting and illuminating and valuable for comparison with our views and beliefs. The magazine containing it may be obtained by addressing:

"CHRISTIANITY TODAY," 525 Locust Street, Philadelphia, Pa. and asking for the 1938-1939 *Winter Number* of the magazine. The advertised price is 35 cents.—*J. R. T.*

The Jewish Brothers

The late Dr. Capadose, a converted Israelite and Christian minister in Holland, used to relate the following touching incident:

"My worthy grandfather was a very affectionate but passionate man. He had a brother for whom he felt a tender love. They had once fallen into a dispute with each other and had returned to their respective homes in rage. This happened on a Friday. At the close of the day, when it began to grow dark, my good grandmother, like another Martha, began to make all things ready for the Sabbath. She called out, 'My beloved Joseph, it is already dark; come and light up the Sabbath lamp.' But he, sunk in profound sadness, paced the room backwards and forwards, to the increasing anxiety of the good woman, who exclaimed, 'See! the stars are already in the firmament, and our Sabbath lamp is still dark.' My grandfather then took his hat and staff, and with visible perturbation hurried out of the house; but in a few minutes he returned with tears of joy in his eyes. 'Now, my beloved Rebecca,' cries he, 'now I am ready.' He offered up the prayer, and with evident feelings of delight kindled the lamp. He afterwards made known his dispute, adding, 'It was not possible for me to offer up the prayer and light the lamp before I was reconciled with Isaac.'

" 'But how came it to pass that you returned so quickly?'

" 'Why,' said he, 'Isaac, like me, could not rest,—it was with him as it was with me,—he also could not enter upon the Sabbath without being reconciled. We met each other in the street,—he was coming to me, I was going to him,—we fell into each other's arms weeping.'

"When, many years after, I first read in the gospel of our Lord the words: 'Therefore if thou bring gifts to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' This event which had affected me when a child, presented itself anew to my mind, and I thanked God that He had still left such indications of life amid so much death in that people who are my flesh and bones."

—*Bethel College.*—The American Friends Service Committee at Philadelphia has sent a call to Dr. Warkentin for refugee workers in Germany. This committee has permission from the German government to come into Germany to help the Jews. Naturally the men to be sent there must have a working knowledge of German. The Emergency Relief Board of the General Conference has selected five candidates from Bethel. They are: Paul Becker, Elmer Ediger, Erwin Goering, Milford Heidebrecht, and Henry Buller. Their applications have been forwarded to the Friends Committee.

God's Call to Service

by Wm. McCarrell

God's service call is imparted to God's willing servants in various ways. Though often occurring in ways and at times unknown or unexpected by men, God's call is nevertheless right in every detail. God called Moses after a long period of testing and training and while he was submissive and faithfully plodding on. His service call occurred during the regular routine of life. A Christian mother was dressed in modern fashion to attend a dance. While kissing her little one good-bye, the child asked in substance, "Mother, are you not going to put on a dress?" This innocent, surprising question was the beginning of the mother's call to Christian service. She wondrously led many fallen women to Christ and established shelters for them.

God's will fulfilled regarding service is next in importance to salvation. Disaster in time and eternity result from failure to properly discern or obey God's call. Many religious systems have deceived numberless souls because individuals wrongly believed God called them to teach certain things.

God's service is always preceded by preparatory spiritual fellowship. Fellowship thus strengthens faith, convinces of God's reality and power, enlightens about God's purpose and will, and brings the servant to end of self through realizing personal unworthiness and inability. It makes Christ so precious as to strengthen desire to go on in complete obedience to His will. A talented young couple with religious background attended this church while in charge of the prominent school of musical instruction in Cicero, Illinois. They accepted Christ as Savior. Fellowship with Christ proved so precious that they went to teach music in a Christian college in Korea. Fellowship with Christ so continually deepened that they aim to devote full time to personal evangelism and are training many Korean Christians to do the same. Their service is marked by remarkable results.

God's service call is clear, definite, personal, and authoritative. It assures that the omnipotent, omniscient and sufficient Caller will assist the one called in unchanging faithfulness. It assures that response is possible. It is dependent upon the obedience of the one called. A chisel is a lifeless piece of steel, but controlled by the hand of the sculptor, it can aid in producing wondrous statuary. Who can estimate the blessing caused mankind because of yielded obedience to Christ's call by Peter, James, John, Paul, Luther, Livingstone, Carey, Hudson Taylor, Moody and a host of others? Who can estimate the catastrophe to all concerned had they not obeyed?

God's service calls—test faith. God's sufficient grace is always available for the task, despite any sense of unworthiness or inability upon the part of the servant. Ann Hasseltine, considered by many the most popular young women in New England, married Adoniram Judson against advice by well-meaning friends. Fourteen days later they sailed for Burma. Her suffering and heroism with her husband is history. They labored six years without a visible convert. When Judson died, there were 63 churches and 7,000 Christians in Burma—From "The Sunday School Superintendent."

Philosophy and the Christian

One of the popular books of recent years was "The Story of Philosophy," by Will Durant. It could never have had such success unless there had been a good deal of interest in the subject. Every thoughtful person is to some extent a philosopher, for each one works out for himself a plan of thinking and living, though he may not analyze it and express it in words. Most people would shrink from the thought that they are philosophers, and think of the subject with awe and as something far removed from everyday life.

An unusual series of four articles on the subject of "Philosophy and the Christian" is now being published in The Sunday School Times (Philadelphia) beginning with the issue of February 18. These are by Professor William Hazer Wrighton, M. A., D. D., in charge of the Department of Philosophy at the University of Georgia. Dr. Wrighton does not write in the technical language of the classroom, but in plain and simple terms that any thoughtful layman can understand. In these four articles he discusses: "What Is Meant by the Study of Philosophy Today," "Why All Human Philosophy Is A Failure," "What New Testament or Christian Philosophy Really Is," and "Reaching Students for Christ in Philosophy Classes."

Dr. Wrighton shows that philosophy considers such questions as: What is the origin of the universe and of life? Do natural laws make miracles impossible? Is the universe the result of mechanism or purpose? What is the significance of the problems of evil, of God, of freedom, of immortality? How may we know the truth? He quotes definitions of philosophy given by some of the greatest philosophers from Socrates to William James, and tells of many great thinkers who have at the same time been humble believers in God.

As a professor of philosophy Dr. Wrighton is unusual, for he accepts the Bible as the inspired Word of God and aims to strengthen the faith of his students at the University of Georgia. It will be encouraging to Christian parents, in this day of lawlessness and unbelief in our land, to know of such a university teacher, whose principal aim in life is to bring his students into such a personal relationship to Jesus Christ that they will believe in Him as their Savior and grow into strong Christian men and women.—*The Sunday School Times.*

GIVING RICHLY REWARDED

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:40). Baron James de Rothschild once sat for a beggar to Ary Scheffer. While the great financier, attired in the rags of a beggar, was in his place in the estrade, I happened to enter the studio of the great artist, whose friend I had the honor to be. The baron was so perfectly disguised that I did not recognize him, and believing that a veritable beggar was before me, I went up to him and slipped a louis into his hand. The pretended model took the coin and put it in his pocket. Ten years later I received at my residence an order on the office in the Rue Lafitte for 10,000 francs, inclosed in the following letter: "Sir—You one day gave a louis to the Baron Rothschild in the studio of Ary Scheffer. He has employed it, and today sends you the little capital with which you entrusted him, together with the interest. A good action always brings good fortune. Baron James de Rothschild." On receipt of this order I sought the billionaire, who proved to me from the books before him that under his management my louis had actually fructified so as to have swelled to the large sum sent me. So Christ is walking through the world in the guise of a beggar—hungry, naked, and outcast. Blessed are we if we give to the Master in the person of these poor brethren, or take the gospel to those who have it not.

A LETTER

5802 Maryland Ave., Chicago, Ill., 2-14-39

Dear Editor:

I should like to offer my services to any Mennonites who are coming for either temporary or permanent residence in Chicago. I refer especially to such matters as finding desirable rooms in the better sections of the city, getting them in touch with our Mennonite Missions and Churches, helping them locate friends and acquaintances and generally feeling at home in their new environment.

Often Mennonites coming to the city for the first time have no idea where to find who, or what they want, nor where to locate. I have discovered a number of Mennonites who have been in Chicago a year or more before they knew that there were any Mennonite Missions here. There are any number of Mennonites here who have never visited any of the missions or churches.

It is for this reason that I offer my spare time to help any new folks who may be coming to Chicago for study or for work. The ministers in our churches throughout the country would be rendering an excellent service if they would notify their fellow-ministers whenever a member of one church moves from one parish into that of another. This applies to rural as well as urban ministers. Our country and town people moving into the cities could give a decided material and spiritual "lift" to Mennonite religious work in the cities.—Truly yours, J. Winfield Fretz.

IN MEMORIAM

ISAAC PANKRATZ, son of Rev. Peter Pankratz, was born in Alexanderwohl, Russia. When three years old he came to America with his parents. His birth date was August 3, 1881. Upon arriving in America his parents settled at Lehigh, Kansas. Later they moved to Cordell, Okla., where upon confession of his faith in the Lord Jesus Christ as his personal Savior, he was received into the Sichar Mennonite Church by Rev. John Ratzlaff. On Jan. 3, 1905, he was united in the bonds of holy matrimony with Susanna Froese. To this union God sent ten children, five of whom have preceeded him into the heavenly abode. In 1914 the family moved to Montana. Here seven successive crop failures caused them to move to Oregon. From here he returned to Oklahoma. When his health began to fail he moved to Winton, Calif., in February 1938. His health did not improve, however, and an X-ray examination revealed the trouble to be cancer of the stomach. After suffering excruciating pains, he fell asleep in the Lord, very quietly, on the afternoon of Feb. 8, 1939. He leaves to mourn his departure his wife, three daughters, and two sons, eight grand-children, six brothers and three sisters, also a host of more distant relatives and friends. Interment was at Winton, California, Rev. Dillman B. Hess officiating, using 1 Corinthians 15:26.

* * *

JOHN G. KREHBIEL, son of John and Anna Galle Krehbiel, was born near Donnellson, Iowa, July 26, 1864, and passed away February 10, 1939, at the age of 74 years, 6 months and 15 days, at his home in Donnellson.

In the year of 1878 he was baptized by Reverend Christian Schowalter and joined Zion Mennonite Church. On February 26, 1893, he was united in marriage to Mary Schnebele who passed away May 8, 1898. To this union there were born three children: Katie, at home; Albert J., of Burlington, Iowa, and Ben J., of Weiser, Idaho, who survive him.

John was a resident of this community during his entire lifetime, with the exception of a period of 8 years—1909 to 1918—when he, with his children, lived on a farm near Nampa, Idaho. While living in Idaho he transferred his church membership to a nearby church. Upon his return to Iowa he again became affiliated with Zion Church and remained an active member until his death.

Besides his three children he is survived by a brother, Jacob G., of Donnellson, and a sister, Mary A., of Moundridge, Kansas, and two grandchildren.

Funeral services were held February 13, at the Zion Mennonite Church.

Eastern Brotherhood Topic

February 1939

IS THERE A TURN TOWARD RELIGION?

By Walter Temple

Scriptures Verses—Matthew 5:13-16.

The President, in his annual message to Congress, stated, "Storms from abroad directly challenge three institutions indispensable to America. The first is religion. It is the source of the other two– democracy and international good faith. Religion, by teaching man his relationship to God gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors——An ordering of society which regulates religion, democracy and good faith to the background can find no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering and retains its ancient faith."

Colonel Samuel W. Fleming, Jr., recently said, "A sympathetic interest in the church may be the fundamental solution of our national difficulties."

Our *first President* once said, "Whatever can be conceded to the influence of education, national morality cannot prevail in the exclusion of religious principles."

Dr. Hutchinson, President of the University of Chicago recently wrote "Schools cannot take the place of the Church."

Dr. Carl Jung, an outstanding psycholist, states, "Among all my patients of over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because they had lost that which the living religions of every age have given to their followers. Not one of them has been really healed who did not regain his religious outlook."

The foregoing quotations, with one exception are all recent and show a trend of thought worthy of careful consideration by all thinking people. It is apparent that each of these leaders have recognized the value of religion and its teaching in the world. The world is looking to the church for leadership and guidance. The principles of Christianity are recognized as sound and practical today and men are taking them seriously.

The Church of Christ is in a position to become a real force in solving the problems of the world. Men are realizing that the principles and teachings of Christianity have stood the test of ages, and that these principles applied will settle the unrest of the individual and of the world.

Christians everywhere must prepare themselves to explain the principles for which they stand both by word of mouth and in their daily life. This preparation requires an awareness of our inward need for prayer, consecration, grace and a placing of our complete trust in Him who is able and willing to help us. A deepening of the spiritual life of all professing Christians.

The Christian Church must withdraw from the world in spirit, from dependence upon the world, and preach the teachings of its Founder. It must remain true to its principles and hold its light before men, who seeing Christ, will desire to apply His teachings in their personal lives.

As Christians, zealous of bringing the Gospel message to all men, we must hold to the teachings of Jesus in our daily living, that men with whom we associate may be drawn to Jesus Christ.

Questions for Discussion:

1. Would the teachings of Christ solve the economic and social problems facing us? If so, how?
2. Do we believe that a clearer conception of religion would help those who are not mentally healthy, worried, etc.? What can be done to furnish such a clearer understanding?
3. It has been said that the interest of people to correct the economic and social conditions is a selfish motive. Assuming that we are benefited by such improvement, would it be un-Christian in the light of the teachings of Christ?
4. Dr. Link has written that "Church-going families are happy families." Do you agree? Why are they?
5. Our nation is composed of numerous communities, which create national opinion and action. As laymen, how can we increase the value of Christian teachings in our section? How can we reach the unchurched?

LETTER

GOSPEL HALL, 415 E. 3d. St., Brooklyn, N. Y.

My dear Friends:

The ground is covered with snow. The wind whistles down the narrow streets. We turn into a pitch-dark hallway; up some tottering steps. Here is a family with three small children. No doors on the hinges. No gas. No electricity. No heating stove. A small coal cook-stove. But no coal or wood. The mother has put in a few old papers. The wind blows in through large cracks in the walls and floor. I shiver even in overcoat and rubbers. These children will *hope* to find on Christmas morning—not toys or delicious food—but a warm day!

Here is a mother who brings her children to the Mission and stays until we lock up. She says, "I know you have a fire. I want my children to get warm." The husband and one girl are sick. Only one tiny stove and it doesn't work. They bundle up in all the rags they can find, all day long. But how glad they are to have us come and pray with them and tell them of a Heavenly Home.

Here is an old woman in a cold room. No doors. She says, "it is *so* cold." That was last week. Yesterday I knocked at her door. No answer. A neighbor says indifferently, "We haven't seen her for several days." Perhaps somewhere on the icy streets, the frail body has given up. Poor forlorn ones. Nobody cares.

Here is a family with three children. A three-year old girl and a two-months-old baby. No gas or electricity. They cook on a camp stove—when they can get kerosene. A tiny coal stove. But no coal or wood. The snow drifts in through the cracks onto their bed. No food in the house. The man walks the snow-covered streets in canvas shoes with almost no soles, looking for work. We buy them a little food and tell them of Him who is able to supply all their need, especially that of the soul.

We stop in at one of the Hell-holes which abound in this district; a place called "Mum's." Many men have died literally overnight from drinking the poison liquor she makes and sells. The Lord really was present as I prayed and talked; He moved them deeply. People say "aren't you afraid to go into these places?" But He said "Go . . . and lo, I am *with* you, always."

One of the women who used to come to the Mission was taken to a hospital, where she died. Her husband got $160 insurance. His pals crowded around him and drank it up. The other day it was all gone, so he turned on the gas. Another fresh grave, dug by Sin, in Potters Field on Christmas morning.

How thankful I am for the privilege of keeping the Lighthouse shining in these dark surroundings; for the glorious opportunity of carrying the CHRIST-mas message to those whose "Christmas cheer" is a bit of a fire and a bite to eat. What a joy to see them kneeling at the altar, seeking at long last, the One who was "Wounded for our Transgressions." Here is a Russian who knows just enough English to understand that Christ died for him, and accepts in simple faith. Another man, hardened, under the influence of liquor when he came in, kneels seeking escape from Satan's bondage.

Where God is working, Satan is never idle. The other night one of the young "gangs" broke down the back door, to it, and what they could find loose, and built a big bon-fire. Then they went to the corner of the block and set an empty tenement house afire. But what else can be expected of boys whose fathers take them to stores and teach them to steal; whose parents are drunk most of the time; whose playground is this great vice-center! Many such a boy has been reached for the Lord at the children's meetings. How I Praise the Lord for these opportunities.

It is a source of constant wonder to me, how God from day to day, in entirely unforeseen ways, by speaking to His children here and there, keeps this work moving forward in the sin-cursed Red Hook. For your faithfulness in His Service, shown by your prayerful interest and gifts, I praise Him continually. May He grant you all a most joyful Christmas season and a New Year full of His most abundant Blessings.

Yours in His Glad Service,

Elizabeth Foth.

Note: Sister Foth is one of us. She was formerly a worker in our Altoona, Pa., mission, and is now doing rescue work in Brooklyn, New York. Any gifts sent her will be used to do *"Jesus-work."*—The above circular letter was written Christmas time.—Editor.

JAPAN POINTS WITH PRIDE

Official sources in Japan announce that "in the first year of the war etc., it was believed at the start that war the would be a thirty-day picnic." The resistance of China has amazed the world. Had the "neutral nations," including the United States, declined to supply Japan with raw materials, cotton and scrap iron for munitions, oil for her tanks, bombs and planes for her pitiless air raids, mowing down the civil population, demolishing hospitals, violating cemeteries and burning non-fortified towns and cities, China, despite her lack of preparation and help from nations who "guaranteed" her territorial integrity, the United States among them, would have won the war by now.

As Madame Chiang Kai-Shek, the Christian Mother of bleeding China, is reported to have said, "China can defeat Japan alone, but China cannot defeat Japan and the United States at the same time." The President has refused, under the neutrality act, even to recognize that a state of war exists in China, or between Japan and China, despite the sinking of the Panay, the refusal to allow our ships to sail in neutral waters or on rivers in foreign controlled zones, to carry food supplies to our beleaguered sailors, or to trade in conquered areas, and the threat of Japan to regard the Pacific Ocean as Japanese waters.

Any statesman with one eye would recognize that it is only a question of time when Japan will order the United States to haul down her flag in the Phillipines, if not Hawaii and Guam, and the United States will take it laying down, unless and until Japan takes California. A "state of war" will then be recognized. By then China will be "pacified," and her manpower wearing Japanese uniforms, if not extinct.—*Progress.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Young People of Western District Join in Mission Drive

Societies Select Projects in Cooperation with W. D. C. Mission Campaign

McPherson, Kans., Feb. 27, 1939.—The young people of the Western District Convention have pledged the raising of $1,500 toward Mennonite foreign and home mission work. The most urgent of the mission needs at the present time according to information from the home and foreign mission boards are funds for native helpers in China, money for mass evangelism in South India and for worker's salaries at home.

The likelihood that strife will continue for a long time in North China between the Japanese military and the Chinese people makes it all the more necessary that more of the work be taken care of by Chinese Christians.

To meet this need some C. E. groups of the district are selecting individual missionaries and specific projects to support. It is hoped that on the WORLD DAY OF PRAYER, which was Friday, Feb. 24th, all young Mennonites remembered these mission needs in fervent prayer.

Sponser Mission Contest

In order to stimulate interest in missions one expense-paid retreat will be given to the C. E. that sends in most funds through our secretary-treasurer, Hilda Wiebe, Hyannis, Neb. Fifty, thirty and twenty dollar societies will receive mention at the annual meeting of the C. E. Convention this summer. There are only two rules in the contest. First, any C. E. in the district is eligible to enter. Second, money is to be sent to Hilda Wiebe, Hyannis, Neb. before July 20, 1939. Any individual or C. E. sending in remittances may earmark them for the purpose that is desired.

Some comments on this method of stimulating interest in missions are:

"Your plan should work and be profitable for the Church, both at home and abroad." B. B.

"The idea of a mission contest is a good one. It appeals to youth." M. S.

"The idea of combining the retreat scholarship reward with the already existing oratory scholarships is going to create double interest. We must give recognition, not only to individuals who excel in giving inspirational presentations, but also to groups who do most by sacrificial giving the message to others." W. D.

"It sounds very reasonable to me." H. S.

"It's a good idea and an excellent means of creating interest." H. W.

Finding Life

Jesus said, *He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.*

Too many people labor under the delusion that "finding one's life" is equivalent to the accumulation of money, houses, cars, expensive clothes, honor, and to the selfish enjoyment of such wholesome things as music, art, travel, friendship, and even religion. They are like unto a hungry pond that opens wide its mouth to fresh, pure, life-giving water and then keeps it standing stagnant, unused, and dead. They are always getting, never giving. They are all inlet. An inlet and no outlet makes for staleness, ineffectiveness, and death.

Permit that water to flow through an outlet and new life appears. Trees, grass, and flowers spring up because of it. *It has become life-giving just because it has been kept flowing.* We are all recipients of countless blessings from God. Dam them up and you die. Keep them flowing on to others and you live.

Mission work presents an opportunity to keep blessings flowing from the green pastures of Christianity to the barren sand of heathendom. We cannot all be missionaries, but we can all support mission work by prayer, interest, and money.

Two reasons for carrying on mission work are: (1) to help other souls to find life eternal, (2) to help one's own soul to find the life abundant.—*R. W.*

Cookie Jar

"All sunshine makes the desert."

—Arabian Proverb

Rural America--A New Frontier

Prov. 24:27-32

Young People's Topic for March 12, 1939

Meditations:

M. Mar. 6. Messiah's earthly blessing. Ps. 72:1-8
T. Mar. 7. Sharing with God. Prov. 3:9, 10
W. Mar. 8. A lesson from lilies and birds. Matt. 6:25-34
T. Mar. 9. Fate of a rich farmer. Luke 12:16-21
F. Mar. 10. Parable of the sower. Matt. 13:1-9
S. Mar. 11. Spiritual sowing and reaping. Gal. 6:7, 8

Suggested Hymns:

"Praise Him! Praise Him!" "Where He Leads Me"

Points for Prayer:

1. Thank God for the inspiring beauty of the country; for the refreshment of body, mind and soul which the country affords.
2. Thank God for those sturdy Christians who have kept the rural spirit near to the gospel of Christ.
3. Ask God to help Christian young people to be examples of Christian living.
4. Ask God to keep the church strong and mighty in the lives of rural people.

Questions for discussion:

1. In what ways have rural people served the best interests of the nation?
2. Has economic and social life changed in the country? How? What has been the result?
3. Do we have any rural slums? How can they be cleared away?
4. How have country people always regarded religion?
5. What opportunities for Christian work are there in rural communities?

Lesson Discussion:

The lesson today is necessarily quite similar to that of last week, although the scene has changed. We Mennonites are largely a rural people. Is there any pioneering for us to do in the rural sections of our country?

Many of our national leaders were raised in the country. They inherited a certain solidity of character as a part of the country tradition. They owe much of their success to the stabilizing influence of the little one room country church. For many years everyone felt that the church was in good hands in the country; that the country would always remain true to the highest ideals and traditions. But rural America has entered a new era. Good roads, telephones, radios, magazines, and the movies have broken down the former isolation of the country people. They are now subject to practically the same temptations and difficulties that confront the city dweller.

Economic and social life in the country has changed. Farmers used to be self-sufficient, producing their food and clothing at home. Little cash was needed. Now the farmer raises certain crops for a cash income and buys practically everything he uses. This makes him dependent upon the town and gradually his life comes to center there. He begins to attend church in town. He more or less loses his contact with his neighbors. The independence of the farmer is rapidly reaching the vanishing point. This is a weakening factor.

There are slums in the country as well as in the city. These are found in those areas in the country which are in the worst economic condition. Conditions are particularly bad among the sharecroppers, migrant laborers, and even among the owners who live on land that just won't produce paying crops. Churches have long considered it important to assist struggling churches in the city slums. Just as important a missionary service could be rendered by helping churches in the rural slums.

Thousands of rural churches are facing the problem of survival. Easy access to city churches has accentuated this problem. The larger parish plan, which has taken hold in many rural regions, seems to be the answer to the problem. Under this plan, several rural churches unite to form a larger parish. A single staff of qualified workers maintain a program that covers the entire parish.

INTERMEDIATE DEPARTMENT

Jesus Doing Good

Intermediate C. E. Topic, March 19, 1939

For Daily Study

Mar. 13. Healing. Matt. 12: 15-21
Mar. 14. Care for bodily needs. Mark 8:1-9
Mar. 15. Thought for a neglected man. John 5:1-9
Mar. 16. Sympathy for a mourner. Luke 7:11-17
Mar. 17. Welcoming children. Mark. 10:13-16
Mar. 18. Praising a humble giver. Mark 12:41-44
Mar. 19. Topic—"He Went About Doing Good." Acts 10:34-38; Mark 3:1-5, 7-12; 7:37

Topics on Jesus

This is the first of a series of four topics on Jesus. The Supreme Courage of Jesus, The Complete Loyalty of Jesus, and Christ Liveth Forevermore, follow this one on the next three Sundays. A set of lovely pictures can be had for 50c from Charles Scribners, Fifth Avenue, New York, called "Christ in Modern Art." Each picture is accompanied by its story and the life of the artist. This will make a valuable contribution to your study.

Suggested Songs

"Tell Me the Story of Jesus," "Where Cross the

Crowded Ways of Life," "Work for the Night Is Coming"

For Your Worship Service

Song: "More About Jesus"
Scripture reading: Acts 10:34-38; Mark 3:1-5, 7-12; 7:37
Leader talk: Known By What We Do
Poem: "He Walked the Highways"
Sentence prayers, closing with "Let the Beauty of Jesus"
Special music: "The Stranger of Galilee"
Topic discussion
Closing consecration song: "Something for Jesus"
Benediction.

For the Leader

People know what we are by what we do. In Prov. 20:11 we read, "Even a child is known by his doings, whether his work be pure, and whether it be right." Sometimes people think they can hide their real selves by talking. Someone has said, "What you do speaks so loud I cannot hear what you say." What Jesus did agreed with what he said, and that is why his words had such great power.

Jesus was known as one who "went about doing good." What kind of heart does such a reputation reveal? What motive was back of His acts of mercy?

Poem:

He Walked the Highways

He walked the highways—up small streets and down,
Or on the shore-roads by the glittering sea,
But whether in the country or the town
They sought him ceaselessly.
Men closed their shops—they left their plows to seek
The many roads he took beneath the sun;
The women, eager to see him— hear him speak—
Left their task undone,
Their little children stumbling at their side,
That all might see this Healer, Teacher, Guide.

That all might see him! Oh, I wish today
That he were here along some city street
Or country lane, and we could find the way
On eager stumbling feet:
Our men to leave their shops and plows to go—
Our women every household task to find
The One who had compassion long ago
Upon the deaf and blind.
We are so deaf and blind—Dear God I pray
That somewhere we shall find him on the way.

—*Author Unknown*

Jesus Doing Good

1. Healing the sick. Matt. 8:14-17. When we speak of Jesus doing good we think more often of his works of healing than anything else. Why did he heal the sick? What did he ask in return? How many kinds of bodily sickness did he heal?
2. Befriending sinners. John 4:27-30. Why is it difficult to be friendly to someone who is known to have gone wrong? How did Jesus suffer for it?
3. Teaching others. Matt. 5:1, 2. Why was it necessary for Jesus to teach? How did it help others? How did his "doing good" strengthen his teaching?
4. Welcoming children. Mark 10:13-16. Jesus' attitude toward children has made a difference for children wherever He is known. What does it show of Jesus' character?
5. Praising a humble giver. Mark 12:41-44. Why had other people not taken notice of this gift which Jesus said was greater than all others? By what do we judge the value of a gift?
6. Sympathy for the mourner. Luke 7:11-17. What does it mean to sympathize with others? How can we best express it?
7. Humble service to others. John 19:25-27. What did Jesus teach about true greatness? Do we use his standard today?
8. Thoughtfulness of others. John 19:25-27. What was remarkable about Jesus' thinking of others on the cross? Why is it difficult to think of others first? How does it help us?
9. How can you follow Jesus' example today? Make this a practical talk or discussion thinking of the different situations in which high school students find themselves.

JUNIOR DEPARTMENT

Program Suggestion for March 19

Theme Verse: "As the clay in the potter's hand." Jer. 18:6.

I. Opening Service:

1. Prelude—Instrumental music

2. Sing several songs that tell of our Savior's love, concluding with the song of the month: "Jesus Loves Even Me."

II. Worship Service:

1. Song of Praise: "We Praise Thee, O God, Our Redeemer, Creator. v. 1, 3.

2. Two Juniors, a boy and a girl read the following verses, or better still have them memorized and recite them.

Reader One: Ps. 100:3, "Know ye that the Lord, he is God, it is he that hath made us and not we ourselves. We are his people and the sheep of his pasture."

Reader Two: Psa. 139:14, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

Reader One: Ps. 119:73, "Thy hands have made me and fashioned me; give me understanding that I may learn thy commandments."

Reader Two: Isa. 46:8, "But now, O Lord, thou art our father; we are the clay and thou art our potter; and we all are the work of thy hand."

Reader One: Rom. 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dihonor?"

Reader Two: Jer. 18:6, "Behold, as the clay is in the potter's hand, so are ye in mine hand,"—saith the Lord.

Reader One: Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Reader Two: Acts 9:15, "But the Lord said, he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."

3. Sing in unison, "Take My Life and Let It Be"—v. 1, 5, 6. M. H. B.

4. Leader's prayer of thanksgiving and consecration.

III. Mission Minutes: Continue work on the poster.

Make a short study of our mission work among the American Indians. Refer to Year Book of 1939 for information, as well as the "Mission News and Notes."

IV. Study Period. Aim: That the Juniors might fully yield themselves to their Lord and Master, Jesus Christ.

If possible the leader should have a useful bowl (bottery), a beautiful vase, or some other good pottery, and some clay that in the "Heart Talk" the formless, useless, unlovely clay can be contrasted with the useful bowl or the beautiful vase.

1. Introduction of the evening study with a talk given by a Junior who has visited a pottery, telling of the potter, the clay, the potter's wheel, for among all the human crafts there is none more wonderful than that of the potter.

2. A junior reads: Jeremiah 18:1-6.

3. Leader's heart-talk:—This bit of clay, shapeless, and ugly but plastic and yieldnig, does not look much like this beautiful vase or this useful bowl. Yet, could the finest bit of pottery speak it might truly say, "I was once but a piece of clay, but the skilful potter lifted me up. He fashioned me into what I now am. He planned that the clay should be moulded into this vessel. I can not boast, for I am nothing which I have not received. 'Tis he who has made me. He took the clay, he tempered, he moulded, and fired it and then put his *mark* upon it."

So God has a plan for our lives that we might be useful and beautiful for His glory. The great potter is God in Christ. We are the clay. "For we are his workmanship, created in Christ Jesus." And we are made for use. They are "vessels unto honor, sanctified, meet for the Master's use."

The clay needs the potter's hand, for unless the potter moulds it, it will always be a shapeless, useless mass of clay, just clay. But, if it yields to the potter, it can be moulded into beautiful vessels to the praise of the Maker's name, for it bears his mark.

The Lord has a plan—We are in His hand as the clay in the potters. Shall we willingly yield to the kind, wise hand of the great "Potter" and give in to the slightest, tenderest touch of His fingers that he might make of us, what is pleasing to Him, that we might bear this mark to His praise? Shall we think, just now each of us, "I want to yield to God.—I must be plastic in His hand, that He can make of me—what He wills."

God will never be through with your life until one glad day it shall have been shaped into the likeness of His own glorious image.

Song—Solo, with violin obligato. "Have Thine Own Way, Lord."

5. Poem, by a Junior girl—

"Thou art the Potter, we are the clay,
Morning and evening, day after day.
Thou twinest Thy wheel and our substance is wrought,
Into form at Thy will, into shape at Thy thought.
What matter to us, that the sensitive clay
Be beaten and moulded from day unto day
To answer not, question not, just to be still,
And know Thou art shaping us, into Thy will.
Thus, thus may we plead with our workman divine,
Press down on our substance some symbol of Thine.
Thy name and *Thine* image and let it be known
That thou dost acknowledge the work as Thine own."

6. Let three Juniors discuss the following:
   a. Useful for His Service.—John 15:5
   b. Beautiful for His Glory.—Rom. 12:1, 2.
   c. Bearing His Mark.—John 13:35.

7. Leader's closing prayer:

"I am yielded to Thee, O Christ.
Into Thy hands I give myself
That you may complete the work in my soul.
That I may be made, O gracious Lord
I, the clay,—a vessel to Thy honor and glory."

8. Closing Song. "I am Thine, O Lord." Verses 1, 2, 3.

—*Sunday School Teachers' Courses at Yarrow, B. C.* —Under the leadership of Rev. N. W. Bahnmann, Sardis, B. C., a series of Sunday School teachers courses is being given at Yarrow, beginning Feb. 25. They include studies of the child, methods, model and object lessons, Bible lessons, and other valuable features. We are glad that the brethren in Canada are doing this work. In the Western District in U. S. such courses unfortunately seem to have fallen into discard.

Report of the Annual Meeting

of the Bethel Deaconess Home and Hospital Society, held at First Menn. Church, Newton, Kans.

The session was opened with a portion of Scripture reading from John 9 and prayer by Missionary G. A. Linscheid.

Rev. P. P. Wedel of Moundridge gave the opening address, based on Luke 9:1-3. The speaker emphasized that Christ's words, "Heal the sick" also applies to us today. The Lord himself gives us the strength as well as the equipment. He works miracles today in answer to the prayer and the faith of his children. It is the power working through the skill of physicians and nurses and the healing qualities given to herbs and minerals. To heal the sick also requires sacrifice. "Freely ye have received, freely give." This spirit has been revealed in the building of our Hospital and Home for the Aged and the support of these institutions. In closing Bro. Wedel mentioned the need of care for those mentally sick as these different phases of work are included in Christ's commission to his disciples in preaching the Gospel of the Kingdom of God.

After several numbers by a male quartette of the Tabor Church, the President, Rev. J. E. Entz declared the meeting opened and ready for the business of the day. The minutes of the last Annual meeting were read and approved. The reports which followed showed a great deal of activity in our institutions, especially the Hospital.

Two members of the Society have passed on to their heavenly reward, while 28 new members have joined making a total membership of 327 representing 2067 votes.

In a marvelous way, the Lord has supplied the means as well as the workers to carry on his work. The introduction of the Bethel Clinic necessitated more room in connection with the main hospital building. For this purpose a friend had, some years ago, donated a large sum as a trust fund. The expansion of the work also called for room for student nurses. Donations of friends in our surrounding churches and gifts of others made possible the building of the two upper stories of the Student nurse's home, the basement of which, had been built over a decade ago.

One of the physicians, Dr. A. J. Wedel of Hesston, who has been on the staff for a number of years and whose services have been greatly appreciated, passed away on Christmas Day.

Brother H. J. Andres, who was called by the Board as Hospital administrator, assumed his duties Sept. 1 of last year. The sisterhood is composed of 32 sisters, two of which have retired from active service. 21 students are in training.

The Hospital cared for 1304 patients during the past year. The Home for the Aged had 51 residents for a longer or shorter period. Services here were held by the members of the Ministerial Alliance of the city of Newton.

Rev. H. Thiessen closed the morning session with prayer.

After the noon meal, which was served by the Women's Auxilliaries, in the basement of the Church, a short dedicatory service was held at the Student nurse's Home, at which Rev. A. J. Dyck, a member of the Board, gave the sermon, based on Isa. 61:4 and Rev. J. E. Entz offered the dedicatory prayer. The student nurses sang several appropriate numbers for the occasion.

Returning to the church, Rev. C. C. Wedel opened the afternoon session with reading of Psa. 100 and prayer.—The reports of the Board of Directors, the Administrator, the Home for the Aged, as well as that of the treasurers were discussed and adopted.

Now the Bethel College Quartette rendered several numbers, after which the Woman's Auxiliaries reported on their work for the Bethel institutions. The Senior Auxiliary reported a membership of 90, and the Junior, 47. After the customary report of the Resolutions Committee, the meeting adjourned, Rev. D. D. Unruh offering the closing prayer.

The following members of the Board were re-elected: A. J. Dyck, John Harder, J. E. Regier. The Board organized as follows: Pres. J. E. Entz; Vice-Pres. H. E. Suderman; Sec. H. J. Dyck; Treas. F. N. Funk.

H. J. Dyck, Sec.

» » JOTTINGS « «

—*Dr. Rodolphe Petter, Nestor among Our Missionaries, a Linguist of Note.*—Of the thousand languages and dialects into which the Scriptures have now been translated, according to the new "Book of a Thousand Tongues" published recently by the American Bible Society of New York City, Missionary Petter of Lame Deer can read fifty understandingly . . . It is also reported that the Cheyenne Indians show pardonable pride in seeing their own fine language in print in this new book, which will have a world-wide circulation. It gives John 3:9-19 in Cheyenne . . . Alas, there are comparatively few Indian tribes who have translated the Scriptures into their native tongue.

—*First Church, Bluffton, O.*—Organizations are being formed in the churches supporting the college, of those members interested in the educational phase of church activity. These are to be called *Bluffton Associates* or *Co-workers.* Their aim is to stimulate church people to remember Bluffton College in their prayers, to keep the members of the church informed of college affairs, to influence desirable young people to choose Bluffton as their college, and to provide a channel for financial support.—Bulletin, First Menn. Church.

— *Hon. John J. Gering of Marion, So. Dak.,* writes from Pierre, the State Capitol: "Two years ago I served in the House of Representatives, but last November my county elected me to the State Senate. Mrs. Gering and our younger son are with me. We do light housekeeping and enjoy it a lot. Our older boy is a sophomore at the State University. The work here is heavy. Each senator has to serve on a lot of committees. But it is very educational and one gets to know some very fine people from all parts of the State. Weather is changeable as always in S. Dak. Yesterday the temperature went to nearly 50; today it is near zero. Our session closes March 3.

— *Annual Pre-Easter Services at Grace Church, Pandora, O.,* will be held March 19-26 next, with Dr. Harold N. Geistweit, Minister at Ninth Street Baptist Church, Cincinnati, as speaker. The general theme is: "The Master." The themes for Monday to Friday are: *His Radiant Ministry, His Method, How He Worked, How He lived, His Secret Victory.* On Sunday, March 19, Rev. J. E. Amstutz will preach and on the following Sunday, Rev. W. S. Shelly.

— *Emil Preheim, Freeman, South Dakota.* — We enjoy reading the Mennonite very much . . . The topics are well chosen and ably presented. Sunday School Lessons are a great help. In short it is a well balanced paper that every Mennonite should get into their homes.

— *Kansas Congressmen against Armaments.* — Out of a total of fifteen votes cast against the first huge armament bill introduced in this Congress, five were cast by Kansas Congressmen. Only one Kansan, Mr. Guyer, voted for the bill. Here is a chance for peace-loving Mennonites to encourage worthy voting and reprove the vote for war. Write to your Congressman, better still to a number, telling them your sentiments on the matter. To insure a personal reply it is well to ask them a few specific questions, such as, since the armament program of 1915-16 led to war for the United States, what guarantee does the President offer that his program will not do the same today? Address your Congressman at the House Office Building, Washington, D. C.

— *From the Annual Report of the Germantown Menn. Church,* kindly sent us by its pastor, Rev. Howard T. Landes, we glean the following: Their number is still thirty-one, there was no gain nor loss in membership. The *tenth anniversary* of service of the pastor was observed Sept. 11, 1938. The pastor preached 47 sermons in the church and others outside. He urged that efforts be made to secure ten new members. The church raised $970.25 for all purposes and the Ladies' Aid Society $95,50, which is a very good showing for so small a group. The pastor is grateful for the fine support the members gave him.

— *The Evangelistic Band of the Ebenezer, Ohio Church* has invited the St. John Young People's Bible Class to be their guests at the Tuesday evening service.

— *Dr. Herman Menge, translater of the greatly beloved* and widely known "Menge Bibel" (German), passed away Jan. 8 in his 98th year. He had been a teacher in higher institutions of learning until he was in his sixties, when he retired to devote the rest of his life to research work pertaining to the Bible and its translation, which for freshness, originality, and clearness, probably has no equal.

Bethany Church, Freeman, So. Dak. — We rejoiced to see Mrs. S. P. Preheim and her husband come to church last Sunday after she had been so ill for several weeks. . . We trust that her strength will soon return so that she may serve Christ and His church with gladness as before.

— *The Board of Foreign Missions* was in session in Newton, Kansas, the past week, Feb. 21-23 inclusive. All members were present. As they will no doubt have a report for our papers soon, we shall not say more now than that Missionary August Ewert, who graduates from Bethel College in June, and family, are to return to their posts in China this summer. Rev. S. T., Mrs. Moyer and son Ted will return to India in June. Rev. John Thiessen and family are expected to be home on furlough this coming spring. Rev. and Mrs. P. J. Wiens, who are as yet unable to return to the India field because of Mrs. Wiens' health, will probably remain here another year.

— *First Church, Philadelphia, Pa.* — "Next Sunday, Feb. 26, is GO-TO-CHURCH-SUNDAY. — Everybody! Go to church! The churches of Philadelphia unite in observing the first Sunday of Lent as Go-to-Church-Sunday. In this year of 1939, when free worship, free religion and free churches are everywhere imperilled, and when there is a distinct move in certain quarters to imperil the separateness of State and Church, we as Protestants have an unusual responsibility." Bro. Walter Temple, field secretary of the Eastern District brought the morning message Sunday, Feb. 12.

— *Bluffton College, from the Witmarsum.* — In an address recently given before the Lima Kiwanis Club, Prof. R. A. Lantz said some very interesting things about music. "Jazz is sterile and nothing of value will ever come from it. I like to listen to jazz occasionally, just as I like to drink tea or some other beverage. But it's no good as a steady diet. There are between 600-800 Americans now writing music, but who will publish it? American music has been growing steadily since Colonial days, but it was not until after the World war, when it became difficult to study in Europe that we commenced to develop a type of our own . . . Our composers have often forgotten to strive for the composition of good music *first* and have put nationalism above quality. Who knows what will become of the American music of the future? Surely it will not be derived from Indian songs, hilly-billy airs or Negro spirituals. Nor will it come from jazz."

Easter Program Material

As in former years we are again carrying a line of Easter Program material, including,

- **Plays**
- **Recitations**
- **Pageants**
- **Song Services**
- **Cantatas**

We will be glad to send you a selection of material on approval. No obligation to buy. Pay only for what you keep and return the rest. Send your request, letting us know what type of material you prefer, before it is too late.

* * *

"Sunshine" Easter Greetings

BOX NO. 13

This is the finest "SUNSHINE EASTER" ASSORTMENT ever offered. Twelve beautiful folders in soft pastel shades of lavender, yellow, green, blue and rose with appropriate Easter designs. Each has a choice sentiment and carefully chosen Bible verse.

Packed in a lavender colored gift box.

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THE MENNONITE BOOK CONCERN
Berne, Indiana

—*Freeman, South Dakota* is to have a free public library. Suitable quarters have been found. The town board is backing the enterprise. To help start it, the people who have good books lying around or stored away, are invited to donate them to the library. —Good for Freeman! Would that other small Mennonite towns and adjoining communities would follow the example.—Editor.

A little "*bundle from heaven*" has arrived at the home of Rev. and Mrs. W. R. Augsburger, pastor of the Grace Mennonite Church of Albany, Ore. The little lad weight 8 lbs., 6 oz. and has been named Wilson Lee.

—*Rev. P. H. Richert* writes, on behalf of the Mission Boards, "As far as I can see now, the next Mission Number can appear the third week in March, say March 14, if that suits the editors.—(Yes, as far as they can see it will.)

—*Mountain Lake Observer.*—Mr. J. J. Harder of this community has been in the threshing business for thirty years, during which time he believes his machines have turned out 1,500,000 bushels of grain.

Repentance

Except ye repent, ye shall all likewise perish."—Luke 13:3

Rev. Mr. Norton, in his missionary travel through the western part of New York, came to a village where there was a society of Univeralists, whose preacher was a man of great zeal. He tried various experiments to draw Mr. Norton into debate, but the latter avoided him. One day, however, they met by accident, and were introduced to each other. The Universalist would not let the opportunity slip. "Well, Mr. Norton," said he, "I am one of those who hold that all will be saved." "I am aware of it," said Mr. Norton. "And I think I can convince you that that the doctrine is true," said the Universalist. "I will hear you, sir," said Mr. Norton. The other then entered upon the usual arguments in support of such views, receiving an attentive hearing on the part of Mr. Norton, until he had said all he wished to say. "I have but one answer to make to all that," said Mr. Norton, looking him steadily in the face. "Well, sir, what is it?" said the Universalist. *"Except you repent, you will perish."* The reply sorely nonplussed the other. He complained that Mr. Norton had not met the case; but being assured by the latter that he had nothing else to say, he rallied, and put forth some other argument, being determined to draw him out if possible. Mr. Norton heard him quietly till he was through, and again said, "I have but one reply to make to all that." The other paused to hear what it would be, when Mr. Norton solemnly repeated the awful words, *Except you repent, you will perish."* "Why," said the wounded man, for the sword of the Spirit had pierced him deeply, "You will not argue at all." "I have nothing more to say," quietly observed Mr. Norton. After a short pause, the Universalist turned to leave the room. "Stop, my friend," said Mr. Norton, "I wish to say to you that there is one thing that you will not be able to forget." "What is it, sir?" he asked. *"Except you repent, you will lose your soul."* A bitter smile of incredulity was the only reply to this last remark. Mr. Norton saw nothing more of him that day. On the following day the Universalist called on Mr. Norton, and expressed a desire to have more conversation. "No," said the latter, "I do not wish any more conversation with you." "Oh, sir," said the other, "I have not come to argue with you. You were right yesterday, when you told me there was one thing I would not be able to forget. I feel that it is true, that except I repent I must perish; and I have come to ask you *what I must do to be saved.*" "My dear friend," said Mr. Norton, "if that be the way, I shall be happy to talk with you as long as you please." And they did talk together, and the result was that the Universalist became a happy believer, and a preacher of the truth which he had previously labored to subvert and destroy.

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MARCH 7, 1939 NO. 10

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EDITORIALS

THERE MUST BE AN OUTLET.—One of the fundamentals of good teaching is that "There is no impression without expression." While this is putting it a bit too strong, in the main, the adage is true. We can never be sure that a learner has grasped a certain lesson until he can give the substance of it in his own words, provided he has the vocabulary to do so. This maxim is found corroberated in many ways in nature and in life. An electrician who was replacing the carbon in the arc light, was asked by an observing boy, "What do you wear those rubber boots for? It doesn't look like rain." The workman replying good-naturedly said, "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again." So it is with other natural and also spiritual forces, they must have an outlet to function normally. The fresh, sparkling water of the Jordan river becomes stagnant and salty in the Dead Sea, because it has no outlet. *Love,* to function normally, must have an outlet, must find expression in one way or another. *Money, riches* kept in circulation can do great good, when hoarded they may, and often do, great harm. *Truth* kept under cover does no good, revealed it enlightens the world. *Sound, new ideas,* when hidden in a man's cranium, are of no avail, but properly applied they may revolutionize man's living conditions. In this connection we need only think of an Edison, a Roentgen, a Ford. *The Word* of God is a veritable wonder worker, when spread and planted in the hearts and minds of men; when kept chained up in cloister libraries, its disuse resulted in the dark ages. Christ has bidden his followers to take and preach his Word to all the world. Are we doing all we can to give it that outlet?

THE FELLOWSHIP of troubled souls is a large one. Sometimes we imagine that our trials are unique. We feel that other people's sorrows are not like our own. Our disappointments, our losses, our misfortunes seem to be different and heavier than theirs. Countless men and women in all ages and in all places have faced sickness and death and loss and misfortune just as we do. Other hearts have bled, others minds have been tormented, and others' plans have been completely frustrated. If the way of life seems to be going uphill all the while, if the morrow is hid in darkness and no ray of light shines through, take courage and comfort in the thought that others are going the same road. Jesus Himself suffered. He was tempted in all points like as we are. He knows every step of the way we take and offers His hand to help us over the rough places.—"Earth has no sorrow that heaven cannot heal."—Lester Hostetler.

PALESTINE, HOLY LAND, CANAAN—No country in the world has been mentioned more often, by mouth or in print, than the one mentioned above. It is a tiny land, about the size of New Jersey, 15 miles long and 30 to 60 miles wide. It has four narrow strips running from north to south, the coastal plain, the hilly interior, the Jordan valley and the trans-Jordan uplands, fading into the desert. The Jordan valley is one of the wonders of the world. Rising on Mt. Lebanon and gathering in two small lakes, it passes through the Sea of Galilee, around whose shores Jesus performed most of his ministry. Then running rapidly south for 65 miles, this "descender" (meaning of Jordan) empties into the Dead Sea, 1300 feet below sea level. Jerusalem, a few miles west of the Jordan, stands on a small plateau of nearly a half mile elevation. Most of the 450,000 Jews in the land are settled on the coastal plain. Their new city Tel Aviv has a population of 100,000. $200,000,000 of American money has been invested in the development of this strip. The river is made to furnish electric power, the land is used for agriculture and horticulture and its productivity is enhanced by irrigation. Many parts look like a veritable garden. The Arabs, numbering a million, occupy the rest of the land. After the World War, Great Britain was given a mandate over Palestine, and Lord Balfour declared the land would be considered and reserved as the home of the Jews. There has been much friction, fighting and some bloodshed between the two races, and all Britain's efforts toward unification have failed so far. Now the latest report is that the British plan to end the mandate and replace it with a predominently Arab state. This the Jews will not accept and call the deal "Balfour Betrayal." A conference held in London to take care of the matter is dead-locked. The Jews decline to be relegatd to a minority status. They hold this will greatly curtail, if not stop Jewish immigration to the Holy Land, to which they hoped large numbers of the fugitives from Germany could and would go. Christians will do well to pray that God may so direct affairs that the Jews may be dealt with justly.

I KNOW.—The world is full of uncertainty, also of theories and speculation of how to reestablish stability. Theories of remedies are plentiful in the field of economics, politics, education and social life. One after another of proposed remedies is tried, only to be discarded for a supposedly better one. Observe our law-making bodies to see how true this is. How fortunate that it is different in the realm of spiritual life. A fine lady soloist electrified large audiences with her artistic and interpretative singing. One of her favorite selections was Fanny Crosby's poem, "Open the Gates of the Temple," with Mrs. Joseph F. Knapp's music. When the soloist came to the part, "I know . . . . that my Redeemer liveth," many of the audience felt that there was something lacking—force, conviction. In due time the lady experienced a change of heart. Then I *know* rang out into the air with such an exuberance of joy and conviction that her audiences felt like cheering. Yes, happy the person who can say with Paul, *"For I know whom I have believed."*—II Tim. 1:12.—In a world of unrest and instability it is the Christian's high privilege to dwell in an atmosphere of certainty. There are no "think so's," "hope so's," "if so,s." As we enter and move in the spiritual realm, we dismiss the spirit of indecision. We come to say, "I know." The stand and the language of the Christian is the language of certainty. He *knows* whereof he speaks. He *knows* he is saved. He *knows* that his Savior will do all things well. He *knows* that *He* shall appear and his children shall be like Him. He *knows* that the love of God to fallen, erring man is unbounded.

WHEN CHRISTIAN SERVICE INTERFERES.—Working for God is often much easier than doing God's will. Most of us would rather keep busy in Christian service than wait on the Lord. But really fruitful Christian service, really effective work for the Lord, demands abiding in Christ, and we can abide in him only as we "take time to be holy." A writer is quoted in the Keswick Calendar: "Beware of any work for God which enables you to evade concentration on Him. A great many Christian workers worship their work. The one concern of a worker should be concentration on God . . . . A worker without this solemn dominant note of concentration on God is apt to get spent out and crushed." In the Christian life, as in so much else, we can often "do more by doing less." "Looking away unto Jesus" is the secret of fruitfulness both in life and in service.—*The Sunday School Times.*

Publication

THE INTERMEDIATE SUNDAY SCHOOL QUARTERLY

This new publication, prepared by a competent editorial staff, appointed by the Conference Board of Education and published by the Board of Publication, will be ready for distribution before this article reaches our readers.

A sufficient number of copies is being sent to each church, resp. Sunday School, so that the pastors, members of Sunday School boards and interested teachers may examine them carefully. Inasmuch as the editors have done their very best, it is hoped that their work may be judged sympathetically, and that many Sunday Schools will decide to give the book a trial, which is after all the best test of the usefulness of a textbook.

Of course the book is not perfect. Christ alone did his work perfectly. So we hope to have criticisms as to where, how and in what respects improvement may be made. These criticisms should be sent to the editor-in-chief, Rev. Abraham Warkentin, North Newton, Kansas.

All orders for the book—and may we hope that there will be many—should be sent to:

Mennonite Publication Office
Newton, Kansas

THE REVISION OF THE MENNONITE HYMN BOOK

The Revision Committee, the brethren W. H. Hohmann, Lester Hostetler and C. E. Krehbiel—Bro. Russell Lantz's impaired health kept him at home in Bluffton—again had a two-weeks strenuous session on the Bethel campus. They worked hard each day and into the night, around tables piled with hymn books, and anybody who saw them at their task certainly got the impression that they are religiously devoted to their task. They have now made their selection of hymns as far as the committee can go. What still needs to be done in that line, some needed changes, substitutions or additions, can be done by correspondence. Further steps, such as getting permission to use copyrighted hymns, preparing the dummy, getting the plates, etc. are to follow as promptly as possible.

We are convinced that the brethren, with the help of God and the leading of the spirit, are going to give our Conference a hymn book that should answer all purposes of divine worship in church, Sunday School, Christian Endeavor, and the home.

Since Rev. Hostetler has consented to write a series of articles on the work of the committee, its aims, ideals and aspirations, we leave the readers in suspense until they hear from him.

ABOUT EDITORS ONCE MORE

Since regrettable errors have occured in the printed list of the editors of our publications in the following two groups, we give them once more, correctly:

Christian Sunday School Quarterly—Editorial Staff: Dr. A. Warkentin, North Newton, Kansas; Dr. S. K. Mosiman, Bluffton, Ohio; Prof. A. E. Kreider, North Newton, Kansas; Dr. P. R. Schroeder, Freeman, South Dakota; Rev. Lester Hostetler, Upland, Calif.

Intermediate Sunday School Quarterly—Editorial Staff: D. A. Warkentin, North Newton, Kansas, editor-in-chief; Dr. J. H. Langenwalter, Reedley, Calif., Dr. P. E. Schellenberg, 1002 E. Broadway, Newton, Kansas; Miss Inga Sprunger, Berne, Indiana, the fifth member not yet definitely appointed.

—J. R. Thierstein.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOTEVILLA, ARIZONA

We are all well and happy in the Lord, and thankful that we can be out on His harvest field. Although we may not do outstanding demonstrations of what we can do before men, we are daily praying that the Lord may make us humble in His work, quietly going about as the Spirit of God works in the hearts of our people, and trying to keep the little foxes from fruits. It is the little foxes that spoil the tender vines from producing a bountiful crop of grapes.

Our people are all very busy in their mid-year ceremonial dances, and the women are spending their days in weaving baskets that are to be given to their "god-children," the children who have been initiated in the different "clan" ceremonies. The women who are in these various clans are called "mothers" and at a certain time the gifts are all given out to those who have been initiated. Some have expressed it as having their "Christmas" and the real parents give their own sons and daughters up into one of these clans for it is a law and no one can be excused from being initiated. The men are busy making hand carved wooden dolls called "ka-chi-nas" which are all painted with gay colors, while the boys are playing one of their games, and the smaller girls are grinding corn—this is the reason of poor attendance this last month. But still last Sunday for Sunday School at Hotevilla we had 41 children. It is a joy to see the children so faithful at Hotevilla, pray for them that Satan will not hinder the Lord's work.—Mr. and Mrs. Daniel Schirmer.

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371 Mission Road
Glendale, Calif., Feb. 24, 1939

Dear Home Folks:

Herewith we would like to announce that the huge ocean liner Mariposa with many passengers, among whom we also must be numbered, anchored at 8 a. m. on Feb. 20, in the San Pedro Harbor. We could disembark after a considerably comfortable long voyage. The light vessel of 8,000 tons, Gorgon, from Java to Australia, rocked almost like a nutshell on the mighty waves. The first morning not a single passenger ventured to sit down at the table, all preferred to resign to the cabin, not only that, but to remain quiet in the berth. Even the captain was bothered with seasickness about which all were surprised, thinking him almost immune. When expressing amazement over the unruly briny deep, a number called our attention that the voyage around the southern border of Australia would undoubtedly have something worse in store. This prophecy proved untrue, all was so quiet and the huge ocean palace Oronsay smoothly sailed along disappointing the fishes underneath. The rest of the voyage could be spent more or less over a calm deep, even the Pacific, which frequently causes upset stomachs, behaved quite gently.

We had never anticipated such a reception at the harbour as became our lot to experience. A goodly number of the Immanuel church of Los Angeles anxiously awaited our arrival at the wharf. As soon as possible the handshakes could take place. We thought that many packages were to be found in our baggage, but before really becoming aware what transpired every bit was gone, there were more willing hands than could be occupied. Our hearts find nothing to duly express our appreciation for what all the dear friends had planned and minutely brought to a finish. May the Lord reward.

That our Master in these days does miracles is not to be doubted. If just a few months past someone would have tried to make us believe, to walk erect without the aid of some support would be our lot, unbelief would have been our reaction. All has been so visibly fulfilled unbelievably. To Him all praise. Our new address find above.

With hearty greetings and thanks to all who were burdened with prayer—P. W. and Mathilda Penner.

Notes About The Mission Project In Wichita

Through the initiative and efforts of Rev. and Mrs. Edw. D. Schmidt a mission field is being developed in the southwest section of the city of Wichita. And recently the Lorraine Avenue Mennonite Church of which Rev. Schmidt is pastor, have agreed to assume a major share in mothering this mission project. Sunday School and church services are being held in a large garage. The Sunday School attendance varies from 55 to 80 and a good deal of interest is being manifested. Though the people that come are poor and needy, they voluntarily started to bring their gift-pennies, in appreciation of the help given them. On Saturdays Mrs. Phillips, instructor in home economics at Bethel College, and some of her girls have made visits to the home of destitute families, to learn the conditions in which they live and make helpful suggestions pointing to improved living. Then they cut material for comforters and dresses and show the women how to make them. These visits have had a very salutary effect on the people. On Saturday evening the college puts on programs of music and talks about healthful, clean living and social uplift, with the result that the people smell cleaner and look happier, and take a brighter outlook on life. In Sunday School, also, Bethel students considerably assist in the work. At first the people ran in and out during Sunday School and church services, because many of them never had been in church, but last Sunday no one left. They are cleaning up also.

A good many of our people visit the Sunday School and homes, and leave gifts with which to improve the physical and spiritual condition. A neat sum of money has been received from individuals mostly, and large quantities of clothing and some food. Recently the Alexanderwohl Church, or rather friends from that church have given the mission 87 Bibles. Among the visitors at the services have been the Reverends B. W. Harder, E. G. Kaufman, Sam J. Goering, A. P. Waltner, and Mr. Ellis Graber.—T.

A Question

Why have the Mennonites expanded so little in this country? Must a person be 'born a Mennonite' to be a good Mennoite? Have we emphasized Mennonite rather than Christian? Have we tried to build on our distinctive doctrines rather than on the great essentials and the fundamentals of the Christian faith? Is 'denominationalism' the answer? Or is the answer in the proper application of I Corinthians 3:4-6, 11, and Colossians 1:18?

If the name *Mennonite* is to have meaning in this generation of materialism, liberalism and unbelief we will have to match our distinctive teachings with a double emphasis of evangelical and Biblical loyalty, and with an evangelistic fervor that does not rest until we have given every sinner an opportunity to find forgiveness of sin and peace with God through our Lord Jesus Christ. II Cor. 5:19-21.—D. J. Unruh.

THE TRADE TREATIES.—Frequently have we mentioned Secretary Hull's trade agreements. And they deserve all the space we can give them. Isaiah postulated freedom of trade as fundamental to international friendships. Hitler claims that what the Germans desire most is equality of opportunity in reaching raw materials and bidding for the world markets. Commerce has power to knit land to land; silks and fruits and spices, clear of toll, as Tennyson pointed out a hundred years ago, enrich the traders of every nation; and ideas and understandings are exchanged along with good to the benefit of all mankind.—*The Presbyterian.*

History Views the Jewish Persecution

4. THE MOST COMMON ANTI-SEMITIC ARGUMENTS

Our discussion thus far has dealt with historical facts somewhat removed from the present scene. In this article we are to discuss some of the most common arguments used by anti-semitics. This article is likely, therefore, to be more controversial. These arguments will be weighed in the light of historical perspective, and if conclusions are contrary to ideas commonly accepted in some quarters we beg only Christian tolerance and an examination of the records of history.

Before discussing the arguments themselves it might be well to examine the fountain source of all anti-semitic tirades, "The Protocols of the Elders of Zion," which historians generally concede to be a forgery. What is the history of this influential work which has been responsible for the massacres of thousands, and which is still taken seriously in many circles?

The Protocols were first published as a supplementary chapter of a book written early in the twentieth century by a Russian monk, Serge Nilus. The book bore the title "The Great in the Little, or Antichrist an Imminent Possibility. The Confessions of an Orthodox Believer." Naturally, the last bulwarks against this Antichrist in the mind of the Russian priest were the Orthodox Greek Church and the absolute autocracy of the Tsar. The Protocols were supposed to contain the plans of the secret Jewish world-government for securing, with the aid of the Free-masons, complete hegemony over all the world. These Jews, said the priest, were introducing humane and liberal ideas into various countries in order to corrupt the youth and make Jewish conquest easier. Darwinism, Marxism, Nietzscheanism, economic crises, the French and other revolutions, and the World War itself were all parts of this insidious Jewish plot, according to the Protocols.

This plot was allegedly conceived in 929 B. C. by Solomon and other wise men of Zion, and the Protocols containing the plan were supposed to have been signed by Jewish representatives at the first Zionist Congress called at Basle, Switzerland, by Theodore Herzl (a Russian Jew) in 1897.

How did these Protocols come into Nilus' hands? He tells us conflicting stories and history is not quite certain whether they were written by Nilus himself or by members of the Russian secret police. History is more sure when it comes to the facts of the exposure of the Protocols as a clever forgery for Russian political purposes. Later they were adapted to the needs of the anti-semitics. In 1921, Philip Graves, Constantinople correspondent for *The London Times*, purchased a French novel from a former member of the Russian secret police. This novel was written by one Maurice Joly in 1868 and was entitled "A Dialogue in Hades with Machiavelli and Montesquieu. It was written in opposition to the Masons and the Bonapartists in France. Mr. Graves found, upon comparing it with the Protocols, that whole sentences, whole paragraphs and even whole pages were practically identical, except that the word "Jews" was substituted for "Masons" and "Bonapartists." The other source of materials used in the Protocols was a novel entitled "Biarritz" written by Hermann Goedsche under the pseudonym of Sir John Retcliffe. One chapter in this novel described the meeting, once in a century amid blue flames and the Devil, of the wise men of Zion in the famous old Jewish cemetery in Prague. All these facts were published in *The Times,* August 16, 17, 18, 1921, and they did much to undermine anti-semitism in England.

In America the Protocols were used by Henry Ford, who was persuaded that Wall Street opposition to him was a Jewish plot, as a basis for his book *The International Jew,* which was widely disseminated. His *Dearborn Independent* became the leading anti-semitic journal. When the Protocols were demonstrated to be a forgery Mr. Ford repudiated his charges against the Jews.

A few years ago the Protocols figured in a law suit in Switzerland between the Jewish congregations and the Swiss Nazi party, which had republished them as propaganda material. Anti-Bolshevist Russian exiles testified at the trial to the effect that the Protocols were the work of the Russian Ochrana. A politician named Vladimir Burzev declared that Nilus, whom he described as a fanatic and a forger, knew that the Protocols were spurious, but continues to use them. The Tsar, on the other hand, upon learning that they were a forgery, ordered their circulation prohibited, but they were secretly scattered about. This Swiss court (all Aryans) gave its judgment on May 19, 1935. The President of the court concluded with the words: "I am convinced that the Protocols are obscene literature and more than that, namely, ridiculous nonsense." With this court pronouncement historians are in agreement.

Now to a discussion of the anti-semitic arguments, first of all, the charge that the Jew is to blame for all of Germany's ills since the World War. Since the most vicious anti-semitic attacks come from the Nazi-controlled press, the historian is interested in examining the methods and ideals of Nazi propaganda. The textbook for these ideas is Hitler's *Mein Kampf.* In one chapter of that book he tells us that propaganda should be addressed only to the masses; that the greater the number of people it reaches, the lower should be its intellectual level; that one should never say anything good about the opponent; and that all propaganda should tend to produce a burning hatred of some object or people—in his case the "Jew," who furnished the most convenient and cheapest scapegoat for all of Germany's ills. For Hitler, who became anti-semitic in Vienna, the Jew is an inferior alien race, the controller of the socialist press, the propagator of Marxism, and a specialist in dissemination of obscene literature. The World War, says Hitler, found Jews profiteering, evading military service and worming their way into high government positions. Utter chaos was averted, continues Hitler, by the Nazi revolution which ended the "Jew Republic."

Let us now examine the extent of Jewish influence under the Weimar Republic. We have already mnioned that the author of the Weimar constitution was a liberal Jew named Hugo Preuss. Walter Rathenau, a power in the business world, was also Jewish, but aside from these two and six others of part Jewish blood, all the rest of the 250 cabinet ministers serving in the twenty cabinets from 1919 to 1933 were Aryan. Out of about 500 higher government officials in the Reich less than a score were Jewish, according to any figures but those of the Nazis.

Similar trends can be shown in business where the Jew did exert a great influence. Aryan metal firms increased 6.5% between 1913 and 1930 while Jewish firms decreased 13.3%. Between April 1, 1928 and April 1, 1930, non-Jewish private banks decreased by 8.6%, Jewish banks by 19.7%; the number of Jewish employees rose, while independent Jewish undertakings decreased. Thus, although the Jews were influential, their influence was by no means constantly increasing as the Nazis contend.

The story is much the same in Jewish attendance at universities where, in 1911, they made up 8% of the students, 5.08% in 1930, and 4.71% in 1932-3. Jews were also prominent in the cinema and in music and art, but their number decreased under the Weimar Republic. And how about the press? According to the *Handbuch der Deutschen Tagepresse,* in 1932 only about ten out of eighty-five of the most important newspapers were edited by Jews, and out of 4,703 political papers only 8.3% could be considered organs of the Left. In 1917 the Leftist papers made up 19.6% of the total, again showing some decrease under the republic. The most powerful news agency was that of Hugenberg, a German Nationalist and an Aryan.

Everywhere the story is the same. History and statistics leave no doubt that the Jews were powerful; they were more influential in public life in proportion to their population than were the Aryans; but it is equally clear from a study of history that all statistics, except those of the Nazis indicate that the Jews did not outstrip the Aryans in any field.

(To be continued)

—*The Rev. P. J. Boehr* was appointed District Representative of the North Eastern Region by the Church Committee for China Relief, constituted by the Federal Council of Churches of Christ in America, the Foreign Mission Conference of N. A. and China Famine Relief U. S. A., Incorporated.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 19, 1939

PETER EXHORTS TO CHRISTIAN LIVING

I Peter 3:8-18

TOPIC: Incentives to Christian Living

Introduction

Peter was well qualified to write on practical Christian living by reason of his very close association with Jesus in his three years' ministry. This letter was written to Christians being persecuted to some degree because of their religion. Peter is encouraging them to endure all with courage and patience and follow Christ's example. In our lesson he mentions motives which should impel us to Christian living.

United in Thought vs 8, 9

Believers in Christ, Christians should be united —"all of one mind" (v8). They should agree in the fundamental matters of faith and religion, being united in harmony in Christ, the only foundation (I Cor. 3:11). This is very pertinent to the present day Christian living. There should be a bond of sympathetic feeling with others, a tender love, pity for the weaker ones, courtesy, calm and forgiving under abuse (v9)— an utter absence of revengeful deeds and words. Christians should seek peace, live peaceably for they are called of God unto such living and the blessing is promised to them. Christ-dominated Christians will so live.

Seeing "Good Days" vs 10-14 . .

He who would live so that he may truly enjoy a life really worth living, needs to follow Peter's practical sugestions (vs 10-12 see Ps. 34:12-16). He will need to control his tongue, keep it from evil speaking. He will have to govern his conduct, turning away from evil and pursue peaceful ways of living. Lasting peace can come only through peaceful people. The Christian must meet the moral conflict of life. The eyes of the Lord are watching His own and His ears hear their prayers. He also is against the evil-doers. The Christian is under the protecting hand of God. He needs to watch his daily relation with his fellow-men. Even though he may suffer persecution at the hands of wicked and unreasonable men, the Christian can be happy in heart, knowing that his righteous life is pleasing to God.

Enthrone God in the Heart vs 15-18

"Sanctify the Lord God in your hearts," enthrone Him in the heart, in our secret nature. This is the secret of Christian living. Then we can give a definite reason for the hope we cherish. The Christian believer can always have a good conscience, knowing that in God's sight, his manner of life is as it should be. A good conscience is enlightened by the Holy Spirit. A godly Christian life will put to shame the false accusings of evil-minded men (v16).

One of our most troublesome questions is that of suffering. Why do people suffer so much? More particularly, why do so many suffer hardships, tribulations, persecutions who do not seem to deserve it at all, who are devoted children of God? Peter again mentions Christ as the supreme example of patient suffering. He, wholly righteous and just, suffered and died for unjust, sinful humanity. It was WHOLLY for others. Access to God is for us a sublime privilege purchased by His death on the Cross (v 18).

Incentives to Christian Living

The primarily important motive is God's call to such living—"ye are thereunto called." He calls us to holiness of life—Golden Text. He calls us to a life of love and good works. Sensing the reality of this call, there comes with it a high incentive to right living, a feeling of responsibility. The call to Christian living should be obeyed at all cost. Our truest welfare will be found in obedience to His commands. The life lived to glorify God brings to one the greatest blessings. Happiness and usefulness in life are joined together. The highest usefulness is attained only by truly Christian people, in Christian living.

Oldest Mennonite Church in Ohio Remodeled and Redecorated

On Sunday, February 19, the congregation of the First Mennonite Church at Wadsworth, had the joy of experiencing the rededication of their newly remodeled house of worship, with the following program:

The Prelude - - - and Holy, Holy, Holy
Invocation and Response: Gloria Patri
Scripture Lesson, I Kings 8:22-30
The Pastoral Prayer—The Offering—The Anthem
The Sermon—Rev. P. E. Whitmer
Remarks by the Pastor
Hymn No. 383—"Now Thank We All Our God"
Benediction and Doxology.

In the evening the Young People gave the play, "The Challenge of the Cross;" good music was rendered and talks were given by the Reverends J. T. Keister and A. S. Rosenberger.

In an interesting letter Sister Mrs. Wm. Straiton briefly recounts the work of remodeling thus:

This work was begun last August by painting the walls. But we found the plaster was in such poor condition, it did not pay to paint. The walls and ceiling were then covered with Temlok, an interior decorating material with insulation value, too. We then found it was necessary to remove the old wainscoating and put on a hard insulation material in its place. With these improvements made, the old floor was just impossible. So a new white oak floor was put in, which has added more to the appearance of the church than any other improvement. New carpet was laid in the aisles and on the pulpit. The choir loft was changed and the pulpit was rearranged to much better advantage.

After having spent thirteen Sundays in a school auditorium, we felt a special service was in order to show our appreciation of being back in our own church. So Feb. 19th was set aside as rededication Sunday. The previous Sunday, our first in the church, we had what should have been our January communion.

We felt that Rev. P. E. Whitmer should deliver the rededication sermon, because of the part that he played in our securing our present pastor, Rev. Wilmer Shelly, who has now been with us twelve years. The attendance was good, so large for the evening service that we had to turn people away for lack of room.

When a church begins a project of this kind it takes a spirit of unity and cooperation to make it successful, and it was our happy experience to have these qualifications amongst our congregation. As long as we work together in this way we feel sure God will prosper us spiritually as well as he has materially.

From the Wadsworth paper we clip the following: Sunday morning the bell atop the Mennonite Church will summon the congregation to services that will rededicate *the 109-year-old structure* on college street as a house of worship. More than 85 years old, the Mennonite congregation moved to the present building in 1892, when it was purchased from the Congregational Church . . . . It would be a source of joy to many pioneers of Wadsworth who, if they were with us today, could learn that the Mennonite congregation, which they helped organize some 85 years ago, continues to be one of the leading church denominations in the community.

Those pioneers who aided in raising the frame of the church, the first in Wadsworth, more than a hundred years ago—"without the aid or hindrance of alcoholic beverages," too, might be happy to know that the structure is still used as a house of worship.

ECHO FROM WORLD MISSIONARY CONFER.

The recent World Missionary Conference held at Tambram, Madras, India, last December gives the church a new and fuller vision of its God-given tasks. One outstanding significance of this conference will be the lead it gives the church in evangelism. It is not enough to be "mission minded." The church must assume the responsibility to evangelize the "unchurched" of the neighborhood. The conference recommends to Christian people that a practical study of the essential features of the New Testament church be made to discover methods of how the church may carry on fruitful evangelism. This approach in a study of ACTS will be found very interesting and challenging.—*W. F. U.*

Letter From A Veteran Conference Leader

Reedley, California, Feb. 20, 1939.

There are several reasons why I feel impelled to write an article for The Mennonite. Some time ago a dear old friend from Ohio wrote me, saying that she always enjoyed to read what I wrote for our church papers and requested me to write again some time.

A few days ago looking for a certain paper among my documents, I found the diary I kept fifty years ago, and in it I read that while attending the seminary in St. Louis, Mo., in 1889, I wrote my first correspondence to the Bundesbote, and naturally I thought of the changes that have taken place in our churches and conference work in these 50 years.

Yesterday in a threefold service we dedicated the Reedley Hospital: and finally I am afraid that we are being led into a European war. I might write an article about each one of the items just mentioned. So in writing about all of them I shall have to be very brief in treating each, or this writing would become entirely too long to appear in the Mennonite.

First, then, in regard to the old friend in Ohio. If you do not know it, now, you will appreciate the fact when you are as old as I am that friendship grows more precious as the years go by. Prov. 27:10, "Thine own friend and thy father's friend forsake not."

Then the changes of the past fifty years. I will only mention a few of them and, no doubt, you will think of many more. At that time the language of our conference and our churches was German, and if some young man, like myself, would venture to make a remark in English, old Rev. Christian Schowalter of Iowa would get up and without asking permission of the chairman, point his index finger at the speaker and shout: "Sprich Deutch." Now our churches and our conference almost exclusively use the English language. I do not think our churches have suffered any serious loss by this change. On the contrary I am certain that if our churches had rigidly retained the German language exclusively that would have meant serious loss. I do not approve of the propaganda now made in our country against Germany, but on the other hand I thoroughly agree with what my Aunt Susan Ruth wrote in her diary after an extended visit to Germany, "I thank God that my dear parents emigrated to America." In other words I am glad that I do not have to live under Hitler's regime.

Think next of the great change in the line of education. Then we had no colleges, now we have several that are recognized in the educational world. Then we had no Ph. D.'s, or D. D.'s, now we have a host of them, so many indeed that we are donating some to other denominations. This too is a distinct gain, and I wish the time might come when we can give all of them employment in our own denomination. I shall not mention the progress in mission work, for this whole extensive field has been developed within this period of fifty years.

Now about the dedication of the Reedley Hospital. Reedley is exactly fifty years old, and in the last 35 years the Mennonites have played an important part in its development. In 1904 Uncle D. T. Eymann and his family, the first Mennonites, came to Reedley. A little later a few Mennonite Brethren came from Nebraska. Soon the Mennonites came like a swarm of bees when one has discovered honey and goes back to report it to the colony. Now we have four large Mennonite churches in Reedley and vicinity. Reedley grew otherwise, so that the High School had to be abandoned, a larger, new one was built, at a cost of $500,000.00, and two years ago a Junior College was added. The old High school buildings were standing empty, an eyesore to the community. A few years ago two Mennonite doctors bought these buildings and the grounds with the purpose of converting them into a community hospital. The city as such was not ready to cooperate, so they appealed to the Mennonite churches, and in a splendid and unselfish cooperation they came to the rescue, and when the people of Reedley saw that it would be a success, they were all willing to help.

Yesterday 2,000 people attended the dedicatory services and nearly that many inspected the hospital, which is up to date in every respect, and modern in all its appointments. We are especially fortunate to have secured a Mennonite nurse, Miss Ethel Kirchofer, of Dalton, Ohio, to manage the hospital, and today she reports that they have two patients.

While we have prepared to save lives and relieve suffering, I am afraid that our nation is preparing to slaughter thousands in the next European war which may begin soon. Twenty years ago we entered a European war to make the world safe for democracy, to end war. We did neither. Instead we lost 56,000 young men in Europe, spent $50,000,000,000 and loaned the Allies $12,000,000,000 which they have not repaid and never will. Why do I fear that we are being led into the next European war? Because our President in his address at Chicago last October spoke about quarentining aggressor nations." In his address to Congress on Jan. 4th, he said, "the defense of religion, democracy, and of good faith among nations is all the same fight. To save one we must make up our mind to save all." He also said, "God fearing democracies can not forever let pass, without effective protest, acts of aggression against sister nations," and then spoke about "Methods short of war, but stronger and more effective than words." In harmony with these statements he has asked congress to change or abolish the neutrality law; to appropriate $1,552,000,000 for military purposes for the next fiscal year, in order to build six more battleships, 60 other naval vessels, 5000 more airplanes, 41 air and submarine bases, one of them on the island of Guam 5,100 miles from our shores. Anyone can easily see that this is not all for defense. Then, he gave the French Airplane Commission the privilege of visiting our airplane factories, to examine and test our planes, of which the whole country would have known nothing, but for an accident in southern California, while testing a bombing plane, in which the pilot was killed and the French Commissioner injured.

As Mennonites and citizens of the U. S. what can we do about it? We can write to the President and tell him that we do not approve of his foreign policy. We can write to our senators and our congressman and tell them we want the Neutrality law retained, strengthened, and made mandatory. That we are unalterably determined to be neutral when the European war begins. When the secret in regard to the the French Commission had leaked out through the accident mentioned, and the President called the Military Affairs Committee of the Senate to a secret meeting at the White House, Senator Johnson arose in the Senate and said, "My God are our people being secretly led down the road to war?" I wrote him my congratulations and thanks. I have received two letters from him since. In one he says, he hopes that I will write him again, and "my only purpose is to keep the United States out of war." Now, as Mennonites we can write and talk. After our country has entered the European war we must remain silent or go to prison.

H. J. Krehbiel.

When the young people out of love for the Church voluntarily offer their talents and services for the betterment of the Church we should rejoice. We feel very confident that when the young and the old people of a church can cooperate and feel they have a common purpose of glorifying God, the future of the church need not be feared. We must all learn to consider one another, and by so doing we are giving heed to the Scriptural injunction of Hebrews 10:24, "Let us consider one another to provoke unto love and to good works."—Bethany Mess., Freeman, S. D.

—*The First Mennonite Church of Hutchinson* will have charge of the Daily Devotional period over KWBG each week day morning at 10:45, from March 6 to 11. The pastor will speak on "The Evidences of Salvation."—A "member."

THE MENNONITE

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EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

God Hears Prayer

If radio's slim fingers can pluck a melody
From night and toss it over a continent or sea;;
If the petaled white notes of a violin
Are blown across a mountain or a city's din;
If songs, like crimson roses, are culled from his blue air
Why should mortals wonder if God hears prayer?

—Ethel Romig Fuller

Convictions Become Actions!

Mennonite young people are rising to the need of the hour. From several Mennonite "corners" come reports of activity: (1) Central Conference young people sent a letter to the President, commending, what they felt to be dangerous policies of the administration. Individuals and groups ought increasingly to do that. That is "Democracy." (2) Dramas, with a peace message, have been given by several groups! Summerfield, Ill., young people presented "In the Vanguard"; Topeka, Ind., young people presented drama, and sent in balance (above expenses) to The Mennonite Peace Society; Donnellson, Iowa, young people also sent in a balance, which we understand was from a peace drama. (3) There is an "Hour-A-Week-For-Peace-Group," at Bluffton College, which is making plans to produce the play, "Let My People Go"; in addition to other community peace education. (4) Young people of several churches have expressed desires to have Peace Fellowships formed. Two have taken some definite action, which we hope will grow and merit worthwhile reports from time to time. "CONVICTIONS ARE BECOMING ACTIONS." May that continue.—The Plowshare.

"I Would Be True"

Deut. 5:19, 20; 1 Sam. 18:1-4; Ruth 1:16-18

Young People's Topic for Mar. 19, 1939

Meditations:

M. Mar. 13. True to her duty. Esther 4:12-5:2
T. Mar. 14. Respect for parents. Eph. 6:1-3
W. Mar. 15. True friendship. John 12:1-8
T. Mar. 16. Hearing and doing. James 1:22-25
F. Mar. 17. Love and good works. Rom. 12:9-16
S. Mar. 18. True to God's Will. Acts 4:18-21.

Suggested Hymns:

I Would Be True; I Need Thee Every Hour

Suggested Topics:

1. What is the great lesson we learn from the life of Ruth?

2.Did Jonathan do what one would expect a prince to do?

3. Jesus Christ as an example for every Christian. How were all the temptations of Jesus' life symbolized in the three temptations in the wilderness?

4. Will honest Christian practices work to the harm or the benefit of a business man? Why?

5. Explain how friendships require honesty and loyalty?

6. In what way does one's family require honesty and loyalty?

. Do honesty and loyalty have any effect upon the community? Upon the nation? Explain.

Points for Prayer:

1. Thank God for the good example of our parents

2. Thank God for the noble pattern of life given by Jesus Christ.

3. Ask God to open our eyes to the beauty of holiness.

4. Ask God to keep our feet in the path of righteousness.

"HONESTY and LOYALTY make people TRUST you."

Every person in the world wants to be respected and trusted. Trust is a great tribute and must be earned. The two great stepping-stones to trust are honesty and loyalty. Without either of these there can be no trust of you in the hearts of others. Two famous Bible characters are mentioned to us only because of their loyalty. Honesty and loyalty are two personal qualities to strive for, no matter at what sacrifice. The great heroes of our country gained their fame through being honest and loyal in the face of great temptation and danger.

Jesus Christ is the "Truth"; a worthy example for every Christian. All the temptations of His life are summed up and symbolized by the three temptations He endured in the wilderness. Jesus was tempted to make life easy for Himself by turning stones into bread. He chose a different way. He had it within his power to leap off the temple without being hurt. It would have been a short cut to fame. But He remained true to God and chose the Lord's way of the cross, because that was the way to save the world. Satan offered Him control of the world if He would bow down and worship Him. He could have done what many Christians are doing: He could have worshipped Satan with one-half of His heart while He worshipped God with the other. Jesus knew what was wrong and would have no part in it. Again He turned toward the cross as the only way to work out the will of God. Wise Christians will do well to follow His example.

Business dealings demand honesty and loyalty of Christians. Sometimes men are able to get away with dishonest practices because people trust them on account of their church activities. A Christian business man is morally bound to live up to every guarantee he makes or implies. He must regard honesty not only as the best policy, but as the only policy.

Friendships also require honesty and loyalty. Trust and respect are at the bottom of all friendships or they cannot endure. Family ties depend upon honesty and loyalty to an even more marked degree. There is no more heart-breaking sight than to see a family where distrust and suspicion hover in the home atmosphere.

* * *

"I Would Be Pure"

Matt. 23:23-28; Daniel 1:8-16

Young Peoples' Topic for March 26, 1939

Meditations:

M. Mar. 20. Purity of God's law. Ps. 19:7-10
T. Mar. 21. Purified lips. Isa. 6:1-8
W. Mar. 22. Purity of thought. Phil. 4:8, 9.
T. Mar. 23. Purity in conversation and conduct. Eph. 4:17-29.
F. Mar. 24. Purity in living. Titus 1:15, 16
S. Mar. 25. Purity as of Christ. I John 3:1-3

Suggested hymns:

Yield Not to Temptation; He's a Wonderful Savior to Me.

Suggested Topics:

1. What is the outstanding point in the story of Daniel as related in the first part of the book of Daniel?
2. Why did Jesus admonish the Pharisees? Matt. 23:23-28.
3. How must Christian young people keep themselves physically?
4. What should be the mental condition of Christian young people?
5. How must Christian young people direct their spiritual lives and beings?

Points for Prayer:

1. Thank God for life and health.
2. Thank God for the purifying influence of our mothers and fathers.
3. Thank God for the wonderful counsel and example of our Lord Jesus Christ.
4. Ask God to make us strong against temptation.
5. Ask God to open our eyes to the evil in useless dissipation of much of modern social life.

Lesson Discussion:

In a day when personal and moral laxity is increasing, we need a topic which checks us and causes us to examine our lives in the light of the gospel of Christ. In our lesson tonight we are challenged to exalt personal purity in body and mind, and also pure and sincere motives in life. Let us not only strive to make our own lives 100 per cent pure but to reach out and help the rest of the world onto the same clean level.

The finest story of high ideals and purity of life is that of Daniel and his associate as told in the first part of the book of Daniel. Religious convictions compelled them to act as they did in refusing the king's food. Their lives are another illustration of the fact that what God directs His people to do will work out to the best interests of those people.

In our Scripture lesson from Matthew we find the most direct indictment Jesus ever made against anyone. He scores the Pharisees in terrible language; four times He calls them hypocrites. These verses are worthy of study. They should sound a warning note lest we fall into the same errors.

Christian young people are called by their Lord to pure living. Physically we must be clean. "Cleanliness is next to godliness." No one is so poor that he cannot present a clean, neat appearance. The inside as well as the outside must be kept clean. This means that we cannot eat or drink that which defiles the body if others are to see the image of God reflected in us.

We must be pure in mind by keeping control over our thoughts. We will have to persistently and continually drive out evil thoughts and replace them with pure ones. This is not as easy as it was for our grandparents. Christian young people will have to clean their minds and keep filth from entering by being very careful of what they read and look at.

We must be pure in spirit. The spiritual realm includes the physical and mental. To be wholesome spiritually we must be sincere in our actions. Immorality is being so gilded in our day that Christian young people will have to take a definite stand for purity and morality. Impure thoughts lead to impure desires, and these often lead to impure actions. Destroy the seed and you will prevent the plant, which means that the fruit will never come. This process is necessary if purity is to extend into every department of life.

By the ancients, courage was regarded as practically the main part of virtue; by us, though I hope we are not less brave, purity is so regarded now. —J. C. Hare.

INTERMEDIATE DEPARTMENT

The Courage of Jesus

Intermediate C. E. Topic, March 26, 1939

For Daily Study

Mar. 20. In His home town. Luke 4:23-30
Mar. 21. Defying the priests. Mark 11:15-18
Mar. 22. Rebuking leading hypocrites. Matt. 23:29-36
Mar. 23. Before soldiers. John 18:1-9
Mar. 25. Before the courts. Mark 14:16-65
Mar. 26. Topic—The supreme courage of Jesus. Luke 9:51; John 19:10, 11

Preprayer Circle

Read Luke 22:39-43. It was the prayer that Jesus prayed in the garden, "Not my will but thine be done," that gave him the courage to face what was before him. Knowing that we are in God's will gives us courage. "If God be for us who can be against us?"

Songs of Courage

"Who Is on the Lord's Side," "Stand Up, Stand Up for Jesus," "A Mighty Fortress Is Our God"

For Quiet Worship

Announce your topic

Prelude: "Jesus Calls Us," played through softly, then ask the group to hum it and sing the first stanza.

Leader: "If any man would come after me let him deny himself, take up his cross and follow me."

Sing: "Follow, I Will Follow Thee"

Scripture reading: Luke 9:51

Poem:

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last
When out of the woods He came."

Sidney Lanier

Scripture reading: John 19:10, 11

Song: "Dare to Be Brave, Dare to trust God more, to do the right and hate wrong, to do your best and be unafraid, to do the hard things in life. Pray for the mind of Christ, "Not my will, but Thine be done."

The Supreme Courage of Jesus

1. Courage in His Home Town. Luke 4:23-30. Why did it take courage for Jesus to speak in His home town? Why didn't he do any wonders there? What do home town folk often say when one of their number makes good?

2. Courage to defy the priests. Mark 11:15-18. Why did Jesus condemn what was going on in the temple? Why did the priests take exception to it? The priests were supposed to teach the people what was right and wrong. They spoke for God. By permitting the trading to go on in the temple they were giving their approval. To speak as Jesus spoke takes a deep conviction of what is right and wrong. Are there any evil practices in the church of our day? How can we have the courage to stand against any wrong that we see?

3. Courage to rebuke leading hypocrites. Matt. 23:29-36. What is a hypocrite? Of what did Jesus accuse them? Why did it take courage to speak against them?

4. Courage before the soldiers. John 18:1-9. How could Jesus give himself up to the soldiers as he did? How had he spent the preceding hours? What preparation can we make to meet danger?

5. Courage before the court. Mark 14:16-65. How did Jesus show courage before the court? It would have been easy for Jesus to defend himself, because they had nothing against Him. But that is not the way of love. Why did it take more courage to keep silent than to speak? There are times to speak and times to be silent? When does our silence show the greater courage?

For the Leader

What is courage? We are told that the word "courage" comes from the Latin cor, meaning heart. Courage is not a matter of the head but of the heart. Courage comes from a great love—love of some dear one, love of one's church, love of one's country or home, love of Christ. Give examples of these different kinds of courage. What great love did Christ have that gave Him such courage under all circumstances.

Closing Song

"True-Hearted, Whole-Hearted." Benediction.

JUNIOR DEPARTMENT

Program Suggestions for March 26, 1939

"Set Thee Up Waymarks,
Make Thee Guide-posts."
Jer. 31:21

I. Worship Service

1. Prelude—Quiet music, while the Juniors take their places. Pianist plays introduction for opening hymn, Juniors stand at signal and remain standing through the—

2. Opening hymn, "Jesus Calls Us O'er the Tumult" v. 1, 2, 3.

3. Scripture reading, Psalm 121

4. Leader's Prayer.

5. A Trio of girls sing the hymn of the month: "Jesus Loves Even Me." All Juniors joining in the last chorus.

6. Read responsively:

Leader: "Follow me," the Master said.
Juniors: "We will follow Jesus":
Leader: "By His word and spirit led,"
Juniors: "We will follow Jesus."
Leader: "On His promise we depend,
He will lead us and defend,
Help and keep us to the end,"
All: "We will follow Jesus."

7. Silent Prayer—All heads bowed.

II. Mission Minutes.

1. Complete the mission poster. Make use of it. Display it. Would it be possible to have a poster display at the District Conference Mission meetings? Why not send the posters to the District secretaries of the Junior and Intermediate department. You will find their names given in the "Missionary News and Notes."

2. Continue study of our mission work among the American Indians.

III. Study Period.

Aim: To strengthen the Juniors' determination to "follow Jesus" and to help him to realize that he can not do this in his own strength but needs help and guidance.

1. Introduction of evenings study: A short talk by an older person about road-signs, sign-posts and way marks found along the highways of our country. Illustrated if possible.

This should lead to the thought that we need guidance and help. This thought will be brought out by the leader's—

2. Heart Talk: We, too, are all on a highway leading to eternity. There are two ways, one the broad way and the other the narrow way. The narrow way leads to God. The cross of Christ is the great signpost at the parting of the ways. We must begin at the cross. There we must accept Jesus as our Savior and then let the Savior be our guide. If we will follow the way that Jesus has marked out and do as He has told us, it will be well with us.

3. All repeat in unison verse of month. Jeremiah 7:23: "Walk ye in all the way that I command you, *that it may be well with you.*"

4. Short talks by Juniors:

a. Jesus says, "Follow Me"—Matt. 4:19.

b. Jesus says, "Love your enemies"—Matt. 5:44.

c. Jesus says, "After this manner therefore pray." Matt. 6:9.

d. Jesus says, "If any man will come after me, let him deny himself."—Luke 9:23.

5. Poem: "He died that we might be forgiven,
He died to make us good:
That we might go at last to heaven,
Saved by His precious blood.

6. Song: "Follow Me, the Master said," v. 3, 4. (M. H. B., No. 248).—Leader's Closing prayer.

Honor Thy Father and Thy Mother

The story of Joseph in our Bible is a very interesting and a very important story. It is part of our Bible that should be read and studied more than it is. We mention here only a small part of it.

Joseph was a highly honored man in Egypt. He was next to the king Pharaoh in power. His old father with his whole family and belongings had been invited by Joseph to come to Egypt to live. Joseph, in his high position in Egypt could have very quietly made arrangements for them to live there and say nothing or very little about it to Pharaoh. But we read in Genesis chapter 47 that Joseph brought his 130 year old father Jacob before Pharaoh, king of Egypt. Joseph's mother was dead.

We cannot help but admire Joseph for this and not being ashamed to take his old, and no doubt, long-bearded father to the king. Many sons and many daughters then and now in much lower positions than Joseph was would have been ashamed to do that.

We think of a young man who went off to College. His poor widowed mother worked hard and saved all the money she could to send to her son so he could get a good education. It was hard for her but she was glad to do it for her son. When her son was ready to graduate she sent him money for a new suit and wrote him how glad she was that she would be able to see him in the graduating class. Mother was getting ready to go for her son's graduation. Then a letter came from him thanking her for the money for the new suit and telling her she would not enjoy the graduation exercises and better not come. Old mother who had worked hard to make it possible for her son to finish school was not wanted by him at his graduation. He was ashamed of her. He was not like Joseph.

Then we think of one of the presidents of the United States. It is customary for the president and a number of high officials to have a banquet (feast) on his inauguration day. The invited guests were in their places but there was one vacant chair. All wondered what that meant. Then the door opened and they brought in an old woman and placed her in that vacant chair. The president arose and said: I want you to meet my mother. It is she who made it possible for me to be here today as president of the United States. That was like Joseph.

Some of us have fathers and mothers. Do we treat them like Joseph treated his father? "Honor thy father and mother that it may be well with thee, and thou mayest live long on earth."—J. B. Ediger.

LETTER

Summerfield, Ill., Feb. 24, 1939

Dear Editor:

In one of your editorials in the last issue of the *Mennonite,* you make the statement that "The Holy Land was promised to Abraham and all his race. And some day his descendents, who have been persecuted and chased from one country to another will be returned there." One might ask, was not this promise fulfilled when Abraham and his descendants dwelt in the land of Canaan? Did not the descendants of Abraham again take possession of the Promised Land when the Israelites returned from Egypt? Was not the promise of the prophets fulfilled when the Jews returned from the Babylonian captivity and rebuilt Jerusalem?

What is more natural than that the Jewish people who have been suffering oppression and persecution during the past centuries, would like to have a country which they could call their own. After the close of the World War, England received a mandate over Palestine and did give some promises to the Jews. For some time it did seem as if the Zionist movement was gaining ground, but we must not forget that the Arabs had possession of most of the land and outnumbered the Jews about 6 to 1. This movement was largely financed by American Jews for their oppressed brethren in other lands. The Arabs at present are doing all they can to stop the movement and England has her hands full in keeping order.

As the elect and chosen people of Jehovah, the Jews have always indulged themselves in the hope that under the direct reign of the Almighty God they were to realize a kingdom of surpassing glory and power on the earth. One of the great fallacies with which Jesus always had to contend with, while he was upon earth, was the Jewish conception that their Messiah would establish an earthly kingdom and become their temporal ruler. Again and again, he had to remind them that his kingdom is not of this world, that his kingdom is a spiritual kingdom and does not come by outward observation. He predicted the destruction of Jerusalem and made it plain to them that they need not expect that Jerusalem would ever become the capital of the world and that he would some day sit upon the throne of David as a temporal ruler.

It is evident that the Hebrew prophecies concerning the advent of the Messiah were not literally fulfilled in the way the Jews had expected, and hence most of them rejected Christ when he appeared. It is my conviction that as the Jews were mistaken in interpreting the prophecies in literial terms at his first coming, so all those who are looking forward to a temporal reign of Christ on this earth, will be as severely disappointed as were the Jews two thousand years ago. If our Lord should return to earth while they are living, they would be as far astray as the Jews were, including our Lord's disciples, because Jesus failed at first coming to do the things which they confidently expected him to do.

Jesus lifted the notion of the kingdom above the Jewish plane, in substantially discarding the national connections by which it was bound in contemporary thought. He declared that many shall come from the east and the west and occupy a place in the kingdom which Israelites shall be found unworthy to occupy, and that as a people they shall be dispossessed of the Lord's vineyard and see it let out to other husbandmen. He commanded his disciples to preach the gospel of the kingdom to all nations, not simply within Jewish boundaries, for God is no respector of persons, there is neither Jew nor Greek to him. His kingdom is to be a universal kingdom in which no nation will enjoy special privileges.

Elmer Basinger.

DO YOU KNOW THAT

Every time you spend 25 cents for cigarettes, 12 cents of it goes for taxes.

Although the general impression is that wrinkles are brought on by worry, most of them actually come from laughing.

Ships at sea can now get complete up-to-the-minute weather maps by radio, and several liners are equipped with apparatus for receiving such maps.

From Dante's View, Cal., it is possible to see the highest and lowest points in the United States—the summit of Mt. Whitney and the bottom of Death Valley.

Statisticians have calculated that one hundred years ago the average person had just about 72 wants, of which 16 were necessities; whereas, the average person today has 484 wants, of which 94 are rated as necessities.

The heaviest material in the world is platinum, 21½ times as heavy as water.

Last year the automobiles of the United States consumed some fifteen billion gallons of gasoline—almost as much as the drinking water which passed down the throats of the people of this country.

There is evidence that the ancient custom of saying grace was observed as early as the third century.

An Atchison man, who is very religious and also very businesslike, starts his prayers in this manner: "This is Jones speaking."

The ancients believed there are only four elements—earth, air, fire and water. Now 92 elements are known.

It is a curious phenomenon that people of different races employ so many different colors as badges of bereavement. In this country and Europe the ordinary color for mourning is black, while in China it is white; the Turks wear blue or violet; the Egyptians, yellow; the Ethiopians, gray.—The Menn. Messenger, Sugar Creek, Ohio.

CORRESPONDENCE

FIRST MENN. CHURCH, NEWTON, KANSAS

Dear Readers of the Mennonite: Since our editor does not like long correspondences and yet many things are happening in the First Church of Newton, we will write oftener and so try to make the correspondence shorter. Sunday, January 1, 1939, Dr. Warkentin preached on the story of the paralytic. Christ knew, that sin is the burden that crushes us. He says: "Thy sins are forgiven." The past is changed, the future is changed. Will we enter the new year with the load of our sins on us? Or will we enter it with our sins forgiven, consecrated to Christ?

Monday evening our yearly meeting took place. after the song, "Nun Danket Alle Gott," Rev. J. E. Entz read Psalm 100 and prayed. The very interesting report of the ministers was given. We have 555 members, a net gain of 141 members in 5 years. The reports of the different organizations were given and the necessary resolutions passed. The ladies served coffee, cake and cookies. Further good reports showed that our church debt is reduced to $1200. The meeting closed at about 11 o'clock with prayer.

This being the week of prayer, we had prayer meeting on Tuesday, Wednesday and Friday. Tuesday, Dr. Warkentin led the meeting according to the program. The chief subject was our relation to God. Thanksgiving, repentance, confession and prayer. Wednesday Rev. Entz was leader. Menno Schrag told of nations and their rulers, Mrs. G. A. Linscheid fromer missionary, spoke about missions. Friday evening the meeting was led by Rev. H. J. Kliewer. The writer spoke on the Christian home, Bro. P. Bartsch on Christian Education and Mrs. H. J. Andres on Home Mission and Christian benevolent institutions..

Sunday, January 8, Rev. G. A. Linscheid preached on 1 Peter 2:20. We must suffer with Christ. In Hebrews 1:1-9, we have a portrait of Christ. Men tried to find God, but God reveals himself unto men. Men have to listen when God speaks.—Feb. 1, Dr. Max Reich led the combined adult and young people's Bible class. He spoke very interestingly and earnestly on John 13 in English and especially good a few minutes in German.—Feb. 5, Rev. Kreider preached on Luke 18:1. His subject was: The Need and Power of Prayer.—In the evening the Bethel College volunteers gave a very good program.

On Tuesday, Feb. 14, the 35th yearly meeting of the Bethel Hospital and Home Society was held. Rev. P. P. Wedel preached on Luke 9:1-3, Mark 16. God commands to heal and gives the means to do what he commands. But a Christian institution seeks not only to heal the body, but also the soul. We preach not only healing, but we preach love. We have different methods but the same aim as the disciples. The spirit of sacrifice and self denial is necessary for the work. We have to try to help the poor patients.

February 19, the celebration of the Lord's supper was observed. Rev. J. Entz preached on John 6:35, "I am the bread of life," and other similar passages. Jesus Christ is the origin and continuation of our spiritual life. Daily we need and receive him. Before the serving of the Lord's supper, one lady was baptized and she and eight others were received into the congregation. The service was very well attended. —In the evening we had a musical program. The orchestra played nicely and the young people's choir sang heartily. Dr. Warkentin preached on the third commandment. We have in the Bible more than 10 names of God and more than 100 of Jesus Christ. Whenever a person experiences the love of God in Christ Jesus, he will use the name of God or Christ lovingly and reverently.—C. van der Smissen, Corr.

First Menn. Church, Summerfield, Ill.

On Friday evening, February 17, 1939, Lester W. Baer was married to Wylette F. Rule. The wedding was held at the home of the bride at Trenton, Ill. in the presence of near relatives and a few intimate friends. The single ring ceremony was used and Rev. E. Basinger received the vows.

On February 13, the pastor attended a Jewish Institute at St. Louis. Rabbi Isserman invited the protestant pastors of St. Louis and the surrounding territory to this Institute. The ladies of the synagogue served their guests with a fine free chicken dinner. From the discussions and addresses, it was evident that Jews and Christians have a common heritage and that they ought to cooperate in solving many of the problems which are confronting the world today. Several hundred were in attendance. In the evening the annual Convocation at Eden Seminary opened. This year Dr. Howard Thurman, professor of Christian Theology, Howard University, Washington, D. C.; Dr. Paul Lehman, Professor of Religion, Elmhurst College, Elmhurst, Ill.; Dr. E. Van Norman Emery, Professor of Psychiatry, Washington University, St. Louis, Mo.; and Dr. Thurman Douglass, Pastor of the Pilgrim Congregational church, St. Louis, Mo. were the lecturers. Several hundred Evangelical-Reformed ministers from various states, besides many ministers from St. Louis and surrounding communities, were in attendance. It was a very helpful and inspirational meeting.

On the evening of St. Valentine's Day, the Young Ladies' Bible Club of our church, sponsored a Mother and Daughter Banquet. The Banquet was held in the Evangelical Social House. The men did the serving. A fine program was given. About 50 mothers and daughters attended. Recently the young people of the church had a social gathering at the parsonage. Various games were played and the pastor conducted a true or false Biblical contest.—Elmer Basinger.

CHAMBERLAIN, CHAMPION OF APPEASEMENT

Not a great deal of publicity was made of Neville Chamberlain, British statesman, until he leaped into the limelight as premier of Great Britain. DeWitt Mackenzie, foreign affairs writer for the Associated Press, has recently given a brief characterization of the man, in which we feel our readers will be interested.

"First of all, a British prime minister is pretty much big boss of the country. The premier naturally is answerable to Parliament, but broadly speaking he is answerable after the event and not before it. That makes him a mighty powerful figure, at home and abroad.

One is accustomed to see great leaders endowed with striking personalities. Chamberlain is almost utterly lacking in any warmth or color—he is chief because of his magnificant brain. He inspires admiration but not affection. As an orator he sways his audiences by cold logic and not the spell of a Hitler or Mussolini. He speaks with meticulous precision.

He is intensely religious, and constantly seeks divine guidance in his direction of the affairs of state and beyond.

Chamberlain leads his followers with a strong hand. He keeps in intimate touch with all affairs of state, and knows where he is headed. Despite his three score years and ten, he works eighteen hours a day, and generally is at the helm when Commons is in session.

One suspects that hidden away under all the austerity and coldness there is a very warm Chamberlain. The breadth of his humanity bespeaks that. Also, he likes to go fishing and that means he has the attributes of a regular feller."

A NEW POPE IN ROME.—The whole Catholic Church has been in mourning. They had lost their spiritual head, Pope Pius XI. So the conclave of 62 cardinals met in Sistine Chapel, at the Vatican in Rome, to elect a new Pope. Custom has it: Two ballots are taken each morning and two each evening until some one receives a two-thirds majority. After each ballot, when there is no election, the votes are mixed with wet straw and burned, and the black smoke curling from the chimney tells the crowd that there is no election. If there is an election, the white smoke from the ballots burning without straw announces the happy event.—This time the election was the shortest for 300 years. Eugenio Cardinal Pacelli, papal secretary, was elected Pope on the third ballot and assumed the name Pius XII.

» » JOTTINGS « «

ATTENTION, CORRESPONDENTS AND CONTRIBUTORS

The editor of THE MENNONITE thankfully appreciates the contributions so many make to the paper. *But he must insist that anyone who writes an article, poem, or news should give his address and name.* Some weeks ago we received a narrative poem about David and Goliath by someone east of Chicago, without a name. An attempt to ascertain who the party is, has failed. We should be very glad to have him (her) report it to us. Recently a good, well written article from someone in or near Hillsboro Kansas, reached us. It is signed, "A Mennonite Correspondent. "We would like to have this writer reveal himself to us, too. A regular correspondent who does not want his name published only needs to indicate that.

—*Salem Mennonite Church, near Feerman, South Dak.*—The Literature Committee is in need of more library space and funds. Since so many books are being read, an assistant librarian is needed.

There seems to be quite a demand for more German books. Who can help out?—The Northern District Conference will meet in this church in June. The program committee composed of Reverends John Bartel, A. W. Friesen, and the pastor, meet at Henderson, March 27.—The January monthly missionary offering of the church was $108.02, that of February, $89.82.—Monthly News Letter.

—*First Mennonite, Bluffton, Ohio.*—On Sunday evening, Feb. 26, Oswald Johns, concert singer, presented an evening of favorite hymns and songs. Miss Elvira Niswander accompanied him.—On Thursday evening, March 2, the second brotherhood meeting will be held in the church basement. About one hundred men of the church have received membership cards and are planning to attend the supper furnished by the Busy Mothers Class. Rev. V. H. Allman, district superintendent of the United Brethren Church, is the speaker. G. T. Soldner is the organization president.—Corr.

—*Second Church, Philadelphia, Pa.*—"In May of this year the Second Mennonite Church will celebrate its fortieth birthday. The Congregation has decided not only to arrange special anniversary services but to make a special financial drive in conjunction with these plans. The purpose of this drive is to purchase a new organ to be a memorial to Dr. Silas M. Grubb and Mr. A. B. Weiss. Yes, it is a BIG TASK. Our goal has been set at CONSECRATED sacrificial effort. The campaign is already under way. The Fund has risen from $235.00 on Jan. 1st to about $350.00 on Feb. 1st. Do you know that ONE member of the church has solicited about $70.00 for this purpose in two weeks?"—From "*The Messenger*"

— *From "Church Visitor," Inman, Kansas, Mennonite Church.* — We are glad that some of our members are readers of our church papers. *The Mennonite* or *Bundesbote,* or both, should be in every home. *The church papers are the ties that bind us together with other conference churches. They keep us in touch with the conference activities. They help us to see our larger task.* We hope you will make special efforts to have one of these papers in your home. The pastor will be glad to be of service to you. —Themes for Worship Service on Sundays during Lent: "Where He Leads Me? Beyond Jordan;" "Where He Leads Me? To the Transfiguration;" "Where He Leads Me? To Gethsemane;" "Where He Leads Me? To Calvary;" "Where He Leads Me? To Olivet;" "He That Is Not With Me;" "The Life of Christ in Picture."

— *Grace Church, Lansdale, Pa.* — At the annual meeting, the following officers were elected or re-elected: Deacon, Jacob R. Fretz; Secretary, Russel Hearing; Treasurer, H. B. Hendricks; Trustee, John Melchoir. Allen R. Fretz was made President of the church council.—The Krehbiels wish to thank the members for the rather unexpected Christmas gift. The money was used to buy books that should help us in our ministry.—The Mid-Week service has taken on new life since we are starting the "Through the Bible Study Course."—Church Messenger.

— *Burrton (Kansas) Church Home Night.* — The young people of the Burrton Mennonite Church again enjoyed Christian fellowship at the Home Night, Feb. 22. Forty-one were present. Our theme song was presented, which is composed by Rev. Walter Dyck and J. P. Kellar. We like to gather for we are always welcome to join in fellowship, friend with friend. Our open secret is: "Christian Joy Can Never End."

— *Hebron Church, Buhler, Kansas.* — Rev. Walter Gering of Moundridge conducted a series of meetings in the Hebron Church from Feb. 12-17 inclusive. The meetings were well attended. He spoke on the following topics: 1. The Call to Discipleship; 2. The Call to Consecration; 3. Counting the Cost; 4. Barred Through Unbelief; 5. The Inevitable Price; 6. Our Land of Promise.

Rev. Fast, our field secretary, presented the "Conference Cause," Feb. 19-20. His messages were very interesting and just what we needed to know about our work.

The S. V. B. of Bethel College presented a very fine program in our church Feb. 26.—Correspondent.

— *Immanuel Menn. Ch., Los Angeles, Calif.* — On Monday, February 20, a delegation from the Immanuel Menn. Church of Los Angeles and relatives from Visalia and Reedley were at the harbor to welcome the P. W. Penners. They arrived on time and seemed greatly refreshed by their long sea voyage. There will be a reception for them at the church Sunday, February 26.—Mrs. A. J. R., Corr.

— *A New Idea* pushing itself to the front in our country is this, that peace can be secured only in selling as much war material as possible to England and France. That is somewhat analogous to putting into the hands of fighting boys a pistol a piece and then admonish them to live together peacefully. The normal procedure would be first to take the pistols away from them and then proceed to talk peace.—*Vorwärts.*

— Peace Action Group Plans Spring Tour. — A group of Bluffton College students will make an extension tour through Indiana, Illinois and Iowa during spring vacation presenting a peace program under the auspices of the Mennonite Peace Society. Feature of the program is to be the peace play, "Let My People Go," written by a former Bethel College student.

— *Berne, Indiana.* — Carl T. Habegger, prominent business man of Berne and president of its Chamber of Commerce, recently addressed the organization and friends on the subject: "The Principles by Which We, the Members of a Community, Live as a Unit in a Good Society." In the development of his discourse he brought out a number of points of which we single out a few: All human beings must be reckoned with as personalities.—A free ruman being is the most important product of a government and its institutions.—The only freedom deserving the name is that of pursuing our own good, in our own way, so long as we do not deprive others of theirs.—A capitalistic democracy, providing freedom and equality for all, is the best form of government.

— *Salem Church, Dalton, Ohio.* — The Mennonite Pastors' Association of Northeastern Ohio, met at the home of Rev. A. S. Rosenberger recently.—The Woman's Missionary Society of the Salem Church met with Mrs. A. S. Rosenberger on Friday for an all day quilting.

— *Professor J. D. Unruh, president of Freeman Jr. College,* has finished the work for the doctor's degree, at the University of Texas, and has returned to his college by this time. We are very sorry that we failed to break this news last week. The Freeman Courier remarks: "Prof. Unruh has done more for the school during the depression than any other person we know. It is easy to be captain when the sea is quiet, but it took a very shrewd one to manage affairs during the storm we had."

* * *

Need of a Firm Hold on God. A sailor on one of *Her Majesty's* vessels tumbles out of the rigging; in his fall he caught with both hands a rope; and observers said: He is saved! But the rope itself had no fastening, and he fell further and faster as the rope payed out, till he struck the deck a mangled mass. A man may attempt to save himself by will-power; but what if the will itself have no hold on God!—Canon Wilberforce.

REV. G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

SELF WEIGHING US DOWN.—Self may puff us up until we are hardly ourselves any more, but it may also weigh us down until we are about to drown. In both cases God's arm or interference may be necessary to put us back where we belong. Self weighting us down is beautifullly illustrated in Peter's experience on the Sea of Galilee, when he and the other disciples were in a boat "tossed with waves for the winds were contrary." Then they saw Jesus walking toward them, uttering these sweet words, "Be of good cheer; it is I, be not afraid." Impulsive Peter then did a thing characteristic of him, by asking Jesus to bid him come to Him on the waves. Peter stepped out of the boat onto the water, but when he saw the wind lashing the waves, he was afraid. And, beginning to sink, he cried, "Lord save me." Why did Peter sink? Because of his own weight. Instead of fastening his eyes on Jesus in faith, he thought of *himself* and the waves. When he said, "Lord bid me come to Thee, he expressed a longing to be with Christ, but as his attention turned from Him, he began to sink. This experience of Peter has a lesson for us. In our lives, too, the waves sometimes go high. Difficulties, burdens threaten to engulf us and we are so despaired that it looks as if we may be crushed by them, when an upward look to Jesus and a cry for His help will save us. He will take our burdens from us, so that we can say, "Thanks be unto God who always causeth us to triumph in Christ."—2 Cor. 2:14.

* * *

TAKE HEED THEREFORE HOW YE HEAR.—What we actually hear when listening to a sermon or address depends on a great many things, such as familiarity with the language used, degree of learning, mental attitude or mood, hunger or satiation of the soul, and what not. So it comes that different people listening to the same sermon are likely to carry away varying impressions of the discourse which they have heard. The Pharisees, and Scribes on the one hand, and the common folk of Palestine on the other often listened to the same sermons preached by Jesus. In the one group these stirred up animosity, malice,, hatred and evil plottings against the Master. Though hearing they refused to understand. For Jesus says, "This people's heart is waxed hard, and their ears are dull of hearing." To many of the common people Jesus' talks were as healing balsam for their soul. Some people hear sermons with their physical ears, during worship in church, but their minds are so engrossed with thoughts of secular, everyday things that their souls hardly hear the truths being spoken. Some hearers like to have their ears tickled by the preacher with the fine things that they do or that are said about them. But when he as a true shepherd of souls finds it necessary to lay bare some faults or weakness they begin to imagine to whom the minister is alluding. A good Christian tells this story: "One Sunday our pastor in his usual faithful manner pointed out the sad effects of certain practices upon a church, until in his application he became so close that I was surprised, because there was a delightful harmony in that church. I soon began to persuade myself, however, that there was a Diotrephes there, but could not satisfy myself who it was. Finally I turned to an elder of the church with this question: 'Mr. L ——, whom does the minister mean?' '*You and me,*' was the quick reply. I have never asked since, whom my minister meant, when he was delivering a message of his Master." The best preacher with the best possible sermon can do very little for the spiritual uplift of his people, unless they come to the service with praying hearts and souls intent on getting spiritual food.—"Take heed therefore how ye hear."—Luke 8:18.

Lo, Judas, One of the Twelve

G. A. Linscheid

At the time of lent, when our thoughts are occupied with matters which lead up to the cross, and with the characters which are inseparably connected with it, we cannot help but to pause at that most tragic character of all—Judas.

We realize, of course, that we have it to do here not only with the purely human—the natural,—but with a strong element of the supernatural; but—was that not the case with each one of the other eleven? And how about each one of us, do not we have that same supernatural element to contend with, besides what we might call, the human element more or less?

Can we, just for our own edification, point to some developments, or lack of developments, in the life of Judas that denote warning signals on a course that lead to such a tragic ending?

We notice for one thing that Judas must have been on a "dealing" footing with the enemies of the Lord. He appears to have ready and easy access to them and his offer is accepted without any misgivings on their part; the fact that there appears to be no surprise on the part of the enemies at Judas' action somehow impresses us that there must have been common ground between them. In other words Judas had not severed his connections with the enemies of the Lord entirely. *Danger signal number one:* "Come out from among them, and be ye separate, saith the Lord . . . . and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—A definite separation from the benefits of Christ. *Danger signal number two:* No doubt, all the disciples found it rather hard to readjust their anticipations from the temporal to the spiritual; but somehow we feel that Judas, who had charge of the "bag," failed to make the grade—he did not advance spiritually as he should have. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—A definite growth in Christ. *Danger signal number three:* Although the Lord had told the disciples very clearly that, though He would be put to death, He would rise again on the third day, nevertheless the cross loomed so large before them that they could not see the open grave beyond, nor its significance. We somehow or other feel that Judas reasoned in a natural, human way that he had better salvage what he could out of this hopeless affair. He failed to look unto Jesus as the author and finisher of faith; who for the joy that was set before Him endured the cross, despising the shame, in order to be set down at the right hand of the throne of God.—Inability to live in and to practice the spirit of lent.

A child was given a penny, she dropped this penny into a very expensive vase and then forced her little hand through the mouth of the vase to recover the penny. Clutching the penny in her hand she found it impossible to withdraw it from the vase. In the attempt to extract the hand the expensive vase was broken only to find that the child's unwillingness to even temporarily give up the penny had been the cause for breaking the expensive vase.—How many a precious undying soul is ruined for eternity because of some trivial, temporal apparent advantage;

Judas failed to live in the spirit of lent and the result was: remorse (Matth. 2:3-4); suicide (Matth. 2:5); and a place of his own (Acts 1:25).

Lent is the time of re-evaluation—a time of learning to sacrifice, not so much in our victuals as in our will—our selfish, earthbound will.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KORBA, VIA CHAMPA, C. P. INDIA, 1-31-39

Our dear friends in Christ:

Greetings from the Korba missionaries!

"Bless the Lord, Oh my soul and forget not all His benefits." A backward glance over the happenings of the past year must indeed bring forth this word of praise to our Heavenly Father.

Personally He has been with us in illness, in trials, in separations, in labors, in failures, in joys, in victories, in many varied experiences. But in all, when we compare ourselves with our fellow-workers in China who have so bravely endured severe trials during the past year, then we must say that ours has been a pleasant year.

We rejoice in the strengthening of our hands by the presence of Mr. and Mrs. Aron Jantzen with us here in Korba. Though they are as yet unable to take an active part in the regular work, it is good to have them here and to see them eagerly preparing themselves, in splendid efforts to master the language. You will be interested to know that they are already reading simple Hindu stories and have begun reading the Gospel of John. In a few more months they will leave for the mountain station at Landour, where they will spend four months in language school.

Our Church activities in the local Church are moving forward in a gratifying way, and we trust in a way that may be acceptable to our Heavenly Father. Many of our young people show a new zeal and earnestness for the Kingdom of God. While we cannot as yet report many new additions to the church and there seems to be no immediate evidence of any mass movements in this area, yet we know that God is working and we confidently believe that the harvest time will come.

The winter touring season is at its height and we have a force of good workers out on the firing line. Two interested members of the Satnami caste have expressed their intention of holding counsel over the matter of becoming Christians with their caste fellows who are to gather in Hindu mela (festival) coming this full moon. May God enlighten them and lead them into His Glorious Church. The work, though fraught with many difficulties and problems, is yet most challenging in these increasingly restless times. Pray much for us that we may be faithful and true to Him and to you who have entrusted so much into our hands.

In Christian fellowship. Paul and Adah Wenger.

—*Rev. Edgar Toevs of Aberdeen, Idaho*, has been at Odessa, Wash. recently, where he held a series of meetings in the Mennonite settlement at that place.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

ALBERTA COMM. CHURCH, PORTLAND. ORE.

5520 N. E. 22nd Ave., March 6, 1939

Several busy months have passed since a report has come from Portland, but the work has been progressing just the same. It is not unusual, on entering the church on Sunday morning, to find something new which has been added during the week. One time we found four new pews. Another visit revealed a new altar rail, and a large palm and two ferns. The latest acquisition was three beautiful pulpit chairs presented by Rev. and Mrs. Baumgartner.

For over a year we have felt the need of a Sunday School library which would provide wholesome, Christian reading for our children, but interest in this project could not be aroused either locally or in the General Conference. The only response came from Berne, Indiana, until at Christmas time a money gift of $10.00 was received from the Primary Department and the first year Intermediate Boy's class of the Reedley, Calif. Church. This money was to be used for the Sunday School, so some fine new books were purchased with it and the much-needed Sunday School library was born, largely through the efforts of some little children in Reedley, California who contributed their pennies to help the little children in Portland. The youngsters have responded so enthusiastically that it seems that nearly every child has read every book for his age already and is clamoring for more. These books are not only helpful to the children but sometimes reach their parents when nothing else will.

From March 19th through the 26th, we are to have evangelistic meetings with Homer Leisy of Salem, Oregon as the special help. Mr. Leisy has a most unique method of presenting the gospel message and we trust that all of you reading of this will pray that he may be used mightily of God in this community which needs the gospel so much and yet is so stubbornly resistant to all things spiritual.

Our church has been saddened by the loss of Mrs. Lena Leisy, known to all of us as "Mother" Leisy. A charter member and faithful attendant at services to the very last, she is greatly missed in the church. May we pay tribute to this sweet-spirited, gentle Mother in Israel whose very presence was a benediction. We have lost one greatly beloved, but our loss is her gain. She has gone HOME.

Christine Miller, Corr.

LOVE is indeed heaven upon earth; since heaven above would not be heaven without it; for where there is not Love, there is fear; but, "Perfect Love casteth out fear." And yet we naturally fear most to offend what we most love.—William Penn.

"Please Pray"

A worker in one of our Home Mission Churches in Pennsylvania writes that he has a delicate problem to deal with.

"We have a case here that requires very careful thought, much prayer, and caution. There are two families here, one a Catholic father, Protestant mother and two children. The father is a very staunch man with little to say, I would say about 55 years old. He has been converted, and sent word to me, "would I baptize him and give him and his wife communion."

The other is a family of Zionists. The mother tells me that she was truly converted, while visiting a son in Ohio, and has been attending our services. We want these families for the Lord, but we dare not push. *Please pray* that God will use my life and tongue, that no mistake is made, or we might lose these for a long time."—A Mission Worker.

EVANGELIZING EATING

The book of Acts tells us that "the Lord added to them day by day those that were saved." It may be significant that just preceeding this statement of the growth in the churches we are told that the early Christians were "breaking bread from house to house, did eat their meat with gladness and singleness of heart." The dining of Christians should be made to contribute to the saving of people. It appears that dining may contribute to evangelism in two ways. When Christians dine together in happy fellowship it becomes very beautiful and attractive. Who would not like to join in such uplifting and congenial hospitality? The dining together of Christians should be such that non-Christians will wish they could belong to such society. Dining may contribute to evangelism in another way. When Christian people in an unassuming manner and with unmistakable friendship invite non-Christian friends to their table something may take place across the table that is from God. Love, good-will, and interest may very effectively be conveyed by a table. We may use the table to open the door to the hearts of people. The Lord Jesus says, "Ye shall be hated of *all* men for my name's sake." A person who is not right with God will not like people who belong to the Lord. This wall must be broken down before our testimony can become effective. The Christian table may break it down. Who says he cannot help in the cause of evangelism?—W. F. Unruh.

—*St. John Church, Pandora, O.*—"Let us make Sunday, March 12, as a donation day for the workers at the Lima, Ohio, Mission. Canned goods, groceries and vegetables, or cash, will be appreciated. Members of the Ladies Bible Class go to the Ottawa County home today (March 5.)

Publication

ATTENTION, PASTORS, SOLICITORS, READERS! Occasionally the question is raised whether the special price to new subscribers of our church papers is still in force. Yes, it is and has come to be a standing offer. New subscribers to either CHRISTLICHER BUNDESBOTE or THE MENNONITE may have either one of these papers for $1.00 for one year. On renewals the price is $1.50, with a free copy of either BUNDESBOTE KALENDER or MENNONITE YEAR BOOK, which cost the Board of Publication a good deal to get them edited, printed and mailed.

FROM A LETTER BY REV. HOWARD G. NYCE, PASTOR OF ALLENTOWN AND UPPER MILFORD CHURCHES, PA. we quote the following in connection with the above: "Last evening at our Council meeting our Senior Deacon brought up the matter of having another solicitor for THE MENNONITE in our church, saying, 'The last several years it is so interesting, everybody ought to read it.' The men heartily agreed. Upon motion it was therefore decided that he should see every member of our church, to see if we cannot get THE MENNONITE into all our homes. Then the matter of price came up, whether it was $1.00 to new subscribers and $1.50 to the old."

The above note answers the question of the Allentown brethren and others as well. We hope that other church councils will follow their good example. The General Conference has at least twice, recently, voted that effort should be made to put one of the church papers into every home of our Conference. Two years ago the undersigned made a solicitation campaign of most of the churches by mail which resulted in a gain of 450 new subscribers to our papers. That meant a lot of extra work. To put a solicitor in the field is too expensive. So the best plan is for the churches to arouse themselves, to get their families to take and read the papers. FOR THE GREATEST BENEFIT REALLY GOES TO THE CHURCHES ANYWAY.

God Understands

It is sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine.
Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depths and bitterness of human pain.
There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without his help, no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

—Selected.

An Appeal for the Cause of Peace

The eyes of the world are focused today upon a number of sore spots. Spain! China! Cszechoslovakia! Guam! Names which tell us there is international anarchy, names which remind us only too forcefully of the terrors of battle, of innocent women and little children bombed into bits, names which emphasize the inescapable fact that the United States is a part of this world not apart from it, names which pointedly tell us in these days of crises intelligent action is imperative. As citizens of a powerful nation our decisions, our actions, and our attitudes can further, or thwart, the cause of peace, the cause of right. As Christians, as Mennonites we cannot, we dare not ignore the challenge of the forces of haste, greed, anarchy and immorality.

As Christians, as Mennonites we cannot approve war. War is a horrible compound of every evil and iniquity of which man can be guilty. War now means fascism, war now means regimentation, war now means conscription, war means terrific economic burdens, war means hatred, war means beastility, war now means destruction on a scale the World War never approached. War means slaughter, wholesale slaughter, war now means the participation of every citizen in its iniquities.

War is un-Christian. War corrupts even religion. War is completely antagonistic to the Christian way of life. War is the complete antithesis of all that Jesus is, of all that Christianity is. War is the concern of every Christian. This is no time for Christians to stay in their tents.

The General Conference Peace Committee is trying to consolidate and give solidarity to the Peace Program of our denomination but finds itself hampered not only by reason of lack of funds, but by acutal indebtedness. Churches and individuals are urged not to overlook the treasury of the Peace Committee lest it be forgotten. The Committee is united in the belief that it can perform a vital service, that our people must be aroused from apathy to action, but money is needed. All contributions for the General Conference Peace Committee are to be sent to the undersigned.

Pamphlets and booklets have been prepared for publication under the direction of the Peace Committee, designed to be used by groups of young people, adult classes and similar organizations for the study of the Peace Program of the Mennonites. They may be obtained in any quantity from the Mennonite Book Concern.

Another suggestion. Couldn't the officers of the General Conference set a day, a Sunday to be observed by every congregation in the entire denomination as Peace Sunday, a Day of Prayer for Peace? The imagination is stirred with the thought of an entire denomination spending one day together in prayer for peace with every individual member searching his own heart and rededicating himself to the cause of Christ and Peace.

L. J. Horsch, Treas., Gen. Conf. Peace Com.
San Antonio Heights, Upland, Calif.

A SPECIAL DAY OF PRAYER

It would hardly be practical to wait for the Conference Executive Committee to act as a whole as suggested in the contribution appearing in the previous article by a member of our Conference Peace Committee. Doubtless, without any suggestion from anywhere, many sincere prayers ascend daily from many homes for peace and justice.

In order to pray unitedly for Peace, how would it be if those Congregations that approve would do so on Sunday April 2 (Palm Sunday), thus commemorating the day on which the Prince of Peace made his entry into Jerusalem, and at the same time pleading that He might enter into and reign into the hearts of men everywhere?

—C. E. Krehbiel, Conference president.

A Question of Appreciation

Know ye what I have done unto you? John 13:12
(A synopsis of a recent sermon)

At his request the name of the writer of this article is withheld.—Editor.

Do we sometimes grow impatient with the slowness of heart of the disciples? They were quibbling about such petty things as to who should be the greatest when they gathered for the last evening together with Christ. With quiet dignity the Master rebukes them by washing their feet. Then he asks the question, "Know ye what I have done unto you?"

He had given them a lesson of humility to rebuke their pride and selfishness. None is too great to perform the simple needful tasks. A dull task may be made radiant; a small duty may be greatly performed. Tennyson speaks of "True humility the highest virtue, mother of them all."

He gave them an example of human equality. He treated all alike, even Judas. He treated all as friends and put them all on the same level. The disciples saw that none was to be considered better than another. Have we caught the lesson? If Judas, with a dark heart was treated friendly dare we think as inferior those having dark skins? All souls are of equal value before God.

He taught them a lesson on true greatness. Greatness is attained through humble service. Who in that day was the greater, the Roman Emperor or the Nazarene? Whom shall we count great today, emperors, war-loards, dictators, or such as Kagawa, Albert Schweitzer, Wilfred Grenfel?

The disciples needed these lessons. But suppose Jesus were to turn to us and ask "Know YE what I have done?" Perhaps we would spare the disciples of our criticisms and turn them full on us. We need to appreciate more the power and beauty of humility. We need to be reminded that God has equal interest in all souls. We need to catch again the beauty of sacrificial service.

In this Lenten season we may well consider in a larger sense what Christ has done for us. He has shown us God. Before His time the ideas of God were rather hazy. He showed us a Father that so loved the world that He gave His only Son to redeem the world. God is like Christ for if we have seen Christ we have seen the Father.

Christ has not only shown us the Father clearly but He has shown us the way to the Father. He has revealed to us the way of the Cross that leads to God. He has shown us forgiveness and redemption. He has offered us Himself. Do we appreciate what He has done for us?

Christ has shown us the value of a soul and the sacredness of personality. He has taught us that one soul is worth more than the whole world. Could we but grasp this, wars, race and class distinctions would end.

He has done so much for us. How can we be more appreciative? The first step is to stop! "Stand thou still awhile, that I may show thee the word of God." "Be still, and know that I am God." Leonardo de Vinci, standing by the hour before his unfinished picture "The Upper Room," remarked, "when I pause the longest, I make my most telling strokes." The Lenten season is a time to pause and in quietness and confidence renew our strength. We do not mean to neglect God and fail to appreciate what Christ has done for us. We are just too busy to give it careful consideration. As we stand still our souls reach Godward until waves of gratitude, love and faith sweep over us. Our hearts are strengthened, and our appreciation deepened.

Such quiet contemplation will blossom into faith and love. But it will also result in reconsecrated activity. We join ourselves with His cause and life takes on new meaning.

In a certain European church there is a window with the figure of Christ upon the cross. Underneath are these words:

"All this have I done for thee;
What hast thou done for me?"

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 26, 1939

Peter Interprets Christ's Suffering and Death

I Peter 1:17-23; 2:20-25

Topic: The Cost of Our Redemption

Redeemed by Christ. vs. 17-23

Peter, one whom the Lord redeemed, is well qualified to interpret His suffering and death. We saw in an earlier lesson, Jan. 8th, that he could not believe that Christ would be put to death. He witnessed the crucifixion and later was led to see that Christ's death was God's plan for the redemption of man. The Holy Spirit enriched Peter's life and understanding.

Peter is addressing believers (v 3) who are calling on the Father who judges all impartially according to their works (v 17). The believer has the right to pray, also the responsibility to do the right kind of works (L. 6:46). He, while sojourning here, is to live in godly fear of God who watches as a loving Father. Earthly wealth has not purchased the believer's redemption from "vain conversation," the bondage of sin (v 18). Heaven is not to be bought. Christ, the sinless, spotless one, poured out his life-blood, his very soul, in his death upon the cross. This, much more precious than silver and gold, was the price of our redemption (v 19). The value of His blood as the atoning sacrifice for man's sin, is beyond our power to conceive.

God's purpose to provide redemption through Christ was an eternal one (v 20) and now accomplished in Peter's day. God knew the end from the beginning and His plan has been constantly in process of fulfillment from the beginning of the race. There is no substitute. Redemption, provided for all, is of practical avail only to those who believe and accept it (v 21). Obedience to the trtuh enables the Spirit to do his purifying work in the soul (v 22). The power of the crucified and risen Christ transforms souls, fills them with "unfeigned love of the brethren." The work of "being born again" is the continuance of the new life nourished by God's Word.

The Suffering Christ. vs. 20-25

Peter explains a trait of patience and endurance acceptable to God. He knows that those he is addressing may have to suffer for doing right. If we suffer patiently because of our faults (v 20), we deserve no glory. But when we do the right and endure suffering in it, a strong faith is required, and we are assured that such patient suffering "is acceptable with God." God is with His suffering child. To well-doing and patient endurance we are called (v 21). In this Jesus is our example. His sufferings were altogether unjustly inflicted upon Him. They were vicarious and were meekly accepted that thereby we might be saved (vs 23, 24). His suffering was for all mankind. Christ endured on the cross, the stroke that would otherwise have come upon us. By His stripes we are healed, saved from sin's penalty and enabled to live the new life of righteousness (2 Cor. 5:21). Christ "bare our sins," that is the consequence of our sins. The sinless Savior took upon himself the guilt of man's sinful conduct. By His willing sacrifice we are emancipated from the power of sin. The cost of our redemption was the infinite sacrifice of God's only-begotten Son. God's love was equal to man's need (J. 3:16). Our response in accepting this proffered salvation should be gratefully whole-hearted and sincere. Christ suffered that He might bring us to God.

As the Interne Sees It

The following interesting article under this heading was written by Mr. Felix Schrag, a graduate of Bethel College, who spent sometime in the Hartford Theological Seminary, then served an interneship under the direction of Rev. Charles A. Sebold of Pasco, Washington. Mr. Schrag is this year back at the Seminary. He is a Mennonite and a member of the Salem Zion Church, Freeman, South Dakota. As we know Mr. Schrag, good things may be expected of him. This article is reprinted from the February 1939 number of "Advance," a Religious Monthly.—Editor.

My first two months were spent in study, observation, and so called "general preliminaries" at the church in Pasco. During this particular period I was recorded on the calendar of the above mentioned church as associate pastor, director of the church school, scoutmaster, cubmaster and director of Young People's work. An hour each morning, five days a week, was spent with the supervising pastor in consultation and discussion of problems which arose only too frequently. Besides the appointed duties, as already mentioned, I was doing regular parish calling, sitting in with the Pasco church board and finance committees, and especially, making contacts with other organizations outside the church. I have in mind here such groups as the Kiwanis, Chamber of Commerce, Active Club, Grange, Social Welfare and many others too numerus to mention. It was really worth while training and experience to associate with and occasionally speak to these different organizations. I became an active member of the Kiwanis, a membership which I treasure very highly.

After these two months of preliminary training I was assigned to Riverview, an irrigation district five miles from the city of Pasco. A word about conditions in general in this district may help to picture this locality as ideal for such an experiment. It is a small truck farming district containing some 350 families. A large number of these people are from the drought-stricken areas of the South and Middle West. Some are amateurs, having resided in the district some five or six years, while only a very few are professionals, living there since 1925 or even longer. This indicates at once that the "turn-over" from year to year is great and also that the district has become a "melting-pot," as it were, for various denominations, customs and ways of living. This characteristic in particular was ideal for the interne arrangement in that it presented certain opportunities for experimentation which were not available in other communities. The farms were small, ten acres being perhaps the average. One room houses were quite common. Money was indeed scarce, due to the general depression and influx of drought-stricken people. Most of these people had never been associated with a church school or church services, much less had they ever belonged to a church or been baptized. The religious situation within the community was no doubt well expressed by one of the youngsters at our first church school meeting, when with the greatest of interest and spirit of cooperation, he looked up and asked, "What is a Sunday school? Do we play games and eat?"

It was into such a harbor that I steered my ship and threw out the anchor. I spent two weeks drawing up plans, making contacts with people as to the various possibilities and a so-called general survey of the community. Finally the opening date for our church school was announced. The place of meeting was in an old Grange building right within the heart of the district. Twenty-two youngsters answered the opening call. At the end of the term the church school record showed an enrollment of 75 with an average attendance of 55.

Due to the seeming success of the church school, parents of children attending asked about the possibility of preaching services, a request which I was patiently awaiting. Preaching services were begun January 9, 1938, with an average attendance of 35 at each service. The highest attendance for any given Sunday during the year occurred on Easter Sunday when 73 were present. At the end of the year of interneship the church had an actual membership of 36. Fifteen were baptized into the church while the rest entered either by Confession of Faith or by letter. A Ladies' Aid Society was formed and in two months reported a membership of 20. As is usually the case in the smaller rural churches this organization comprised the greatest source for church finances. In February the Young People's work was expanded when a Scouting program was introduced. This program consisted of a Cub Pack, Boy Scout troop and Girl Scout troup. Besides the regular meetings of church, church school and Scouts many other gatherings were held; such as Christmas and children day programs, pot-luck dinners and various other types of social functions.

A word regarding my reactions: Personally I feel that the value of such an interneship is too evident on the surface to require much elaboration. The very fact that we are today speculationg in methods, ways and means whereby we might have more practical training, seemingly suggests that within man's innate tendencies is found that plea for a "learn by doing" program. First and foremost, the student under such an arrangement is brought into contact with regular parish duties and problems. I would like to capitalize that which was constantly haunting and disturbing my beautiful dream of an easy-gliding interneship. I've become convinced more than ever as a result of this experience that good preaching in itself by no means makes for a successful ministry. To be able to preach is quite all right, and blessed is the man who can do it; but that seemingly is still a long way from the qualifications of a modern successful minister. I'm thinking here particularly of such items as, organizing a church or church school; coping with the financial program of a church; starting and operating a Scouting program, men's club, ladies' aid society; soliciting new members for the church; running a young peoples' organization; dealing with hunger and unemployment among your church members; creating interest in church work; lack of teachers; and many more pertaining to the function of the church.

As these problems came to me I was led to think of the different Seminary curriculums and as to what might be done in order to make them more suitable to the average American church. Among the many things which ran through my mind at the time, were the following: Instead of telling Seminary students how they should dress for pastoral calls, how about giving them a little information on how they might organize a church so that they may have someone to call on? Instead of telling them how and where to invest their salary, how about a word on what they might do in order to get a salary at all? Instead of using three years hammering away on types of sermons and ways of preaching, how about devoting one year, or at least one semester, to means and methods whereby they might secure Mr. Jones and Mr. Brown so that they may have someone to preach to? Instead of having students study and investigate what type of church school material would be most satisfactory, how about a little information as to what students might do in case they're placed into a community where both money and common lay teachers are as scarce as diamonds in the Sahara Desert? This is submitted not to detect faults of Seminaries, but rather to reflect personal difficulties as experienced and also to serve as a plea to Theological Seminaries to install in their curriculums a place for the smaller country and urban church.

It means much to me that after such a year of valuable observation and experience, under supervision, I have the opportunity of coming back to the Seminary for my last year and of selecting those courses which I feel the average church calls for.

Furthermore, as already implied, an arrangement of this type gives the ministerial candidate a chance to taste his field. As a result of it he will find himself suited or unsuited to the profession. If church leadership ability proves extremely disrupted and preaching onerous, the student can choose a new vocation while still young.

In closing let me say that, whatever name may be applied to me in future history because of my part in this "interne" experiment—whether it be guinea pig or white rat—I shall regardless feel proud and very much content. I believe wholeheartedly in this experiment and I am convinced that it is a great step forward in the field of theological training. I plead with Divinity Schools and Theological Seminaries to consider more closely such an arrangement.

Needless to say, I feel very much indebted and extremely grateful to my immediate Riverview Church where the experiment was conducted, to the Rev. Charles E. Sebold, the supervising pastor, to the Washington Congregational Conference, and to the Hartford Seminary Foundation for all their gracious efforts in helping me make most of my great opportunity. I'm also very happy to inform you that the Hartford Seminary is continuing the experiment in the person of William J. Hamilton, Jr., who is at present on the field of practice.

— TWENTY-FIVE YEARS OF MISSION WORK IN THE BELGIAN CONGO, a 92-page book, published by the Congo Inland Mission Board of the Central and Defenseless Mennonite Conferences, has come to the editor's desk, for which we express our hearty appreciation. Rev. William B. Weaver of Danvers, Ill. and Rev. Harry Bertsche of Gridley, Ill., compiled the material and Rev. C. E. Rediger, Secr.-Treas. of Chicago is the editor. In 11 chapters the labors of the missionaries in the field and their supporters in the home land are interestingly depicted and partly illustrated. At present four stations are operated: The Charlesville, Kalamba, Nyanga, and Mukedi stations. Altogether 66 persons have been sent to the African field. Of these about one-third still seem to be in active service or on furlough, ready to return. One died, some resigned, some went to other fields. The Congo Mission Board is composed of: Albert Neuenschwander, Pres., Grabill, Ind.; Emmanuel Troyer, Vice Pres., Carlock, Ill.; R. L. Hartzler, Secr., Carlock, Ill.; C. E. Ediger, Secr.-Treas., Chicago, Ill. Other members are: E. M. Slagle of Ohio; N. J. Smucker and Allen Yoder of Indiana; W. B. Weaver, H. E. Bertsche, I. R. Detweiler and N. O. Hoover of Illinois.

The editor, Rev. C. E. Ediger, Congo Inland Mission, 7928 So. Harvard Ave., Chicago, writes, "Should you know of any friend who would appreciate a copy, we shall be glad to send them one, if you will send us the name and address."—The editor will be glad to do this service for any one who writes him that he wishes a copy.

History Views the Jewish Persecutions

Dr. E. L. Harshbarger

4. THE MOST COMMON ANTI-SEMITIC ARGUMENTS (CONTINUED)

The next argument of the anti-semitics to be examined historically is the charge that the Jews dominate the finance of the world. This statement is also a part of the fictitious picture of Jewish world dominance portrayed in the forged "protocols of the Elders of Zion." Furthermore, it is always interesting to the historian to note that many people who hold this view will also tell you that the economic interpretation of history is false and dangerous.

The field of great international cartels or commercial concerns is practically free from Jews. The "Aryan" Hugo Stinnes steel interests of Germany did far more international business in munitions than did the "international Jew" Rathenau, who was often viciously attacked by the Nazi-controlled press. Some of the largest concerns like the Standard Oil Company, the Anglo-Dutch Royal Dutch Shell Company (Rothschilds are no longer a part of this company), the J. P. Morgan interests, the Ford Motor Company, and the Kreuger interests are almost entirely "Aryan;" Jewish interests are quite negligible. One notable exception to this general rule is the Ballin interest in the German shipping lines, the Hamburg-American and the North German Lloyd.

In the field of banking Jewish influence is much stronger, and their influence is greater in proportion to their population than the Aryan influence. But even in this field Jewish power varies from country to country and by no means dominates the field. In England there are four large Jewish banking houses and many brokerage houses, but the governors of the Bank of England are non-Jewish and Aryan brokers are more numerous than Jewish. France has three great Jewish banking houses, with a number of Aryan banks of at least equal importance. Switzerland has very few Jewish bankers; but in Holland German Jews are very influential.

In America the Jews who have become financial experts are such men as Bernard Baruch, Paul Warburg, of the German-American Warburg interests and the real author of the Federal Reserve system, and the banking firm of Kuhn, Loeb & Co. There are, of course, many Jews working in the financial realm, but most of the great banking houses like Chase National Bank, National City Bank, Guarantee Trust, and others are neither Jewishly owned or controlled. In other words, the historian is also aware of "sharp-trading Yankees" who have risen to power in many of our leading firms.

Jewish influence in Austria, Hungary and other Balkan states (excepting Greece) is very strong.

In Germany, Jews like the Warburgs, the Bleichröders, and the Mendelsshons were indeed very powerful, but their tendency to dominate has been exaggerated by the Nazi- controlled press and by those who receive their information from similar sources. A notable case of such exaggeration is the stressing of the international character of Jewish finance. With the exception of the Warburg interests, Jewish bankers were quite nationalistic and competed with each other as well as the Aryans. Jewish profits in Germany during the war are also exaggerated. In leather, textiles and some metal goods Jewish interests were large and profits were high; but in the "heavy" industries where most of the profits were made, Aryan interests were predominant. The greatest "inflation profiteer" was Hugo Stinnes, an Aryan, who banked his first billion in 1922. His assistant, Castiglioni, was a Jew, but he was engaged in economic struggle with an Austrian Jew, Bosel, thus showing that not all Jews worked together. Nazis also picture the Dawes and Young Plans as a part of the Jewish plot, but none of the leaders in either plan were Jewish, although some of the experts were Jews. Carl Melchior, a Jew of the house of Warburg, did participate in the negotiations and was on the board of the International Bank at Basle, but he always distinguished himself as a clever defender of German interests. Finally there is the currently popular idea, propagated by the anti-semitics, that Jews are immensely wealthy, far more so per capita than are the Aryans. The expression is frequently heard, "there never was a poor Jew." History shows that this too is exaggerated. The Jewish masses in Europe have lived in poverty and misery. Most American Jews are middle-class merchants of only moderate means. Our millionaire list contains only a relatively small number of Jewish names, the late Otto Kahn being the first and his name is ninth from the top. The great majority of our industrial magnates in railroads, oil and steel are non-Jewish. Our richest men, Ford and Rockefeller, are Aryan. In Europe the house of Rothschild is the most influential Jewish firm in history, but it is far weaker now than in the nineteenth century.

In summary then, what is the verdict of history relative to the dominance of the Jews in financial circles? Jewish influence is strong in banking, especially so in central Europe, but everywhere that influence is exaggerated by anti-semitics. There are many Jews in financial circles, but they are nearly always outnumbered by Aryans. The Jewish masses are poor, and there are no Jews as wealthy as Ford or Rockefeller. Due to strong nationalistic and competitive tendencies among Jews as well as among Aryans, the historian, on the basis of available data, must view the oft-publicized dominance of the world financial interests by "World Jewry" as a half truth supported by ill-informed people and the violent anti-semitics.

Clarification

I was just told that gossip is circulating the story that the $600.00 which the Lehigh Mennonite church borrowed some years ago from the Church Building Fund of the Western District Conference had not been paid back in full. I therefore looked up the official Minutes for 1928 to 1931 and find printed in the then Treasurers' reports as follows:

Page 1257: March 1, Lehigh Mennonite church paid off	$100.00
Page 1302: Three payments of Lehigh church	300.00
Page 1342: Balance of Lehigh church not paid	200.00

This shows clearly that the full amount of $600.00 was paid back to the Conference. On page 1387 (in 1931) the then Treasurer J.H.E. reports (Translated): "Church Building Treasury: In this treasury there are according to the book and old accounts $568.93. This is loaned to the General Fund and is included in the above account."

At that time I was chairman of said committee, and in order completely to separate the General Treasury of this committee from the Church Building Fund, the committee recommended and the conference session resolved (Res. 3, page 1388) "That in future the Church Building Fund of the Western District Conference be under the administration of the Conference Trustees instead of the Home Mission Committee." The revised Constitution of 1936, Art. XII, 2 now also provides for this.

—C. E. Krehbiel.

—*Rev. A. S. Bechtel, pastor of the Hanston, Kans. Church,* out in the dust-bowl region writes, Feb. 28: "We have had a real west Kansas snow storm out here. Started snowing Sunday night and snowed and blew hard all day yesterday (Monday) and all night. Fortunately it was not very cold and the snow was quite wet. Visibility yesterday was very short, at times almost nothing. This has been snow shoveling day out here. The rural carriers could not get out at all. Much of the snow was blown from the fields to where it is not needed. Such is Kansas weather."

—*Pastoral Message,* from Second Church, Philadelphia: "Who suffers when you are absent from Church for even a single Sunday?—1. God does. He misses the awaited fellowship of communion with Him.—2. The Church does. Other members begin to invent alibis for "time off."—3. The minister does. It is discouraging to speak to empty pews.—4. You do. You miss the instruction and information intended for you.—5. The outsiders do. They consider you lax in Christian practice and thus may reject the religion which means so little to you.—Hebrew 10:25.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Purposeful Conversation

Conversation is one of the natural resources of the spirit. Like our physical natural resources it either can be used for the uplifting of human personalities or misused in the degrading of them. It can be effectively utilized or it can be neglected or squandered.

The Christian religion demands that the power in conversation be harnessed and that it be used for constructive ends. If conversation is to be dynamic, it must be centered around an all-pervasive purpose. For the Christian that all-pervasive purpose should be the enabling of all personalities to become more God-like.

To this end let us consecrate the thousands of words which we utter each day. Someone may object, "We'll all become preachy." You need not if in a true and humble way you seek to "minister" unto the needs of human personalities.

Several methods which facilitate the carrying out of this purpose are: Firstly, determine the most worthy ideals, interests, or ambitions of the other person and seek to build on those a conversation which may open new vistas to noble experiences. Secondly, if unacquainted utilize a noble subject to interest the other. Or again you may listen and learn much. Broader and more worthwhile interests may be born in the mind of someone. Thirdly, seek to enter into that conversational ectasy in which, through the exchange of ideas, there is a progressive clarifying of vital problems or enriching of gerat truths for all concerned. Be creative in seeking to carry out this purpose.

Some good tests for a conversation are: (1) Has it made me grow in God-like qualities? (2) Has it given me worthwhile facts of knowledge? (3) Has it focused my emotional energy on vital problems? (4) Has it given me a fuller, more sympathetic understanding of my fellowmen?

THANK YOU

We express our sincere appreciation and gratitude to Mrs. August Ewy of Moundridge, Kans., for having edited the Senior C. E. material for a period of months. The material was excellent and represented a mighty challenge to all young people.

Your Country Needs You

by Arthur Ponsonby, M. P.

Your country needs you
—alive and not dead!
Your healthy beating heart
—not your weak and shattered nerves!
Your full strength
—not your crippled body!
Your active spirit
—not your shell-shocked mind!
Your living self
—not your rotting corpse!

Young men and women, your country needs you to bend your energies and the ectasy of your quickened souls to the uplifting of humanity and the establishment of a civilization which will be a credit and not a disgrace to humanity!

Mission News

The Young People of the Eastern Dist. Conference have undertaken as their Mission Project for this year the contribution of $100 to the Young Men's Home in Winnipeg and $75 for the General Conference Peace Committee. Both actions are highly worthwhile.

The same group of Young People are to be congratulated on their past and present support of the Peace Committee. Might it not be possible for the Young People of other districts to share more in this work? Our nation is spending millions for a preparedness program. Support our Peace Committee and thereby help in the support of a "Mennonite Preparedness Program." Now is the time to prepare. the Peace Committee is much in need of funds. All contributions should be sent to the treasurer, L. J. Horsch, Upland, California.

Questionnaire Results

With this issue begins a series of articles on the above topic. One question from this questionnaire (See *The Mennonite*, Oct. 4, 1938) will be considered each week. This questionnaire was issued in order to explore the possibilities for a Young People's paper. This action was based upon Resolution No. 5 adopted at the Young People's Session of the last

General Conference. The pertinent part of this resolution reads: " . . . if the way opens up to publish a young people's paper in cooperation with the Board of Publication and the Board of Education, they are authorized to proceed."

Two facts which warrant the suggestion of a Y. P. paper are: (1) The present space does not permit much variety of material. (2) The present four pages do not effectively reach the group for which they are intended.

Question 1 reads, "Should our young people's publication be separate from existing church papers like the *Mennonite, Kinderbote,* etc.?" An unconditional "Yes" was the answer of 8; a conditional "Yes" was the answer of 4, and 2 answered "No." Some of the comments were:

"I believe that this publication *must* be separate from all other church papers." H. S.

"I don't see how it can be now. Maybe in another year. It might bring it to a larger Y. P. reading public though."

"That depends upon the objective and finances." Dr. J. H. L.

"I think it would be well to have a separate young people's paper, if we could be reasonably sure of its being read." H. R.

* * *

Take Census of the C. E.'s of Western District

The sample form given below is being used in a big drive to get a complete list of officers and individual members of the Christian Endeavor groups of the Western District Young People's Convention. There are over eighty societies, counting senior, intermediate and junior groups. Local C. E. presidents are in charge of gathering the data. The deadline for reports to be in is April 1, 1939. They are to be sent to Hilda Wiebe, Secretary of W. D. Convention, Hyannis, Nebraska.

Membership Report of

____________________ (Name of Church)

____________________ (Name of City)

Name	Address	Date of Birth	Occupation

Reported by ____________________ President

____________________ Secretary

"I Would Be Strong"

2 Cor. 11:21-31

Young People's Topic for Apr. 2, 1939

Meditations:

M. Mar. 27. Strength in God's presence. Ps. 46:1-7

T. Mar. 28. Strength in leadership. Josh. 1:2-9.

W. Mar. 29. Strength in weakness 2 Cor. 12:7-10

T. Mar. 30. Strength in inner conflict. Rom. 8:12-18

F. Mar. 31. Strength in God's armor. Eph. 6:10-17

S. April 1. Strength of Christ in suffering. 1 Pet. 2:21-25

Suggested Hymns:

"God Send Us Men" "O Master, Let Me Walk With Thee"

Points for Prayer:

1. Thank God for the eternal resources of strength.
2. Thank God for the strong characters of men and women who have led humanity to higher ground.
3. Ask God for strength to oppose the mighty forces of evil.
4. Ask God for strength to control one's thoughts, words, and actions, and for strength to persevere in difficult tasks.

Questions for discussion:

1. Is unemployment detrimental to strength of character? If so, how?
2. In what ways does gambling, betting, or playing the punchboard weaken character?
3. In what ways does repeated avowal of belief and and repeated lack of action weaken character?
4. Is it true that much commercial recreation produces insipid personalities? Explain your position.
5. In reasoning is there a danger of confusing strength with obstinacy? Explain.
6. Does military life produce strength of character? Why or why not?
7. Is the daily newspaper designed to strengthen the reasoning process?

Lesson Discussion:

Being strong in patience. The Christian cannot afford to be exasperated by the shortcoming of his fellowmen. Witness Christ and Peter. The discovery of truth through scientific research requires patience. Witness a Louis Pasteur. Great discoveries demand patience. Witness a Madame Curie. Movements for the betterment of human conditions require infinite patience. Had there been more patience the Civil War might not have been fought and slavery might have died a natural death. War will not be conquered in our generation, but patient opposition to it is high adventure.

Being strong in action. We are flooded with Sunday Schools, C. E. Societies, Sewing Societies, etc. Most of these organizations are very desirable. But some are dead and some are dying, for action dripples drop by drop. Have your peace convictions sprouted into actions for peace? Have you sought to put into concrete, corrective action one of ten criticisms which you have fired at your church, your C. E., or your church paper?

Being strong in mind. The speed and confusion of modern life is hard on the nervous system. The minds of masses are being bombarded by proproganda, which is designed to prepare them for war. Advertising mostly seeks to obscure the truth rather than tell it. Publishers strive for popularity. Materialism fosters superficiality. Disciplining of the mind is much needed. We must learn to evaluate sources and material presented; we must learn to think clearly and calmly on problems. Great minds, furthermore, are not produced by reading the shortest articles which can be found.

Being strong in body. The state of our body partly determines the efficiency of our mind and spirit. Daily exercise will strengthen body mind, and spirit. Mediocre work and nervous disorders often occur when it is neglected.

Being strong in habit formation. Growth in character depends upon habit formation. At the end of each year we should be able to show an annual ring of newly-acquired, worthwhile habits.

INTERMEDIATE DEPARTMENT

The Complete Loyalty of Jesus

April 2, 1939

For Daily Reading

Mar. 27. Not doing his own will. John 6:35-40.
Mar. 28. Did nothing of Himself. John 5:19-27
Mar. 29. Refused to act as judge. Luke 12:13-15.
Mar. 30. His mission to Israel. Matt. 15:21-28.
Mar. 31. His life ransom. Matt. 20:28.
Apr. 1. God glorified by the cross. John 12:23-33
Apr. 2. Topic — Luke 22:39-42; John 17:4; 19:30.

Call to Worship

Prevailing Prayer

Lord, what a change within us one short hour
Spent in Thy presence would prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive as with a shower;
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth a sunny outline brave and clear.
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
Arichbishop Trench

Season of quiet prayer followed by prayer by leader.

Read—Luke 22:39-42
Song—" 'Tis Midnight and on Olive's Brow"
Read—John 1:4; John 19:30
Song—" 'Tis Finished"

Introductory thought on topic

As the Christian Endeavor pledge puts it, "I promise Him that I will strive to do whatever He would like to have me do, and throughout my whole life I will endeavor to lead a Christian life." It does not read "I will try to be a Christian the next ten days." No, there is expressed a loyalty to Christ through all of life.

Song—"I would be True"

Offering

Announcements

Topical Discussions

Leader—Let us consider how Christ illustrated this complete loyalty, this life loyalty in his life and work. This loyalty of Christ knew no limitations,

I. Discuss how Jesus illustrated this virtue in his first recorded utterance "I must be about my father's business." Nothing could turn him aside from that decision.

II. Discuss also this similar though so oft expressed "I must work the works of God while it is day. The night cometh when no man can work." Though the demands upon him were tremendous and he craved for rest he never wavered.

III. Discuss the story of the temptation in the wilderness. What does it show as to the loyalty of Jesus? Matt. 4:1-11.

IV. Discuss the loyalty of Jesus in his friendships. This can be especially well illustrated in his friendship with Peter.

V. Discuss briefly the crowning proof of his loyalty when he gave the ransom for many. This thought will be presented more fully in the topic for Easter.

Conclusion by Leader

How many, many millions have been inspired by Christ's complete loyalty!

"In a tomb on the heights of the great city of Smyrna are reputed to lie the bones of Polycarp, one of the earliest Christian martyrs. His last words when about to be beheaded were "Eighty and six years have I sreved Him, and He has never done me wrong: How can I deny Him now?"

These words of loyalty inspired by Christ's complete loyalty have been echoed by countless martyrs all through the years.

Let us live our loyalty to Christ by striving to find as Christ did, God's will for us. Having found it, let us stay true to his will even as Christ did.

God's will in me
Is Truth and Good and Purity

God's will in me
Is Life and Immortality.

God's will in me
Is Faith and Hope and Charity.

God's will in me
Is Health and sweet Simplicity.

God's will in me
Is one Symphonic Harmony.

When one with Thee, my life shall be
Attuned to Gladsome Harmony.
Alice Nevin

Hymn of Consecration—"My Jesus, as Thou Wilt"

Moment of silent prayer followed by the Lord's Prayer

JUNIOR DEPARTMENT

To the Leaders:

Our study during the month of April will cover the period between Palm Sunday and Pentecost. Let us make an effort to familiarize the Juniors with the events of this period. May it be our prayer that the Lord Jesus may become nearer and dearer to them because of this study.

Suggestive Outline for April, 1939

Apr. 2. Palm Sunday.—"Behold thy King cometh unto thee." Matt. 21:5.
Apr. 9. Easter Sunday—"He is Risen."—Luke 16:6.
Apr. 16. "Jesus showed himself again to the disciples."—John 21:1
Apr. 23. "He was taken up; and a cloud received him out of their sight." Acts 1:9.
Apr. 30. Pentecost,—"But the Comforter, . . . He shall teach you all things." John 14:26.

Song for April: "All Hail the Power of Jesus Name" V. 1, 5, 6. (Mennonite Hymn Book).

Verse for month: "But seek ye first the kingdom of God and his righteousness." Matt. 6:33a.

Program for April 2, 1939

"Behold thy King cometh unto thee"—Matt. 21:5.

Setting: Place Plockhorst's "Christ Entering Jerusalem," or Tissot's "The First Palm Sunday" as the center of interest, grouping palms (if possible) about the picture. Use candles. It adds to the worshipful atmosphere.

I. Call to service by prelude

Worship Service.

1. Sing in Unison: "Come Thou Almighty King."

2. Scripture Reading, (boys and girls responsively) Ps. 24:1-10.

3. Leader's prayer.

4. All: "This is the day which the Lord hath made. We will rejoice and be glad in it."

5. Solo: "Tell Me the Stories of Jesus."

6. Story: A Junior tells the story of Christ's triumphal entry using as a basis all four accounts found in the gospels.

II. Mission Minutes:

1. Talk about: What do we mean by "missionary?" Do we have missions only across the sea? Can a junior be a missionary? (Be sure that you can give a reason for your answers.)

2. Our "King" tells His followers to be missionaries. Let two juniors read the following scriptures.

a Matt. 10:5-8.
b. Matt. 28:19, 20.

III. Study Period.

Aim: To create in the junior the desire to own the Lord Jesus Christ as King and a willingness to give their all to Him.

1. Leader's Heart Talk.—"Behold thy King cometh unto thee." Have you not sometimes wished that you had been there to see our Lord Jesus, as He rode into Jerusalem on that day, so long ago, while those who loved him honored him by singing His praises, waving palm branches and spreading their garments before Him? The children had their part in the glad welcome which the passover throng gave to Jesus, the King. The praise of the children must have made Jesus especially happy for when some asked him to hush the children, He would not have it so. So children today have their part in welcoming Him into their lives and letting Him rule them now and always.

Jesus' disciples had to prepare the way for Jesus. He needed what they had, and what they did. Our King needs us too. He needs us to sing His praise, He needs our talents, our time, our hearts and our love. Let us make Him King of our lives. Shall we now invite Him into our hearts by singing softly:

2. "Into my heart
Into my heart
Come into my heart, Lord Jesus,
Come in today, Come in to stay
Come into my heart Lord Jesus!"

3. Poem.—The song No. 9 (Mennonite Hymn Book) by four juniors each having memorized one verse.

4. Short talks by juniors:

a. Jesus King over Winds and Waves—Matt. 8:27
b. Jesus King of the Temple. Mark 11:15-19
c. Jesus Our King. Matt. 21:5
d. Jesus, Our King Brings Joy. Luke 19:37

5. Song—"Praise Him, Praise Him."

6. Bible Drill:

Ps. 10:16; Zech. 9:9; John 12:13; Isa. 62:11; Ps. 118:26; Isa. 33:17; Luke 19:38; Rev. 19:12; Eph. 5:5; Matt. 21:9.

7. Close the meeting by playing the Hallelujah Chorus from the Messiah on the Victrola, or sing "I Am Thine, O Lord."

8. Leader's closing prayer.

CORRESPONDENCE

TABOR CHURCH, GOESSEL, KANSAS

On Dec. 29 we had our Annual Meeting. Elections were held for the various officers. It fell to my lot again to continue as church secretary and correspondent for the church papers. Some difficult problems had to be solved. Will mention two: the language question and the yearly membership fees. The young people complain they cannot understand the German. For a number of years we have had English Sunday School classes and an English sermonette for the children. Now the classes are held in English, except six adult classes and two primary classes, these scholars are of pre-school age. This does not seem to be enough. So we have decided to divide the sermon into half English and half German for this year. We hope that by this arrangement everyone will be blessed. The church membership fees do not seem to come in very well. Some members must be exempted, others again must be reminded to do their duty.

My dear Mother died Jan. 22. She suffered much and she was ready to meet her Lord. We hope to meet her again over there.

On Feb. 5 Missionary W. F. Unruh was our guest. As he had just returned from India, he visited with his mother, who lives here, for a few days. The family had gone to Pawnee Rock. Rev. Unruh related things from the Mission field.

On Feb. 16 a Business Meeting was held. Bro. A. J. Schmidt was elected deacon. If he feels he can accept the office, he will be consecrated soon. Our wish is that he be installed for life. That is the custom in our church.—Rev. G. A. Linscheid preached on Feb. 19.

Last Sunday the adult S. S. classes were not held, to give everybody a chance to listen to the catechism class. There are 15 members in the class and two have asked to be baptized. In the evening Sister Frieda Kaufman spoke to the Senior Endeavor. She related some experiences of her life as a nurse.—D. S. Thiesen.

* * *

FIRST MENN. CHURCH, MADRID, NEBR.

The Lord has been gracious to us. We were able to hold our yearly business meeting, arranging our work program and electing the new officers for the year. All our departments are working again. Sunday school and worship service every Sunday morning, Christian Endeavor and a short service every other Sunday evening. Beside this work we have a class of twelve for Biblical instruction.—From Feb. 6 to Feb. 19 Rev. John Esau was with us, holding evangelistic services. He gave very inspiring messages, dividing the word of truth. Ten young people came out to accept Christ as their personal Savior. And we all were greatly blest and strengthened to go forward with new courage in the work for the Lord.—The pastor and Bro. Esau visited all the houses during the two weeks. Bro. Esau led a Bible reading course in connection with the meetings. The total chapters read were 1408. May the Lord's blessing rest upon the work.

The weather is still winterly but not very cold. We have had three light snowfalls between Feb. 24 and March 6. The ground is still frozen and the wheat does not show green yet. Light attacks of flu are felt here and there. But so far no serious cases have developed. Spring must be just around the corner, because people are moving these days. March 1 is the date for tenant to change from the old home to the new home.—Your Corr.

* * *

ENID, OKLAHOMA, MARCH 3, 1939

The youngest church of the Western District is the Grace Mennonite Church at Enid, Oklahoma. It was nearly four years ago when a group of Mennonite families of our faith assembled in private homes for worship and fellowship. These four years were trying times, for it is not very inspirational to attend services when as few as fifteen are attending. But now we look back with joy and thanksgiving at these years.

For four years we have been worshipping in a dwelling house, which was very small and inadequate. Now work on the new church has been started. The new location is at the corner of York and Adams Streets. The structure will be of brick with full basement and adequate room for S. S. classes. The entire building is to measure 26 feet by 56 feet.

From February 6th to 12th Rev. A. J. Dyck of Inman, Kansas, conducted a series of evangelistic meetings at our church, by which we were all richly blessed. A fitting conclusion to these meetings was the solemn and impressive ground-breaking ceremony after the morning worship of February 12, at the building site of the new church. The service was carried out in the following order with our pastor, Rev. H. N. Harder in charge:

Scripture reading of Psalm 127:1 by Rev. Harder and prayer by Rev. A. J. Dyck; hymn—"The Work is Thine, O Christ our Lord" by the congregation; responsive reading of Psalm 24 by the congregation. Rev. Harder spoke briefly. He stated that "today our hearts are lifted up in joy and thanksgiving, because our desire to have a church building suitable for worship will soon become a reality. The building that shall be erected at this place shall not be a monument of our achievements and aspirations, but it shall speak of what God has done for us, and shall be a lighthouse for those who wish to come into his fellowship." Then followed a very solemn and impressive breaking of ground in which the following persons represented the various phases of our church work and each turned a spade of ground. Rev. Harder, as pastor, turned the first spadeful of ground and quoted Psalm 90:17 "And let the beauty of the Lord our God be upon us. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Mr. A. T. Mueller, representing the building committee, quoted Gen. 29:16, 19; Brother C. B. Schmidt, in behalf of the S. S. quoted Psalm 122:1; Bro. Simon Unruh, Pres. of the C. E. chose Isa. 58:12; Mrs. Simon Unruh representing the Women's Mission Society used Psalm 26:8. Rev. A. J. Dyck, Chairman of the Home Mission Committee quoted Exod. 33:15, "If thy presence go not with me, carry us not up hence." Rev. Harder offered the dedication prayer and Rev. J. Lichti spoke the benediction. All joined in the singing of the doxology.

Another blessed and solemn event of Feb. 12 was the ordination of Rev. Harder as elder. This ceremony took place in the Mennonite Brethren Church of Enid at 2 p.m. as follows: Processional—Hulda Reimer; Scripture and Prayer by Rev. H. U. Schmidt of Meno; address—"The Responsibility of the Pastor of the Church: Rev. P. C. Grunau, pastor of the Enid M. B. Church. He stated that a pastor is to be a watchman, he must be able to teach, to feed his sheep and lead them to green pastures. The ordination sermon by Rev. A. J. Dyck. He said that the minister must be called of God and that he must base all his works upon the power and love of God. Ordination of Rev. Harder by Rev. Dyck, assisted in the laying on of hands by the ministers present. Rev. Harder made a brief response, based upon John 21:16. Dr. Marshall, dean of the local Bible college, gave a forceful address on "The Responsibility of the Church to the Pastor." He stressed financial support, cooperation with the Pastor, regular church attendance, and prayer. Miss Phyllis Unruh gave a reading entitled "Hold Fast". Very appropriate music was rendered by two male quartets and one mixed quartet. Rev. Lichti and Rev. John Baergen led in prayer and benediction.

On February 26 four people were received into the church. They are Brother and Sister Simon Johnson, Walter and Elda Ewert. The attendance in S. S. during the past months has been very good. We have on the roll about 80. We are happy for the arrangements the conference is making to have a new church and all that has been done here for this church. May we be a real blessing to our Conference and the cause of Christ.—Elmer Unruh.

Self-made men. A half-drunken Congressman once staggered up to Horace Greeley and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it, "for," said he, "that relieves God of a great responsibility.

Good Reasons for Tithing

1. It is Scriptural—approved of God in the Old Testament and supported by Christ's word in the New.
2. It is a good start in the individual's life of giving.
3. It is spiritual, for personal faith is called into play.
4. It is businesslike, for there is a definiteness, progressiveness and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.
7. It commandeers all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church frequently to plan for an enlarging work.
10. It safeguards the spirituality of the church by eliminating drives for money.
11. It establishes the individual as a financial steward, accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded-out sincerity.
15. It makes giving a great principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
17. It means less of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.
18. It creates in our lives a commanding position over others in the matter of giving. We can use the most effective weapon of example.
19. It makes us twofold before God — our hand held out to give, as well as receive.
20. It destroys the denomination of circumstances.

» » JOTTINGS « «

—*Notice to Readers and Contributors!* THE MENNONITE of March 21 is to be a MISSION NUMBER. As the Mission reports crowd the paper for space, contributors whose articles do not appear as they would otherwise are asked to be patient.

—*East Swamp Church, Quakertown, Pa.*—The new minister, Rev. Harold Burkholder, sends us a pamphlet embodying their annual report. It lists 152 active members, 15 inactive. Rev. W. S. Gottshall, former pastor, served until March 27, Rev. P. J. Boehr had charge for 13 Sundays. Since July 14 the new pastor has preached 30 sermons. There are financial reports of the Church Treasury, Building Fund, Cemetery Maintenance Fund, Y. P. C. E., etc.

— More thoughtful pastors have again remembered us with copies of their year books, namely those of the Berne, Indiana; Hoffnungsau, near Inman, Kansas; First, Newton, Kansas; Allentown and Upper Milford churches, Pa.

— *The Berne Church* is still overwhelmingly the largest one in our conference. The pastor of this congregation is Rev. C. H. Suckau, D. D., while Reverends Joel and Marvin Lehman are listed as not in active service. Eleven members of the church are active in foreign and home mission work. The membership was 1221, increase during 1938 by baptism and otherwise, 54; decrease 36; on Feb. 1, 1939, there were 1239 members. Sunday school enrollment 1461, teachers 53; members of C. E. societies 561, of Sewing Society 530. Receipts for Foreign Missions, $6925.55; for Home Missions, $1514.53; for Sundry Benevolences, $2,991.71; for Church treasury, $4797.53; Women's Miss. Society, $929,21. The per capita tax for male adults for 1939 is $5.00, the tax on all property owners, $1.50 per $1000.00.

— *The Hoffnungsau Church,* reports a membership of 378 at close of 1937, now of 382. Sunday school attendance was 255, which is good for a rural church. The Reverends A. J. Dyck, C. H. Voth and A. M. Gaeddert are the active ministers; D. D. Unruh and Peter Flaming serve when needed, and Abr. Ratzlaff lives in retirement. The total receipts of the church were $4,976.38.

— *First Church, Newton, Kansas,* has a total church membership of 555, with children and young people 829. Sunday School enrollment is 582, with 29 teachers. The ministers are J. E. Entz, Abr. Warkentin, and Bernhard Regier (not in active service.) Grand total of all receipts by the church and auxiliary organizations was $7037.56. The church has Senior, Young People's and Junior C. E. societies, a Senior and Junior Church Choir, a Mission Sewing Society and a Mission Study Circle.

— *Mennonite Church of Allentown, Pa.,* Rev. H. G. Nyce, Pastor, with H. S. Kummery and Menno S. Sell as deacons. The membership is 153. The church treasury has received $2,416.16, the S. S. treasury $1,050.89, the Deacon's Mission report was for $521.16. Bro. Thomas W. Close is president of the Brotherhood.

— *Upper Milford Church, Pa.* — Rev. Nyce is pastor and Monroe S. Geisinger is deacon. Membership is 180; Church treasury receipts $1,747.28; Mission receipts, $364.84; S. S. Receipts, $231.75, plus $55.00 for For. Missions. The Church has a cemetery fund of $3,514.36.

— *Sunday, March 12,* the men's tri-club of Freeman, composed of 55 voices, will give a program of sacred music in the College auditorium. Among many interesting numbers they will sing Handel's Hallelujah chorus. The proceeds of 15 and 25 cents admission will go to some Christian enterprise.

— *First Church, Bluffton, O.* — The Men's Bible Class of the Sunday School has an enrollment of 42, with an average attendance of 30. Interested in mission work, their White Gift at Christmas was $75.00 and $21.00 for religious education. Their report closes thus, "Let us never forget that the man who serves lovingly, so that other lives may be saved, is truly giving himself. We pray that we may learn the grace of giving."

— *Bethesda Church, Henderson, Nebr.,* March 3.— "Rev. John Esau and family are with us and will close a two weeks' series of evangelistic meetings on March 5. From here they intend to go to South Dakota. Sickness is going around among the older people. D. A. Janzen, age 72, was laid to rest last month. John C. Janzen passed away March 1, aged 68. Cor. Janzen, formerly of Hillsboro, Kansas, is also on the sick list. His son Peter of Hillsboro, Kans. and C. C. Janzen from Milwaukee were here to visit him. Mr. and Mrs. Ted Schmidt are back from Buhler, Kansas, from Mr. Schmidt's father's funeral. At present we have snow on the ground. At places there are four feet drifts. The catechism class numbers 18.

— *Mountain Lake, Minn.* — Abraham Penner, father of Missionary P. A. Penner and A. A. Penner, recently had his 90th birthday. A group of about 70 guests were present to honor the nonagenarian. Reverends John Bartel, P. J. Friesen and Corn. Wall paid tribute to him. Miss Mary Bargen read an original poem, written by her father, I. I. Bargen, reviewing the story of Mr. Penner's life, and there were songs by children and grandchildren, also recitations. In 1905 Mr. Penner made a world tour as far east as Japan. He also made a trip to his old home in Russia. He is still in the best of health. His father lived beyond the 100 years mark.

— *Hoffnungsau Church, Kansas.* — Rev. Abraham Ratzlaff, former elder of this church, 88 years old, is seriously ill at his home in Buhler. He is suffering from heart and liver trouble.—Alvin Reimer, song director of the church, also music instructor and band director in the Inman, Kansas, high school, who had to undergo a very serious operation, is slowly improving at the Grace Hospital, Hutchinson, Kansas.

HOME MISSION OF THE W. D. CONFERENCE

Receipts for February

Herold, J. A. Harms, $6.36; Medford, P. W. Friesen, $11.70; Kidron, F. W. Koehn, $2.50; West Zion, Fred D. Meyer, $30.00; Hebron, C. Plett, $15.39; New Hopedale S. S. Ringwood, H. J. Becker, $7.00; Gnadenberg, E. L. Schmidt, $14.73; Vona, D. J. Tanner, $3.44; Buhler, J. B. Ediger, $10.32; Wichita, R. G. Warkentin, $12.85; Grace, Enid, A. T. Miller, $1.50; Fredonia S. S., H. J. Frey, $2.80; Ransom, Elmer Huxman, $80.00.

Gratefully submitted,
H. J. Dyck, Treas., Elbing, Kansas.

G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MARCH 21, 1939 NO. 12

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MISSION NUMBER

Foreign Mission Board Report

Meeting held Feb. 21-23, 1939, Newton, Kansas

P. H. RICHERT, Secretary

The meeting was opened with Scripture reading and prayer. The president P. P. Wedel read Acts 1:6-9, and pointed out that the same power from on high was necessary and available for us today, the promise being made expressly for mission work. Then followed a season of prayer. All members of the Board were present: P. P. Wedel, M. Horsch, H. G. Nyce, A. P. Waltner, A. E. Kreider, J. E. Regier, and P. H. Richert. The Executive Committee of the Women's Missionary Association were also present: Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, Mrs. J. E. Kaufman, and Miss Elizabeth Voran, besides the Field Secretary, H. A. Fast, and part time the missionaries August Ewert and W. F. Unruh.

Brother Nyce, who had just come from a visit from Arizona, brought greetings to the Board from the missionaries there, and Bro. Unruh from India.

The treasurer J. E. Regier read his report.

Summary of Treasurer's Report

Receipts:		
Balance in Bank, Jan. 1, 1938		$ 576.28
General Fund	$73,999.71	
Special Support	7,356.53	
Interest and Rents	1,612.94	
Pension	337.94	
Petty Account	555.25	
Sundries	299.09	84,736.92
		85,313.10
Expenses:		
Disbursements	$83,012.95	
Other Expenses	400.00	83,412.95
Balance in Bank, Dec. 31, 1938		$ 1,323.97

1. Resolved, to accept the treasurer's report with thanks, especially since the work is done gratus.

Montana

Reports of the Montana field were discussed first.

2. Resolved to accept the following budgets:

Lame Deer: Native help	$100.00
Current Expenses	380.00
Total	480.00
Busby	160.00
Ashland: Interior painting	25.00
Current Expenses	200.00
Total	385.00
Grand Total	865.00

3. Resolved to grant the regular furlough to Brother and Sister Habegger this coming summer.

4. Resolved that they also visit churches on the way, and take as much time for it as is necessary.

5. Resolved to offer Sister Marie Buller $20.00 a month for half time service in direct mission work.

6. Reolved to continue sister Gibb's salary for another year.

7. Resolved to reprint the Petter pamphlet (English) with the understanding that opportunity be given to revise and enlarge it. (Number of copies to be printed 500 to 1000).

8. Resolved to approve of Prof. Riffman's suggestion regarding Brother Petter's writing his autobiography, and having it printed at no cost to the Board.

9. Resolved to allow one half of Brother Habegger's auto bill, $130.40.

10. (a) Resolved to allow Brother and Sister Petter a furlough this year. (b) Resolved, to allow one-half of Bro. Petter's auto bill, $92.10.

11. Resolved to instruct the secretary to report to Mrs. B. K. Petter, that we regret on account of present circumstances not to be able to allow $1000.00 for the trip to Europe.

12. Resolved to allow the trip expenses for Brother and Sister G. A. Linscheid to visit Montana for the 35th anniversary of the beginning of the work there.

13. Resolved that a Board member be also present at that celebration.

Arizona

14. Resolved to accept the following budgets for Arizona:

Moencopi	$ 78.00
Hotevilla	106.00
Oraibi	575.00
Total	$759.00

15. Resolved to allow Brother and Sister Henry A. Kliewer at Oraibi $10.00 a month for their valuable assistance to Brother and Sister Suderman.

16. Resolved to allow $20.00 expenses for the visit to Arizona by a Board member.

17. Resolved to instruct the secretary to report to Mr. Duffy of the Santa Fe R. R. our board's vote of thanks for the courtesy in granting passes to our missionaries and board members.

18. Resolved to grant Brother Suderman's request for a furlough this year.

19. Resolved to ask Brother A. E. Kreider to visit the Arizona mission field during the coming year.

20. Resolved to allow one half of Brother Schirmer's auto expenses, $100.00.

21. Resolved to allow the following budgets for Oklahoma:

Oklahoma

Cantonment (Longdale, Fonda, Canton):	
Current expenses	$300.00
Native help	$100.00
Language study	50.00
Total	$450.00
Clinton (Hamon and Thomas):	
Current expenses	$300.00
Native help	725.00
Total	$1,025.00
Grand Total	$1475.00

22. Resolved to report to our missionaries in Oklahoma, that the former resolutions to sell the Fonda and Cantonment mission properties, at acceptable prices, are still in force, and we ask them to report to the Board the offers they receive. This is done with the view to have the missionaries move from Cantonment to Canton.

23. Resolved to ask Brother Toevs to study the language for which we have allowed $50.00.

24. Resolved to authorize Brother Benno Toevs to officiate at baptisms and communions until he will be fully ordained.

India

25. Resolved to allow the following budgets for India (leaving it to the Workers on the field to make the adjustments) $16,500.00:

Basna	Rs. 11,976
Janjgir	9,408
Mauhadei	18,546
Champa	4,492
Korba	3,423
Medical Station	5,441
Total	Rs. 52,286

26. Resolved that we accept the resignation of Brother and Sister W. F. Unruh from the mission in India with deep regret, and that we express our sincere appreciation for their faithful service in the cause of Christ in India.

27. Resolved to report to Brother S. T. Moyer (since we find nothing in the India conference report that they have approved his plan for short term workers) that we do not see our way clear to approve it.

28. Resolved to pay Brother W. F. Unruh $2.50 a day and expenses when he visits churches.

29. Resolved that Sister Kuehney's resignation stands as accepted.

30. Resolved to hand the name of Brother P. J. Wiens to the Placement Committee for temporary service in some church.

31. Resolved to pay Brother and Sister Wiens half salary for this year, and allow him for surplus deputation work last year $2.50 a day.

32. Resolved to leave the passage arrangement for Brother and Sister Moyer to Brother Moyer.

33. Resolved to allow Brother Moyer's traveling expenses of $24.68, visiting churches in Pa.

34. Resolved to allow the following budgets for China:

China

a. Evangelistic—Kai Chow and Tung Ming	Mex. 5,300
Chang Yuan	2,360
Taming City and country	7,480
Taming Woman's	1,480
b. Educational—	
Kai Chow, Tung Ming, Chang Yuan	2,600
Taming City and Country	2,060
Bible School	3,160
Scholarships and Loans	400
Summer Institute	400
Hua Mei School	2,000
c. Hospital and Medical	
Hospital	7,480
Bedding	500
Outstation Clinic	1,000
School of Nurses	3,380
d. Property—	
Travel	
Brown	400
Fast	50
Kuyf	50
Voth	500
Pannabecker	100
Total ($10,635.00)	Mex. 42,540

35. Resolved to grant the Voth's furlough this spring.

36 Resolved to return the Ewerts to China this fall.

37. Resolved to take John Warkentin in view to fill the call from China, for a doctor in China, within about 4 years.

38. Resolved to permit Brother Voth to continue the solicitation begun by Sister Goertz, but only for X-ray and light plant.

39. Resolved to send Brother and Sister Marvin J. Dirks to China this fall.

40. Resolved to instruct the secretary to get in contact with the nurses Kathrine Hildebrand and Hanna Jantz, and ask them whether they would consider a call to the mission field.

41. Resolved to give our approval to both constitutions for the China mission field.

42. Resolved, in view of the third class passage taken by the outgoing missionaries, we allow their traveling bills as presented.

43. Resolved to ask Brother Lester Wuethrich to spend another year in Bethel College, for which we will advance him $300.00 without interest, with the intention of sending him to China in 1940.

44. Resolved to send either the Moyers or the Ratzlaffs to India this fall, besides Orlando Waltner.

45. Resolved to report to Rev. A. W. Friesen, Henderson, that the board proposes to send Brother W. F. Unruh to the Northern District Conference in June.

46. Resolved to ask the Exec. Committee of the General Conference to publish the resolutions concerning outside visitors into our churches.

47. Resolved to leave the matter of Homes for Missionaries on Furlough in the hands of the Exec. Committee of the Women's Missionary Association,

with power to act, in cooperation with the B. C. school authorities.

48. Resolved that the secretary draw up a list of suggestions for our missionaries doing church visitation.

49. Resolved to thank the Kansas State Bank authorities for the use by our Board of their fine committee room to hold our sessions.

50. Resolved to thank all our mission friends, churches, C. E. Societies, Sunday schools, special supporters, and especially the Women's Mission Association for their continued, faithful and effectual support of the work. We make special mention of the publication of the News and Notes, which no doubt had much to do with the splendid report that could be given at the last General Conference for the past three years, in which some $54,000.00 were collected for missions.

51. Resolved to praise and thank the Lord for his sustaining grace and the continued open doors even in China, in spite of war and turmoil. We thank the Lord that the income last year just about covered the expenses, so that on the basis of last years income we had faith enough to allow a total budget for this year of $85,803.80. May the Lord strengthen this faith and our faithfulness as Board, mission friends and churches. May the spirit of prayer and sacrifice continue, and increase, for the work and the workers, their health and their spiritual power.

52. Resolved to adjourn.—Brother Horsch led the closing prayer.

STATISTICAL INFORMATION

A. Summary:

	America	India	China	Total
Native helpers	11	149	130*	290
Churches	9	20	15	44
Baptized in 1938	36	225	102	363
Living members	629	2013	1550	4192
S. Schools	12	20	16*	48
S. S. Enrollment	350*	1832	?	2182
Day School pupils		987	741*	1728
Main stations	9	6	3	18
Outstations	5	40	55	100
Hospitals		2	1	3
Inpatients		1500	353	1853
Registered treatments		25000	9153	34153
Collections	$220.09	1760.00	?	1980.09
Lepers		598		
Size of field	8000	5615	4500	18115
Population	4000	945000	2220975	3169975
Value of property	40655	75000	87000	212655

*Last year's data.

DETAILED STATISTICS FROM THREE FIELDS

I. INDIA

By F. J. Isaac

I. BEGINNING

Six stations, Champa and Janjgir (1901), Birra (1911). Korba (1915), Basna (1924), Medical Station (1926) opened 1901 to 1926.

II. FIELD

Approximate area in square miles	4,615
Approximate number of villages	2,870
Approximate population (Hindus and Mohammadans mostly)	945,000

III. WORKING STAFF

	Men	Wom.	Ttl.
European Missionaries	11	15	26
Indian helpers	51	31	82
a. Evangelistic			
b. Educational	21	14	35
c. Medical (Doctors, comp., nurses)	14	9	23
d. Institutional	4		4
e. Industrial	5		5
Total	106	69	175

IV. CHRISTIAN COMMUNITY

Organized churches		20
a. Members of our churches	2,013	
b. Members of other Miss. and church.	64	
c. Unbaptized children	1,869	3,446

V. MISSION AND CHURCH ACTIVITIES

Evangelistic Outstations		27
Educational Outstations		13
Enrollment		278
Primary schools on mission stations		7
Enrollment		451
Middle schools on mission stations		2
Enrollment		158
Villages touched by evangelistic and educational workers		300
Zanana visits (several stations kept no record)		2,050
Bibles disposed of (one station did not report)		40
New Testaments (one station did not report)		109
Bible portions disposed of (two stations did not report) about		448
Tracts and handbills (Three stations did not report		1,042
Sunday School work:		
a. No. of Sunday Schools		20
b. No. of officers and teachers	128	
c. No. of scholars	1,724	1,852
Other organizations:		
a. No. of Christian Endeavors		8
Enrollment		375
b. No. of weekly women's class		1
c. No. of Sewing Society		1
Enrollment		82
d. No. of Band of Witnesses		2
Enrollment		14
e. No. of Red Cross		1
Enrollment		160
f. Annual Bible Course on all stations		6
Enrollment about 90 per cent of all Christians		
Number of orphanages		2
a. For boys — Enrollment	14	
b. For girls — Enrollment	15	29
Number of boardings		
a. For boys — Enrollment	93	
b. For girls — Enrollment	63	
c. Local — Enrollment	50	
Korba station 7 scholars in a boarding	7	213
Number of Leper Homes		1
a. Number of inmates: Christians	367	
No. of non-Christians	231	598
b. Number taking treatments (Practically all)		
c. Number of declared relatively cured (1938		53
d. Number declared relatively cured in total		151
e. Children: 1. Untainted boys	29	
2. Untainted girls	35	64
Medical Work:		
a. Number of dispensaries		5
a. Number of cases registered		15,068
c. Number of Hospitals		3

Champa reported 46 major operations, Basna did not report, but had almost as many.

Financial records:

a. Monthly church dues	Rs. 2,392 3-0	
b. Sun. morn. offerings	1,157- 2-6	
c. Special offerings	774-10-3	
d. Sunday School offerings	338- 5-6	Rs. 4,662- 5-3

The most noteworthy thing to be reported about the field is that the English Baptist Mission asked us to take over responsibility for the remainder of Phuljhar Zamindary, which has more than doubled our Basna area, as also the population, which includes several Baptist Christian groups.

Added to this, the large number of baptisms here last year has increased the number of Christians around Basna by over 400.—The C. E. Work has grown fine through native leaders.—That the orphanages show no increase in the number of children, is a good sign. Many orphans find homes in Christian families, and widows in Christian communities more and more.—Lepers receive special treatments more than ever.—In the Leper church two deacons and two deaconesses have been ordained last year. A distinct advance.—While only at one mission station there has been a rich harvest of souls, we do not want to be discouraged. The harvest must come to the other stations too.

II. OKLAHOMA FIELD

1938

Canton congregation; Rev. and Mrs. Benno Toews, Canton, Okla., missionaries; organized, 10-28-97; total members admitted, 186; total members died, transferred, etc., 95; members admitted in 1938, 13; members, 12-31-38, 91; average attendance Sunday services, 30; collections, $25.15.

Longdale and Fonda congregations; Rev. and Mrs. Benno Toews, missionaries; organized, 5-22-98; total members admitted, 241; total members died, transferred, etc., 136; members admitted in 1938, 2; members died, etc., 7; members, 12-31-38, 105; average attendance Sunday services: Longdale, 21, Fonda, 23; collections, Longdale, $10.82, Fonda, $12.84.

Clinton congregation; Rev. and Mrs. J. B. Ediger, Clinton, Okla.; organized, 2-19-99; total members admitted, 139; total members died, transferred, etc., 85; members admitted in 1938, 2; members died, etc., 6; members, 12-31-38, 54; average attendance Sunday services, 39; average collection, $21.15.

Hammon congregation; Rev. and Mrs. J. B. Ediger, missionaries; organized, 2-11-06; total members admitted, 81; total members died, transferred, etc., 32; members admitted in 1938, 1; members died, etc., 1; members 12-31-38, 49; average attendance Sunday services, 22; collections, $2.69.

Thomas congregation; Rev. and Mrs. J. B. Ediger, missionaries; organized, 11-11-28; total members admitted, 41; total members died, transferred, etc., 5; members admitted in 1938, 13; members died, etc., 2; members, 12-31-38, 36; average attendance Sunday services, 26; collections, $12.03.

Total members admitted, 687; total members died, transferred, etc., 353; members admitted in 1938, 31; Members died, etc., 16; members, 12-31-38, 335; collections, $84.68.

J. B. Ediger, Secretary.

III. MONTANA

By Mrs. B. K. Petter

Population—Northern Cheyenne reservation, last census	1606
Increase in 1938	29
Busby and Upper Rosebud district—50 whites, 275 Indians, total	325
Lame Deer and Muddy Creek district, 100 whites, 700 Indians, total	800
Ashland	251
Birney	230
Total	1606

Busby and Upper Rosebud District

Missionaries in charge: Rev. & Mrs. Alfred Habegger

Native helper, used only occasionally—Charles Yellowrobe

Number of living members	105
Number added during year 1938	2
Members who attend regularly	36
Members who attend seldom	34
Members who moved away	23
Members who do not attend at all	12
Average attendance at church services, including out-station	34
Attendance at Sunday School (Different group than at church services)	38
Average total attendance per Sunday	72

Services at Busby chapel throughout year.

Services at out-station, when convenient, and when people are at home.

Regular services with school children at large boarding school while in session.

Meetings for women for sewing, reading, gospel messages.

Approximate number of people reached by all services during year	300
Total collections during year—at Sunday School and otherwise	$44.65
Budget estimate for year	$160.00

Estimated value of mission property:

Church	$1000.00
Dwelling house (frame)	1400.00
Log house (4 rooms, back porch)	900.00
Barn, garage, chicken house	200.00
Outstation building	30.00
Estimated value of all property	$3730.00

Lame Deer and Muddy Creek District

Missionaries in charge: Dr. and Mrs. Rudolphe Petter.

Native evangelists: Milton Whiteman, Ernest King, Frank Littlewolf, James Atwood.

Regular church services throughout the year.

Regular Sunday School during the year.

Cheyenne prayer meetings during year.

Bible class for native evangelists, every Tuesday evening during year.

Average attendance per Sunday	50
Estimated number reached by all servies during year	350
Contributions during year	$74.76
Number of accessions since work was begun in 1908	209
Accessions in 1938	1
Recent Accessions	2
Candidates for baptism	2

Special services and visits during the year:

The Colestrip Community Choir with a much appreciated program.—Rev. and Mrs. S. T. Moyer, India, gave an illustrated talk.—Dr. and Mrs. A. M. Lohrentz and children from Kansas.—Rev. Schmidt from Meno, Okla.—Rev. and Mrs. J. B. Frey, former workers among the Hopis.—Rev. and Ms. Alvin van der Smissen from Kansas.—Guests from St. Louis interested in Indians.—Mr. and Mrs. Lindley and son, representing the Indian Rights Ass'n, Philadelphia.—The Hilty Trio of Bluffton, Ohio, gave delightful concerts.—Dr. H. A. Fast spoke to appreciative audience, including government employes.—Miss Emma Ruth, Reedly, Calif.

Value of property as before.—Suffered some natural depreciation, but improvements in bath room, and installation of stoker for furnace add again to the value.—Growth of trees, shrubs and lawn have greatly improved the looks of the station, and brought favorable comment.—The new Federal Highway to be finished this summer, was surveyed to pass the Mission Station.

The class of native evangelists was begun many years ago, including Vohokass and Yellowfox as members. It trains native Christians for pulpit service. They are drilled in reading the Cheyenne Scriptures and in giving its messages. These are carefully noted, and found in many ways to be better than those a white missionary can give, as they know their own people thoroughly and understand conditions.—The class numbers four men now, and the interest in giving the Word, as the only saving message for their people, is very manifest.

Birney

Church and house were built by P. A. Kliewer in 1910. Rev and Mrs. Habegger substituted one year, while the Kliewers were on furlough. Rev. and Mrs. Alfred Wiebe occupied the station from 1922 to 1923. Rev. and Mrs. Otto Pankratz served from 1923 to 1926. Since then the house has been vacant, and Frank Littlewolf of Lame Deer has conducted the meetings regularly for 13 years: He goes for the weekends, usually on his Indian pony, covering the distance each way of 23 miles in all kinds of weather. He has shown a faithfulness and dogged persistency that is very commendable. He visits the sick, gives baptismal instructions, buries dead sometimes, unless the missionaries at Lame Deer are called by phone. He conducts the services alone without help at the organ, in singing or otherwise.

Number of members received since the work was started — 50. Regular services throughout the year with rare exceptions. A small nucleus of Indians comes faithfully to the services. A government day school near by employs two teachers, and has an enrollment of approximately 35 children.

Value of property: Church and house have been kept in repair, but show some depreciation in value. Some work will be needed this summer, on account of leaky roof and fallen plaster. The house otherwise is roomy, and quite a desirable dwelling with plenty of sunshine, a fine Kalamazoo furnace, a malleable iron range in kitchen left by the Pankratzes. Views of the Tongue river valley and the Big Horn mountains in the distance lend a distinct charm to the location and offset otherwise the barren outlook of "grease wood" wastes, and undulating surface that can only be cultivated below the expensive irrigation ditch built and financed by the government. Sheridan is within easy reach.

Ashland

Chapel was built by Rev. P. A. Kliewer and dedicated in fall of 1917. Fine mission dwelling was built in 1921. Rev. P. A. Kiewer and family occupied the station from 1921-1924. Mrs. Habegger supplied for three months. Rev. and Mrs. Valdo Petter took up the work on Oct. 24, 1924, and Mrs. Valdo Petter is still in charge, assisted by Miss Marian Gibbs. Valdo Petter died May 6, 1935. The Catholics began work at Ashland some fifty years ago, and established a large boarding school, built a chapel, dormitories, large barns, conducted a High School for whites and Indians for a time. Practically every Indian in the district was baptized by them either in infancy or while at school. During the years of our mission station there, two have joined our faith and one, Bruno Twobulls is still living. At times he assists Mrs. Valdo Petter in the church services. Regular services during the year are carried on by Mrs. Valdo Petter assisted by Miss Marian Gibbs. Native evangelists from Lame Deer are sent to conduct services whenever possible. Children's meetings are held when possible, and a live prayer meeting has given encouragement. Mrs. Valdo Petter reports a better attendance, and a growing desire to hear the Word of God in the mother tongue, also a better understanding of her efforts in their behalf. In addition to the work among the Indians, there is opportunity to "let their light shine" among a large white population living in town and in the valleys leading away from Ashland.

Our Mission Literature

Dear Brother Richert:

Your card of Feb. 2, and letter of Feb. 9, addressed to Mrs. J. S. Schultz, Bluffton, O. was forwarded to me, as I am the new Secretary of the Literature Committee. The Mission Pamphlets available seem to be scattered.

Anna Stauffer Mission Studies — 10 cents each.

No. 1. Out of Print (must have been on China).

No. 2. Hopi Studies—Mennonite Book Concern has a few. Mrs. A. E. Kreider, North Newton, Kans. has about 36 copies and I have 16. (No doubt Miss Helen Fast, 134 Abby St., Fresno, Calif. has written to you for information on the Hopi Field, as the California S. S. and C. E. Union have as their project the assembling of material for a complete and up-to-date study of the Hopi Field.)

No. 3. **Cheyenne Studies** and No. 4. **India.**—Mennonite Book Concern has a few hundred of each of these.

Reminiscences of Past Years in Mission Service Among the Cheyennes, by Dr. R. Petter, including Two Life Sketches.—I have 7 copies and Mrs. Kreider has 7 copies.

Our Literature Committee has three large maps 25" x 36" of China, India, American Indian (Okla., Ariz. and Mont.) at 30 cents each. Small maps 8½" x 11"—four in a set—China, India, Oklahoma, Montana and Arizona, at 3 cents each, or 1½c in lots of 20 or more.

We have several typed programs at 15 cents each.

1. **Family Life Among the Cheyenne Indians.**—Mrs. G. A. Linscheid.

2. **India Program No. 1.**—Including The Cooperative Bank, Evangelism, Self Supporting Churches, God's Workshop, The Gospel, The Power of God.

3. **India Program No. 2.**—Articles by J. Thiessen, Mrs. Thiessen, Mrs. Paul Wenger, Mrs. Duerkson and Mrs. Isaac.

4. **India's Mass Movement of Untouchables.**—By Helen Nickel.

5. **China Program No. 1.**—Including a background of the study of missions in China. Our own mission history.

6. **China Program No. 2.**—Educational, Evangelism, Medical Work, Chinese Christian Church, Christian Congregation on our Field. If you care to look

over these programs, Mrs. A. E. Kreider has a copy of each.

I have 8 copies of Miss Fast's article **"Missionary Life, Our Area in the Firing Line,"** at 10 cents. I don't know where there is a larger supply.

Sincerely yours, Mrs. A. J. Neuenschwander
122 Juniper St., Quakertown, Pa.

HEAL—CLEANSE

By H. E. Dester, M. D., India

With the command to "Go" is the command of Jesus to heal the sick and cleanse the leper. Why, "Freely ye have received, freely give." As your representatives in India we are endeavoring to carry out this injunction of the Master. For your guidance permit us to submit the following figures, to speak for the hospitals, the Leper Home, and dispensaries here in India for 1938.

Out-patients	14,460
In-patients	1,500
Return visits	15,500
Cataract operations	122
Major operations (including catara)	236
Minor operations	522
Laboratory tests	3,358
Obstetric patients, mostly abnormal	44
Income	8966 Rupees (About $3250.00)
Average daily in-patients	40

This means that there were 40 patients in the two hospitals every day of the year, and some 25,000 treatments. Because the work in the leper home is of a different nature the statistics were not included above. There are over 600 lepers in the home at Champa, and always some at the gate and under the trees waiting to be admitted. Five hundred and twenty received injection treatment last year. At the out-door clinic 2379 injections were given. Sixty two were discharged from the leper home as arrested. Since the Home was opened in 1902, 3057 lepers have been in the Home, and of these 1416 have been admitted to the church. There are at present 369 Christians in the leper home. The leper work is a task which is worthy of every praise and commendation, a definite factor in the evangelization of India, and a concrete witness to the Love of God. The leper work has done much to lead the people of India to realize their responsibility toward the helpless and needy.

The above figures, of course, are only a small part of the picture. To tell the whole story would require volumes. These statistics say nothing of the blind who have been on the road three or four days, some to receive sight, others to be told there is no human help. Very little is said of the leper for whom we can do so little in the general hospital. Nothing is said of the work involved in ministering to the sick; the many to whom we are unable to give needed medicine and food; the joy of health and happiness restored; the heartaches and broken hopes where, in our limitations, we cannot give physical aid. Nothing is said of the many Bible portions and tracts sold; the many who hear the gospel message, and the frequency with which patients take the name of our Lord and Master. It is not uncommon to have 20, 40, and as many as 75 and 80 patients at the morning services in the hospitals.

The Basna hospital reports over 500 vaccinations for smallpox last year. It is an interesting sight to see 5, 10 or 20 mothers coming in with babies on their arms. They have come a mile, or it may have been 15 miles. Think of a town 15 miles from your home town, and a group of 10 mothers coming all that distance with a baby on the arm. Why should they come so far for vaccination when there are regular vaccinators to do it in their villages? That is another story. For interesting experiences the "Horse and Buggy Doctor" has nothing on us here in the mission lands. All we need is a scribe to put it on paper.

Last night I had an attack of fever. As I lay on my comfortable cot before the fire, temperature about 50 degrees outside, I had to think of our patients out in the wards, some on cots, some on the ground, others on cement floors, some had good bedding, others had a little straw and a few rags. Some were well fed, many not.

At Champa the new ward was dedicated during the Christmas holiday. At Basna the new wards are about ready to use. With as many as 70 hospital patients, the high mark to date, and accommodations for 30, something needs to be done. Our mission needs another American doctor. Basna needs an assistant doctor badly.

The task is His, the Lord of the Harvest. We stand at His bidding, to pray, to send, or to go.

Faithfully submitted, Chairman, Medical
Committee, G. C. M. M., India.

FELLOWSHIP OF KINDRED MINDS

A. Habeggar, Busby, Montana

Fellowship in this world is found among all people. Companionship, friendship, comradeship are built about something that is held in common.

Some people habitually chum with folks who like to smoke, drink strong drink, or dance. Maybe they frequent the pool halls night after night, because they like this kind of pastime. Gambling with cards, brings many groups together because they are absorbed in it.

On a higher basis is the friendship, of those who group together around something constructive, something that develops body and mind and soul. Athletics, of all kinds brings many together. Study groups, interested in some line of study, find pleasure in getting together to improve themselves along certain lines of knowledge.

On the Spiritual plane Christian people find fellowship in prayer and Bible study and Christian activities. All true Christians like to have private periods of devotion, but they also enjoy the "fellowship of kindred minds." In unity of outlook, unity of faith, and aspiration there is much satisfaction. On the Mission field the Mission workers quickly sense the presence of a kindred spirit. It is a happy hour when such "kindred minds" visit together, pray for one another, pray and put their efforts together in a common cause, and rejoice together in enriching each other's spiritual life.

These periods of fellowship come to us in our office, in visiting Indians in their homes, in prayer meetings and in church and Sunday School. Mutual understanding, mutual concern, and respect come from the fellowship of Christians. A sense of unity, of oneness in Christ, is a great reward to all missionaries. We rejoice in this fellowship with Christian Cheyennes.

CANTON, OKLAHOMA, February 10, 1939

Dear Friends of our Mission:

It is my purpose to tell you about the third funeral I was asked to conduct, since our coming to Canton.

Little Junior Redhat, age three, died of Pneumonia, and I was asked to conduct the funeral. The text, which I felt the Lord gave me, was: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Little Junior has entered God's kingdom; of this Jesus, our Savior, left no doubt. But to the older ones Jesus says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

After the funeral service sorrowing friends took a last look at Junior. It was very pathetic to see the close relatives, the father, an old aunt, and a grandfather bend over and kiss the little corpse, and break out into loud wailing. Then something else happened at the cemetery, which we, who were not as yet very well acquainted with Indian customs, will not so easily forget. While the burying had just begun, the kind aunt, whose duty it had been to care for the children ever since the mother had been a patient of a tubercular sanitarium, was fumbling a ball and a few small toy cars in her hands, as if undecided whether to keep Junior's toys or to thrust them into the grave as companions to the departed one. Finally, as a last favor to the little boy, she thrust them in.

A few days later I was asked to visit Mrs. Redhat, who had received leave of absence because of the death of her son, but had come too late for the funeral. On entering their home, which is a small tent, a picture of poverty, sadness, and serenity, were impressed upon me. A bed, stove, and a few boxes for chairs, was all I could see in the tent by way of furniture. The mother lay on her bed with a sad but surrendered expression on her face.

On questioning her, I could discover her belief in the superiority of God's thoughts and ways over ours. The husband, however, was not yet a Christion, so I thought. Therefore I asked him whether he believed that Jesus, who had died for the sins of the world, was also his Savior. To my and his wife's surprise he answered in the affirmative. And what was it that induced this bereaved parent to leave heathenism and become a child of God? His answers showed me that God had used this severe time of testing to win a precious soul for His kingdom. They were: "Junior's and my wife's illness, as well as the desire to meet my son in the beyond, were my reasons for becoming a Christian."

Mrs. Redhat has now gone back to the sanitarium, and her husband is a candidate for baptism.

Your daily prayers for this bereaved family, for the whole work of the mission, as well as for your missionaries, will be appreciated.

Sincerely yours,
Catherine and Benno Toews.

Have you found your life distasteful?
My life did, and does, smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me I'll complain.
Must in death your daylight finish?
My sun sets to rise again.

—Robert Browning.

ORAIBI, ARIZONA, February 19, 1939

Dear Members of the Mission Board:

Greetings in the name of Christ the Lord.

The year of 1938 was one of the busiest years for us here in Arizona. We can also say that it was a blessed year. We can not report of many souls saved, although there were two who came to the conviction of the need of Christ. A mother and daughter from a group which is ordinarily hostile, gave splendid evidence of a changed heart. In October they were baptized. It is a joy and an encouragement to the workers on the field to come to the home of such new born babes and to find them reading the Word of God in the English as well as in the Hopi language. It has meant much for a soul who has so long groped in darkness and in idolatry, to realize that there is a God Who loves and cares for us. He is not a God made with hands, He is One who made us and knows all about us and supplies us with the things needful for this life. Furthermore, he has made provision for the future life; and so the Christian does not need to fear. One man said the other day, "We are very happy because we have Christ as aur Savior." In a testimony meeting yesterday others expressed their happiness in God and in Christ as their Savior. We also believe that the Christians in general have grown in their Christian life during the past year. During the fall we arranged for daily prayer meetings with Christians. From 9 to 10 in the morning we gathered in the church for worship. The material given them was solid food for them. It gave them a good start for the day. Through these meetings some of the sins came to light and could be dealt with. We as missionaries feel that God was in this. On account of the busy Christmas season coming, we had to discontinue it but feel that we shall try to have such prayer meetings again.

We were also privileged to have with us for one week Rev. John Entwisle, formerly a missionary to India, but now in Mr. Stokely's Mission. His messages were clear and simple, but deep and powerful. The Indians' attendance increased until the last day. We hope and pray that the seed sown will bear fruit in the lives of those who attended. Once a month we get together with the other missionaries on the reservation for a day of prayer. Great blessings are derived in this way.

Four times we were assembled to lay to rest Hopis who had died. One was Mary Honaptsi, a member of our church; a young man, the son of Tom Mootzka, was sent home from Phoenix; then Karl's sister, at one time a member here, but the last years a member of the Catholic church in California, was sent here for burial; and the last was Martha's baby.

We have with us at Oraibi a young couple, Rev. and Mrs. Henry A. Kliewer, from Bakersfield, California, who are giving their time and energy to the work. We have enjoyed their hearty cooperation and appreciate their help. Their main work is to teach some of our regular Sunday School classes, also the Wednesday night Bible classes and occasional preaching on Sunday evening. Besides this we asked them to open a Sunday School on the mesa. The attendance up to Christmas was very gratifying. At this time very few attend because of the cold and the many sicknesses among the Hopis. They also have a sewing class on the mesa, and most of the women in the village attend them. With Mr. and Mrs. Kliewer here, this makes it possible for us to visit Fred Johnson and Daniel

Schirmers each month and to help them with the services. This makes for greater cooperation on the part of our native workers.

It was a great encouragement to us to have with us Brother Nyce from the Mission Board. While he was here we had much sickness in the homes. So we went to all the Christian homes and a few of the others and ministered unto them, even though it was only a few minutes. This visit, we feel, will make the burden lighter; for our Indians become broader minded when they meet other men of God and can thus appreciate the fact that there are Christians among the white people. It was an inspiration to them to have Brother Nyce pray with them and for them. We are grateful to him and to God for the sacrifice he made to come here.

On January 30, Mrs. Suderman submitted to another major operation which was successful. Dr. C. G. Salsbury at Ganado performed the operation. He is highly esteemed by the people in Northern Arizona and certainly could be very efficient anywhere. Still he gives his time and talent to serve God among the Indians. Mrs. Suderman has improved greatly and perhaps after another week will be dismissed. Having not taken any vacation during 1938, would it be possible to add or accumulate the weeks and take four weeks in a lower altitude this year? It is necessary to be in a lower altitude, especially for the strengthening of the nerves. The doctor advises it.

As to repair work in the various missions, we have spent some weeks at Moencopi shingling the roof of the whole mission. However, we did not do anything with the waterworks as yet. As soon as warm weather starts we shall work on that. At Oraibi we shingled the roof on the old chapel. With Mr. Kliewer with us, we want to repair everything else that has not been finished last year, in so far as we are able. With the coming in of the new budget money, we shall be able to improve the sight of the mission home at Oraibi, and perhaps to improve the drinking water situation. Our children are well. John Mark is making good progress in his school work. We are happy in the work.

Yours for the salvation of the Hopi Indians,

John P. Suderman.

ROMANNOSE SPOTTEDHORSE

With Christmas in the background and spring in the air, we take a backward look and see that the blessings of Christmas are still felt in our work. It seems everyone enters into the spirit of that great holiday and thus gives us an opportunity to reach the hearts of many who are indifferent at all other times. Our work is exceptionally demanding during the festivities, because we want every person, young and old, to know the true meaning of Christmas, rather than a mere celebrating with gifts and gaity. When it is all over, we feel repaid for our work, because many have responded and are drawn close to their Savior.

The old members of our Indians, who were middle aged when we began our work here nearly thirty-two years ago, are being called from this world one by one. Shortly before Christmas we buried Romannose Spottedhorse and soon after Christmas Homer Heap-of-Birds, who was an older brother of our first native helper, Alfrich Heap-of-Birds, who died sixteen years ago. Both were old and both were Christians.

In my last article to the Mennonite I wrote of the blessed departure of Mrs. Romannose Spottedhorse. This time I would like to write a few words about her husband's recent departure. He too was most eager to gain his eternal reward, after suffering many hardships in this sinful world. Like his wife, he had endured much torment by their foster daughter and her husband. If ever a man stood this in a brave, Christian manner, Romannose Spottedhorse did. He was robbed of all his personal property which was sold by them to buy liquor this wayward young man constantly craved. In spite of this and many other similar abuses, Romannose Spottedhorse provided daily for the children of this irresponsible fellow. At all times he returned good for evil and even willed part of his land to his foster daughter who always helped her husband in the deceitful dealings against her foster father.

Romannose Spottedhorse was a respected man in his own tribe. Even before he became a Christian and was baptized, he was an honest man and highly esteemed by his fellow men. We came in close contact with him, for they were our closest neighbors during the whole time we have worked here, with the exception of a few years, and the better we knew him the more we loved him. Our sympathy went out to him and his wife especially when both their children died, one daughter at the age of seven and the other a young woman with two children. Later these children also died. Thus we see his life was no bed of roses and it was no wonder he longed for his heavenly home. It was not hard for Mr. Ediger to find fitting words for the funeral sermon. We thank all the readers for their prayers in our behalf. The work is not in vain. May the Lord give us more faithful Christians such as Romannose Spottedhorse, his wife and others.—Mrs. J. B. Ediger, Clinton, Oklahoma.

WILL IT BECOME EASIER?

A number of years ago and far away from Janjgir a young man received definite Christian influence through a tract which was handed to him by an Indian evangelist. He was thoroughly awakened. He prized the pamphlet greatly and it changed some of his attitudes toward life very much.

He married, had daughters born to him but no sons. Quite contrary to custom he decided to educate them. How quickly children grow up. Jamuna, the older daughter, was intelligent and eager to learn and she passed from grade to grade in the village primary school. Even though the grandfather encouraged it, the father made no marriage arrangement for her. Instead he sent the younger girl along to school with Jamuna.

In the meantime in our Mission a beautiful girl was being supported through school by the Intermediate C. E. society of the Berne church. She became a teacher, she married a young man from the Evangelical Mission area, and because of financial struggles, taught every year since her marriage. It happened that when Jamuna was in her last year in the primary school, Grace Bai and her husband were sent to that village to teach. Only one other Christian couple lived there. They taught the girls in the school and they won the friendship of the father outside of school hours. Soon his interest in Christianity created grave difficulties for him in the home.

Besides the subject of our sketch, there are four brothers under the authority and mercy of the old father. They own land in common and are of fairly good caste. All oppose him because of his open interest in Jesus Christ and his progressive ideas; they have cursed and threatened him, and more than once torn or burnt his books. His greatest problem was how he could arrange to educate his girls further and bring them under Christian teaching?

Grace Bai and her husband had told him of the Mission girls school at Janjgir. He himself had once seen the Champa hospital and had been greatly impressed with the care which the sick received there. One night he secretly took his daughters away. He did not tell them nor their mother where he was going. He brought them by train to Champa and from there they came to the school. He was much concerned that none of his relatives find out where they are. Two things he desired: that they learn all subjects in school and especially learn of the Christian religion. Later he said it might be possible for him to become a Christian openly.

Since August, Jamuna and Saraswati have been living in the Boarding house and attending school. What sweet girls they are and how quickly they have taken on the ways of the Christians! No outsider could anymore distinguish them. They enjoy it here and are proud to be the first girls from their village to attend Middle School.

When the father brought them, he asked us never to send them home for holidays, until the hot season when school will close. Then, he thought, he himself would have the courage to be baptized. At Christmas time the fear that we might forget his request caused him to come again. He was so happy to see his girls and find them taking such joyful part in the Christmas activities. Jamuna made a beautiful picture as Mary at the Bethlehem manger in the pageant. "They are getting just what I want them to have," he remarked, "I will allow them to come here another year and at the end of that time it will surely be easier for me to become a Christian disciple. For the present we must not tell any of my relatives where they are. My brothers would persecute me more bitterly if they knew, and my father would disinherit me at once and drive me out of the house. In fact," he concluded, "it seems now that there will be no other way than for me to allow my daughters to complete their whole Middle School course, and then we may all be baptized together." But——— will it become easier?

How can we help this father realize that, "Now is the accepted time, today is the day of salvation." It will never be easy for him to confess Christ in his home and in his village. It will be terribly hard; you and I can not know all that it may cost him and others like him to become followers. The Holy Spirit alone can give him the courage and the wisdom to know when to do it. And where.

How we pray that his daughters may help him make this most important decision. They seem to be opening their hearts like fresh flowers to Jesus Christ. They seem so eager for all that is Christian and wholesome. May they learn that Cross-bearing is the sign of every true follower, whether old or young.

Will you join the band who are praying for Jamuna and Saraswati, the first Hindu girls to live in our Christian boarding school? Will you pray for their father in his village, where no girls are considered worthwhile educating even through the Primary School?—Helen E. Nickel, Janjgir C. P., Jan. 27, 1939.

GO THOU AND DO LIKEWISE

Thanksgiving was observed in the Bethesda Leper Home during Christmas week. On the south side of the Church sheets were spread on the ground, on which lepers deposited their gifts. Rice, lentils, vegetables, fruit, bakery, chickens, cash, etc., soon covered the large sheets. Sitting on one side we watched the lepers come to show their gratitude for what the Lord had given them. And oh, how much they have to be grateful for! Almost unnoticed a woman with a 6 months old baby came forward and deposited her gift. This woman was for years a leper inmate. Intensive treatment and good care gave her health again. She recovered from her leprosy. Likewise a young man became symptom-free. These two were later married and are now no longer leper inmates in this Home. They have a small shop from which lepers buy their provisions. After her silent prayer and after having deposited her gift on the sheet in front of her, I turned to her and said, "Lilmatti, why don't you give your wee baby to the Lord?" Quick as a flash, she replied, "I gave our baby to the Lord on the day that it was born." How many parents are doing this today?

Here I want to give a bit of my own lfe, because it fits in here. Readers will pardon this. During my first furlough in the U. S. in 1908 and 1909 my sainted mother was very sick of pneumonia. For days her mind was not clear. But on Sunday morning, while I was near her bedside, she suddenly opened her eyes and with a perfectly clear mind, said, "Were you not to preach in such and such a place today?" "Yes, mother," I said, "but how can I leave you when you are so sick?" With almost a bit of reproach in her voice she said, "My son, I dedicated you to the Lord when you were a mere babe, don't mind me." I thoroughly believe in child consecration.

Champa, C. P., Feb., 1939 P. A. Penner

FOOD FOR THE HUNGRY

In the spring of 1938 the suffering among our people was most acute. Eight out of 10 families went to bed hungry every night. The common food was kaffir corn mush with weeds picked up in the fields and new leaves from the trees mixed in to increase the volume. No bread of any kind was made in order that less grain would be used. As one Chinese said, "You use more grain when you eat bread."

For four months the city was occupied by the Japanese. Because of fear no shops were open during that time, not even grain was sold, so the people had to go to the towns several miles distant to buy grain. On the way home very often the man carrying grain or pushing a wheelbarrow would be surrounded by scores of women who would slash the sacks open with knives and then scramble for the grain. The women used this method because their families were starving and they seemingly had no other way of securing food. Or if the men were not attacked by women, bandits would hold them up and take the grain away from them, hence the great difficulty of getting grain.

Grain during the spring was three to four times its usual price. Wheat which at the present time sells for $1.50 a tou (35 lbs.) then sold for $5.80; corn, the common food of the poor, was $4.00 a tou, a price which is prohibitive in China, because the average man must live on $3.00 (Chinese money) a month. Can you imagine the suffering?

When the two Pannabecker men returned in March the suffering was at its height and the situation demanded that unusual efforts be put forth to alleviate it. Fortunately several hundreds of dollars (American money) had been sent expressly for poor relief.

The next problem was how to use this money. For in view of the disturbed conditions, lack of government, and prevalence of banditry any indication that large sums of money were available would have caused them at least to be besieged by hundreds of starving ones and possibly even be subject to robbery. After consultation with a group of responsible Chinese it was decided that relief be given in form of payment for labor done on suitable work projects. In the city the situation was a little more complicated due to "occupation," but even there some repair work was possible with relief funds. At Tung Ming during the three weeks the men were there, a wall had been put up around the compound to replace the one that had collapsed during the heavy rains.

Repairs were begun and hundreds of men and women were given work. The compound road was raised about a foot in the middle and rounded off to the edges. Good dirt was put on top and pounded down, so that now we have a hard surfaced clay and sand road well drained. Much repair work on roofs was done; one house for workers torn down and two built in its place; the old hospital inn which was used to house the folks accompanying patients had collapsed and was replaced by a nice building now used as a fourth class ward and for overflow when the hospital is otherwise crowded. A new gate house for the Bible School was put up to replace the old dilapidated buiding and the entrance improved. A brick screen was built just inside the entrance and on it was painted a large Bible with this verse, "Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105.

Besides repair work relief was given to women. About one hundred were given cotton for spinning and weaving and a score of blind, dumb, or halt were given a dollar instead.

Of course, some difficulties were encountered in this attempt at relief. Some men worked and some did not. One of the men wrote at the time, "They like soft jobs, the softer the better. Pretty soon we shall have to put seats on the shovels like they did for the PWA or whatever it was." Then again there was the difficulty of getting materials at a time when every normal occupation was disrupted. Forty-eight wheelbarrows had to be sent 25 miles away for lime, the money being carried in a hole bored in the leg of one of the wheelbarrows to avoid the danger of loss from bandits sure to be met.

At the same time that relief was given a short religious service in connection with the roll call was held each morning.

During this time refugees, mostly women and children, crowded into the compound, the maximum number entertained being 1500. It was not uncommon to have twenty crowded into a single room. Some brought along their spinning wheels or odd pieces of furniture or perhaps a box and even wheelbarrows. These were crowded into rooms already filled. Cooking was done in kettles set up on bricks in the yard and the burning material stored under the beds. A short term Bible school was opened in order to give the refugees a chance to know more about the gospel which up to this time was only "hearsey" to many of them. Some of the women and children still tell how they attended Bible school last spring. While seeking shelter for their bodies they learned to know that

"Jesus is a rock in a weary land,
A shelter in the time of storm."

Sylvia T. Pannabecker.

CHINA

1938 EVANGELISTIC COMMITTEE REPORT

(The Work for Christ)

Introduction: "And He is the Head of the Body" (the Church) "who is the beginning of the body, the first born from the dead, that in all things He might have the pre-eminence." Colossians 1:18.

Christ the Head, the Church and the Body, **His** body. He is the beginning, the organizer of the Church. How precious the Church must be to Christ. How much of our life is spent on the care of our bodies. I dare say nine-tenths of our life is spent in dressing the body properly for winter, spring, summer and fall, for work and festivities, resting it when tired, healing it when sick, sheltering it from rain and shine, wind, storm, snow and heat. The body is not its own, it belongs to the head, and is dependent on the head. Christ the Head of the Church, its Director!—That in all things pertaining to the Church, Christ must have the preeminence.

While I was preparing the report, and I realized that Christ was looking on over my shoulder when I wrote, I wondered about the expression on His face. Was it that of pleasure and satisfaction, or that of deep disappointment, sadness and pain? Had those whom He had called and those who were the assistants been as thoughtful and mindful of His body as possible? Had His body suffered from neglect? Ezekial 34; John 10; Matt. 23.—Where we have failed on this Thy body, dear Blessed Head, forgive, and grant that the future might find us all living so close to Thee, that our souls feel with Thee the suffering of Thy body.

General Conditions: The general conditions during the past year were so varied and extraordinary that it can well go into the annals of the Mission as the **"richest period in experience in the history of our mission."**

Since the hostilities started July 7, 1937, there have been draught, famine, earthquakes, floods, bombing, fighting, conquering of territory, guerrilla operations, cholera and malaria, leaving in its wake destruction of homes, villages, homeless folks, orphans, widows, and scattered families, etc.

Strange though it may seem, the work of evangelism and the work of the church have gone on, though crippled considerably outwardly. But God did a work in the hearts of men that is marvelous to record. Most always during meetings, bombing planes would fly over either just before, during, or after the meetings. The Sunday Schools, though the leaflets had ceased to come through, went on, using old materials. Likewise the church services, prayer meetings and women's meetings continued until the occupation, after which they all discontinued for a while. However, evangelistic work then took its place, and continued throughout the disturbances, in the mission and church compound. Country evangelistic work could not be carried on in some places, and discontinued altogether for a time because of the political conditions. It could not be resumed until late in spring or summer in some places.

It might be of interest to know in what succession the cities were taken. Taming fell November 12th, 1937; Nanlo, December 20th; Tsing Feng, December 22nd; Kaichow, February 11th; Ch'ang Yuan, February 13th, and Tung Ming in June 1938. Tsing Feng Kaichow and Ch'an Yuan fared worst, for they were taken, evacuated, and re-taken; evacuated again, and we can imagine the suffering of the poor harrassed people. The greatest suffering with the largest death roll was in Tsing Feng and Ch'ang Yuan, but it was here also where our leaders showed greatest courage and fortitude. They stayed with the folks in the compounds throughout the struggles.

There were only three missionary men in our mission this last year and these, the brothers Pannabecker and Mr. Voth, returned to the field, leaving Kikungshan, August 19th, and Aganetha Fast left Kikungshan September 8th. At that time rumors were already very disturbing. The two Pannabecker brothers left for Kikungshan with winter supplies on September 23rd, and Mr. Voth left on October 1st. A few of the leaders left a few days later. October 1st the first bombing planes came during the Suday school hour, the whole Sunday school fled into the dugout except one girl in her teens who showed no fear, and so we continued with the Sunday school lesson.

After October 12th, when there was very severe bombing of the north suburb of Taming, the leaders with families left in rapid succession, the men returning several times, but finally they also stayed away until after the occupation. However, one leader remained with the church up to two weeks before Taming was taken, and two Bible women did not leave until two days before the occupation. Nanlo and Lung Wang Miao had the most complete evacuation of leaders, being so near the river, and the church work there is still paralyzed, due to repeated disturbances. (Later: work at Nanlo, however, is returning to normal.)

Throughout the struggle the morals of those who remained in the different church and mission compounds was indeed marvelous. God's strength indeed was made perfect in weakness. Most of our leaders with families, approximately twenty-five, had fled to the southern end of our field, to Tung Ming. Here they at once organized, services were started, children's work carried on, and bands were formed to go out into the surrounding country. Perhaps never before had this part of our field been touched as at this time, and it should prove a great blessing to the people there.

Our three missionary men returned to the field in November, but the war zone was steadily moving southward over our field and so they left in December, Miss Fast going with them.

It is remarkable to note that only two leaders lost their lives, Mr. Li Ta Wei, Mr. Ch'en Fu Sheng, and a few Christians and inquirers, during this struggle, and comparatively little damage was done to our church and mission property. Indeed great reason for gratitude! It is nothing short of a mircale. God has been very good to His own in China. And it is also remarkable to note with how much respect the military regard the church, though some premises were occupied, there was little destruction. God had put a fear of the Lord upon them so that little harm, comparatively, came to the church people and the church property.—Cholera took one of our Bible women, Mrs. Tuan Je T'ing, Mrs. Chen succumbed to sickness this past year.

Another thing to marvel at was the courage of the leaders to return so soon after the occupation. As early as January many of the workers from Tung Ming felt their way back to their posts of duty. By the beginning of March most of the workers were at their respective places. The Pannabecker brothers by then had also succeeded in entering our field from the south and Mr. Voth and Miss Kuyf in April succeeded in entering from the north. The Misses Goertz and Fast came in during the first week in July, most of them being on the way several weeks, even months, before they reached their destination. And now by fall, our whole force of workers is back in the field. With the return of Rev. and Mrs. Brown there now is a force of eleven workers. Praise the Lord for this!

Evangelistic Work

Not much work could be done in the country, in the northern part of our area, due to bandits and guerilla operations. In the southern half of our field a remarkable work could be carried on in the country, so that in several villages instruction classes were going on, with as many as forty in a class. Mr. S. F. Pannabecker reports 756 inquirers registered in twelve classes in the southern half of our field, with 602 in regular attendance, of which 102 were baptized. Mr. Voth reports seven classes of inquirers with an enrollment of 418, of which 103 were in Taming.

However, evangelistic work was perhaps never before in our mission so simultaneously done as during this past year. Our workers were privileged to use their wings as never before, and show what fiber they were made of. They showed that they were able to use them effectively, even in the midst of a political hurricane. The lay people, too, carried on splendidly. For instance, at Taming, for 3 months, before and after the occupation, when refugees had crowded into the church and mission compounds, instruction classes were opened, refugees were divided into classes, daily services were held, children's classes organized. Even Christmas preparations were not lacking. This held true in other places like Kaichow, Fengku and Ch'ang Yuan, etc. Taming had about five to eight hundred refugees. Tsing Feng had seventy. Later there were added many new inquirers, so that around Christmas they had 300 in attendance.

Tent work was completely closed down, due to political conditions, as it was not found advisable to put up the tents. But the workers, both north and south, have gone out in twos and larger groups, to preach in the villages, and to strengthen new church groups.

Much evangelistic work was done by two Bible women at Taming in connection with the open air clinic work, reopened early in spring by Miss Kuyf. Many mothers and children who came daily for treatment of eyes, bowel trouble and sore, thus came in touch with the Gospel.

Church Work

During the summer months, in the southern half of our field special efforts were made to reach the church groups in the villages, for the cultivation of the religious life of the new and old Christians. Bands were sent out to the various church centers for a week or so to do some intensive work in these vicinities. In August a Retreat for all Kaichow workers and others who coud make it possible to come. Folk in attendance came away richly blest.

Daily Vacation Bible Schools had a large place in our area last summer. At Taming alone 160 were enrolled. In a total of 22 places 580 were enrolled with 24 volunteer teachers and 12 paid workers. The educational report has the figures for the southern half of the field.

Ideograph Reading classes also soon found a place and at Taming and Kaichow classes were organized in spring.

Young Women's Preparatory Bible School. This is a new project. Since the hostilities young women and girls have learned to come out of their seclusion. It was pathetic to see so many young women and promising young girls long for a little education and no where to get it. Since there was an empty building, a rebuilt barn, and all that was needed was to have it whitewashed, windows papered, a blackboard put up, unused desks and seats put in, it was opened October 3rd, with an enrollment of about 15. There is a promise of more after the winter clothes are made. We know this, if we had a room to board them, we would have quite a large school. It is a half day school. They learn, besides the three R's, home-care, hygiene, phonetics, singing, Bible, Church history and industrial work.

A Junior Church was recently opened in the south suburb which is very encouraging. There are about 40 in attendance.

A new feature in our Taming church is that the Sunday School services have been held in two places, while formerly these were all in the spacious city church building. The fact that folks have to have a pass to go through the city gates, and this pass is frequently difficult to get, also many do not have a pass, has made it necessary to have services in the mission home south of the south suburb. The home was overcrowded, people sitting on windowsills and colonnades and up the stairway. During the hot summer days and until way in fall they had the meetings under the shade of the trees beside the mission home. Then when the cold fall rains came, the little women's chapel, now used as a school, was used, but even though it was cold and rainy the meetings overflowed into the yard. So we were most happy to move into the newly erected chapel a few weeks ago, situated on the main street in the south suburb. This chapel holds about 250 and it was overfull to begin with. In the city too the meetings are better attended.

Lately in the north of our field we have also been able to do quite a bit of village work and definite plans have been made to open up the Home Study courses in the villages. Our hearts are filled with praise and thanksgiving that the work has opened up so marvelously after the struggle and inspite of repeated skirmishes in the northern part of our field.

Respectfully submitted,
Aganetha Fast, Chairman,
W. C. Voth, Com. Mem.
Sylvia T. Pannabecker, Com. Mem.

The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in the one word "LOVE." It is the divine vitality that everywhere produces and restores life. It gives us the power of working miracles if we will.—Child.

REPORT OF HOSPITAL SUPERINTENDENT TO MEDICAL BOARD

for year October 1937 to September 1938 inclusive

The past year has seen very exceptional conditions due to the Sino-Japanese hostilities which during the year under consideration, passed over our field. After the bombing of Kaichow and with the approach of hostilities last fall, many of our workers moved south of the Yellow River and with them members of the hospital staff. Having the staff at Tung Ming, we opened medical work there, and during the fourth quarter of 1937 cared for many patients in the daily clinic.

During this time the hospital at Kaichow was not closed as two nurses and a small staff of workers stayed here and carried on an out-patient clinic doing dressings and such work as they could.

In December the workers at Tung Ming decided conditions there would not likely be better than Kaichow and so returned to Kaichow. The hospital work was continued then with the regular staff but due to unsettled conditions and continual fear of hostilities the hospital was not opened for inpatients. In February plans were made to take in patients and about the same day the Japanese advance on Kaichow made this impractical.

In March, S. F. Pannabecker and I arrived back on the field after trying for weeks to get here. The Japanese troops had occupied Kaichow for over a month then and although conditions were becoming more settled many questions and difficulties arose. The medical work offered many opportunities at that time and in April we again opened the hospital for in-patients having several very urgent cases waiting admission.

During the second quarter of 1938 we were kept busy mostly with gunshot wounds. It was the period of Japanese occupation of Kaichow and most of our patients were gunshot or had other wounds. Bandits were plentiful in the surrounding country, due to the breakdown of civil authority and the severe famine conditions caused by the 1937 flood. It was a very trying time for people in the country, travel was difficult and dangerous and only those with severe injuries or illness dared venture out to the hospital. Hence our second quarter was characterized not by a great number of patients but by fairly severe ones with gunshot or other wounds—military surgery. It was during this period with many fractures and bone injuries and foreign bodies in wounds that we felt most keenly our lack of an X-ray and sincerely hope we will not be caught in such a situation again without one.

The third quarter brought a changed situation with the withdrawal of the Japanese troops from Kaichow and control again in the hands of Chinese. We saw a good wheat harvest and settled conditions again in the country. Patients came in greater numbers, many medical cases again, many more women and a number of well-to-do patients and a number from the official class. During the summer cholera became prevalent over China and we had a severe epidemic around, such as we have not had during my experience in China. Many, many cases were reported in all the villages around us and deaths were reported in large numbers from the country villages with no health organization to combat it. We gave immunizing injections to our hospital staff and most all mission workers and to many others from around. Altogether there were 112 cases seen and treated at the hospital with good success. Only a few did not recover.

During the past year the out station clinic work was discontinued, as travel in the country was not practical. The School of Nursing was also temporarily discontinued last fall and has not been re-opened, but plans are being made to open soon.

Summary of Hospital Work, April to September, 1938

Below is a tabulated summary of the number of admissions of In-Patients and days of care rendered by the Hospital:

Admissions to end of September

	Men	Women	Child.	Total
Surgical - -	86	28	5	119
Medical - -	94	59	21	174
Others - -	26	31	3	60
Total - -	206	118	29	353
Patient-Days				
Total - -	3627	1263	824	5174

Thus the total for 1938 was 353 Patients with 5174 Patient-days.

Cholera total, 112.

Operation—Anesthesia:

Local, 164; Spinal, 18; General, 25; Total, 207.

Cases treated in Out-Patient Department

	Men	Women	Child.
Total new - -	1979	864	567
Return visits - -	3369	1216	1159
Total visits - -	5347	2080	1726

Total new cases, 3410.

Total reutrn visits, 5743.

Total all visits, 9153.

◆

THE LAYMEN OF THE CHURCH

Leave it to the minister and soon the church will die,
Leave it to the women folks—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys,
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere?

When you see a church that's empty, though its doors are open wide,
It is not the church that's dying, it's the laymen who have died;
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on. —Edgar A. Guest.

PLUCK WINS

Pluck wins! It always wins! though days be slow,
And nights be dark 'twixt days that come and go,
Still pluck will win; its average is sure,
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always works.
—*Selected.*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

HOME MISSION BOARD MEETING

The Annual Board meeting was held in the Y. M. C. A. Hotel, Chicago, February 9-12, 1939.

All the members of the Board—Toews, Baumgartner, Regier, Amstutz, Plenert and Neuenschwander, were present. Dr. H. A. Fast, Field Secretary of the General Conference, was also present. His recent and careful observations were a great help to the Board many times in making decisions. Every field and station was considered and it was found that the work was making progress in every place. The reports from them were the source of much praise and prayer by the members of the Board.

I. Several phases of work are of Special Importance

The visit the Board made to some places where Mission work was begun: (a) The work authorized by the Board located on 8917 Commercial Avenue, South Chicago, was inspected, and the community studied. The Women's Missionary Societies have designated this as one of their projects. Several of the Societies have sent in contributions toward this work. Rev. William Bryan Miller, a member of the First Church, a graduate of Moody Bible Institute, is leading the meetings under the direction of Rev. A. H. Leaman. Regular services have hardly been conducted long enough to justify the ultimate possibilities of this station. The Board has agreed to furnish a set amount for the rent, $17.50 per month, for one year. Much intercessory prayer is needed to make this field good receptive ground.

(b) As indicated in another article, we also visited the Mennonite Bible Mission, 4221 South Rockwell Street, on this trip.

(c) One other place in the northern part of the city was visited. Some work had been done here by individuals from First Church. The Board has not given any support to this attempt, and none was voted for the future. The Board felt that those who worshipped here, could easily find a church home in the immediate vicinity without any hardship.

II. Board Attends Morning Worship Services

(a) Rev. J. M. Regier and Rev. S. S. Baumgartner visited and spoke at the Mennonite Bible Mission. They reported a unique joint-service of Worship and Sunday School in a one period session. Everyone that comes to the Sunday Morning service, attends both the Worship or Preaching period as well as the Sunday School lesson study. It was felt that perhaps others might profit from such a one-service program.

(b) Rev. J. E. Amstutz and Rev. J. J. Plenert assisted in the service at First Church, 73rd and Laflin Streets. Since a flu epidemic was sweeping through Chicago, the attendance here was approximately half the usual attendance. The different departments of the church were found to be functioning quite well, the report was that the Prayer meeting was not as well attended as one would desire. Prospects are for a number of new converts to be received into the church at Easter time.

III. Loans Granted and Support Given

At the General Conference, the Home Mission Board was able to report several thousand dollars on hand. The Board feels deeply indebted to the Lord and to the doners for such fine support of the work.

During the period of time since the Conference, several churches that have keenly felt the need for renovating and enlarging their places of worship, or building new churches, have written in to the Board for loans and in some instances for gifts.

The amount granted for this purpose is: Gifts, $1,550.00 and loans, $2,950.00, total 4500.00.

Note—Just as I was writing this report for the church papers, the Treasurer of the Board sent me his report for February. Income from gifts, including $5.00 as a special gift totaled $803.39. Unless larger gifts come in in the future, we will be hampered in meeting the many needs for help. May we lay this matter on your hearts?

IV. Help Offered to Smaller Churches

The Board is definitely committed to the plan of helping smaller churches, in supplying speakers for Evangelistic services, or in conducting a Week of Bible Studies, or in supplying help to conduct Summer Bible Schools. Larger churches can arrange their plans according to their own wishes; smaller churches find such services a financial hardship.

If any smaller church would like help in the manner described above, feel free to communicate with the Secretary of the Home Mission Board.

V. Part Time Workers—Register, Please!

The Board hopes to be able to serve as a clearing house to find workers and also places where such individuals can labor for the Lord.

Therefore, we would be glad if individuals who are in a position to give some time during summer months for special church work as described above or for a longer time, to send in their names, addresses qualifications, and type of work desired.

By cooperating, the Board feels sure that we can be of mutual help to each other.

College, Seminary students and Bible students, who have had special preparation, are encouraged to write the Secretary of the Board.

Yours for a stronger, and more spiritual Christian life, and Church,

A. J. Neuenschwander, Sec., Quakertown, Pa.

POINTED PARAGRAPHS FROM HERE AND THERE

In Altoona, Penn., a railroad city, much work is always waiting willing hands. In this city the Pennsylvania Railroad has large repair and work shops. True, sometimes the papers report that so many were employed to go to work in these shops. Somehow the papers do not report when many were laid off. This is no complaint, simply stating a fact.

When many are unemployed, there is bound to be want and need. To meet this need, in a measure at least, some of our people have sent in clothing, in many cases through the local Needle Work Guilds, as follows: Perkasie, 120 new garments; Bedminster, 44 new garments; Quakertown, 100 new garments; Souderton, 102 new garments; Harleysville, 82 new garments; Deep Run, 1 box new clothing. The following places sent in used garments: Bally, 2 boxes; Allentown, 1 box; Souderton, 2 boxes of used clothing; Buffton, Ohio, 1 box used clothing. Many of these things are used in our District, and if the need is great they get help, whether they attend our Services or not.

In January, this church was able to report that they have so far sent $90.00 to the Budget and Home for the Aged of the Eastern District. Never before has this church done anything like this to support the work of the District Conference.

* * *

Miss Cassie Niswander, worker in Philadelphia, reports that a large part of her work consists of personal visitation work, when the Gospel is presented. To quote: "The reactions to the Gospel of non-Christian people is very similar to those of people in other cities where I have labored. Some are willing to hear, others mock. Many give excuses as they did in the time when Jesus was on earth. Children respond readily. Lately there seem to be some visible results from contacts with parents."

* * *

The scattered condition of the churches in British Columbia, Canada, and also the fact that some do not have regular ministers, makes it necessary to have one who looks after these isolated groups. Rev. N. W. Bahnmann, Sardis, B. C., is directed to do this type of work. When visiting Mission workers, as did Rev. P. J. Wiens in the latter part of the summer, Brother Bahnmann accompanies them over the field and in connection makes visits into many homes. He conducts many of the Annual Harvest Home festivals, Mission Festivals and Communion Services as Elder.

* * *

Rev. C. N. Harder, Rosemary, Alberta, writes among other things: "In November I visited in the Girls Home, in Calgary, Alberta, and conducted some services. In the time of fellowship with the young women, many questions came to light, some of which might seem quite new to many of the older people. This life in a large city is so new to many and here such a multitude of new conditions confront them in a social way, as well as new and strange religious viewpoints, that it is indeed bewildering."

* * *

From J. P. Wiens, Vancouver, B. C., we learn that the new congregation in Vancouver, is already mission minded and has done something about it. Each Sunday afternoon a service is held in New Westminster, B. C., about 15 miles from the city. There a group of about 25 adults and 18 children were found who did not have a church. At first services were held in private homes. Toward the end of November a "Salvation Army Hall" could be rented and so now the Sunday School and Worship Services are held in this place. The group is served regularly by the Bruedergemeinde, and Rev. Wiens of the General Conference, since these two denominations are represented among those that attend.

* * *

In many of our Canadian churches and church communities there is nothing spectacular to report. In these days only the extraordinary gets into the front page.

We rejoice, however, that we get reports of work faithfully done, of many miles traveled to minister to hungry listeners. Much time is spent in family visitation work and in giving careful and prayerful attention to the spiritual needs of the members of the family. Much time is spent in personal conference and "Seelsorge."

When the seventy returned, the Master told them, not to rejoice because of outward and visible evidences, but to "rather rejoice, because your names are written in heaven." Luke 10:20.

WELCOME TO OUR NEW MISSION CHURCH

For some months the members of the Home Mission Board have been studying the background, history and accomplishments of the Mennonite Bible Mission, 4221 South Rockwell St., Chicago, Illinois. At the recent Board meeting, held in Chicago, February 9-12, the Board as a body visited the Mission Church and held a meeting with the Workers. The nearly self-supporting church and Sunday School deeply impressed the Board. The solid foundation work is bringing rich dividends in spiritual life. The Board acted favorably toward a request from the Mission to be accepted as a Mission under the General Conference. We trust that such of you who may pass through Chicago will visit this new station. We hope you will agree with the Chicago Church Federation Fields Committee that the "Mennonite Bible Mission, near 42nd and Rockwell, is in a position to be of real service, for the area does not seem to be overchurched," and include this worthy light house for Christ, in your prayers and support.

Read the whole article, and see what contribution this Mission has made to our General Conference. (Secretary).

Mennonite Bible Mission, 4221 South Rockwell St., Chicago, Illinois

THE MENNONITE BIBLE MISSION

The Mennonite Bible Mission was opened in 1917. Rev. and Mrs. A. F. Wiens who had been in Chicago Mission work previous to this time came to this community in 1916. They brought their own home here and for about a year helped along in other mission work in the city. During this time they were repeatedly asked to open a Sunday school in the new community. This was at that time a community of German and English speaking people. After two weeks of special prayer and fasting they came to the decision to open a Sunday school. Encouragement had also been received from Christian friends. The work was opened in faith and was supported only by donations of friends. The daughters helped in the work and also in the support. The Sunday school was opened in December 1917.

In 1920 the writer came to Chicago and from that time on has been helping in the work, first as teacher and worker with boys and for about fifteen years as Sunday school superintendent. In the early years of the Mission the Sunday school was held twice on Sunday to accommodate the boys and girls that came. In 1924 the Mission was rebuilt to provide better accommodations. The chapel now seats 90 people in the main part and about forty more in an adjoining room separated by doors which can be opened to allow it to be used as one room. Besides this, there are smaller rooms used for Sunday school and week day activities.

The work is among a moving population. At present the Polish people predominate in the community and the greater portion are Catholic; however, the Mission serves as a church in a large field. The nearest other church is a Lutheran church a half mile away. During the twenty-one years of mission work over one thousand scholars have been enrolled in the Sunday school. At present the average attendance is 112 on Sunday morning. Nineteen teachers and officers are helping. Sixteen of these are people living in the community. Three are from schools in the city. Our own teachers are added to the Sunday school through our Teacher's Training class.

A strong interest in Foreign missions has been built up through our connections with missionaries. This came about first through Mrs. Anderson, sister to Mrs. Wiens, who is a pioneer worker in Africa and whose visits here have always created interest in missions. Following this Mrs. John Thiessen (Elizabeth Wiens) went to India; Mrs. August Ewert (Martha Wiens) went to China. This gave further connections with Foreign mission work; resulting in more visits from missionaries. Both Mr. Thiessen and Mr. Ewert were also known at the mission before they left for the mission field. Later Roussell Schnell, one of our first Sunday school scholars and member of the church here went to Africa. This was a great blessing for us all here. Then Mr. and Mrs. Henry Toews (Mary Wiens) also went to Africa. This makes a total of five families closely related who are in Foreign mission work, besides several other missionaries who have helped in the work here while in training in Chicago.

Rev. Wiens passed to his reward in 1937 after thirty years of city mission work. The writer was ordained by him about a year before his death. Helping in the work now besides myself and Mrs. Neufeld (Catherine Wiens), are mother Wiens and two sisters Sara and Esther Wiens; and also a fine group of members of the church. The active membership consists of sixty persons. The activities of the mission will be described in future writings, the Lord willing.

Since we have been drawn into the fellowship of the General Conference through our missionaries, it seemed to us as the leading of God to unite with the Conference. We have, therefore, contacted the Home Mission board and were very grateful for their visit to the Mission and for their interest in the work. The mission has decided to make application to unite with the Middle District, as we already have our brother and sister George Dick (Helene Wiens) working in the Lima, Ohio, mission church in this conference.

We would ask for your prayerful interest in the work.

March 1, 1939 John and Catherine Neufeld.

PRAYER.—Consider how august a privilege it is, when angels are present and archangels throng around, when cherubim and seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence, and converse with heaven's dread Souvereign!—Chrysostom.

QUARRYVILLE, PENNSYLVANIA, January 13, 1939

Rev. A. J. Neuenschwander,
Quakertown, Penn.

Dear Brethren of the Home Mission Board:

Greetings in Jesus' Name. Another year has passed into history. Joys were many but disappointments were also manifest. We trust that the passage in Ephesians 4:13 might become very real in our ministry and also to all you brethren. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

During the year the services were conducted as usual. According to my record seventy-eight sermons were preached here, forty-three prayer meetings conducted. Endeavor is made to visit members a few times a year, the sick are visited frequently, whether members or not. Of course contacts are made with people not now interested with the purpose in mind of getting them interested. In all departments of the work the interest seems to be about as usual. On New Year's day or rather the Monday following we held our annual business meeting, and practically all elections resulted in that the former officers were reelected.

During the year it was my privilege to serve in various capacities, speaking in a number of neighboring churches, also at the Home of the Aged, Smith Corner, etc. It is always a joy to be of service to others. None of our members were lost through death, yet, we had part in a number of funerals. As additional activities, besides the regular services and Sunday school, the Missionary Society is doing good work, the C. E. meets twice monthly, with usually good programs, organized classes meet monthly with few exceptions.

During the year the current bills were all paid as the financial report will show. As to our financial report, it seems to me, that too much is used for home consumption, outside of actual support of the ministry. Yet, I do not know just how to correct the difficulty. Heretofore, we received quarterly offerings for the cause of mission; now, the church has decided to receive monthly offerings for missions. The church council is to decide what rotation to follow.

Last Friday evening, Jan. 6, the Rev. Percy Crawford, pastor of the Young People's Church of the Air in Philadelphia, held a service in our church. I did not really sponsor the meeting but went with the church in sponsoring it for various reasons. We had a crowd, the church full to capacity. On Sunday evening last, Brother and Sister James Hall, missionaries in Virginia, spoke to our group. The attendance was good, the Hall's are members of our church. Besides these, Anna Swarr, missionary to China, under the China Inland Mission, is also a member here. Personally, I feel that our church is well represented in the cause of Missions.

May we herewith express the deep appreciation for the loyal support of the Board to us financially and otherwise. You have done by far more than we deserve and therefore thank you and the Lord for it. It is our prayer that the Lord will greatly increase our usefulness here during the year. May it be so. Best wishes to all the Board members, may we pray for one another. 1 Tim. 2:1-6.

Yours in the Bond of Fellowship,
Sylvan Lehman.

STUDENT WORK—Y. P. WORK—GIRLS' HOME CHURCH WORK—VISITING THE SICK CHRISTMAS CELEBRATION IN SASKATOON, SASKATCHEWAN

Our Church

In the year of 1938 our local Church was organized as a separate congregation. For many years we were a part of the large Rosenort charge. Now, that we are organized, we pray the Lord to guide and direct us in our independent church life. The regular services are held: Morning and Evening Worship, Sunday school and Young People's Society. Attendance at morning worship has come up to 95, while the evening attendance has reached 160. The Young People's program, when special efforts are made to have all: the working girls, and the students in the various institutions of higher learning in Saskatoon, and also the young people of our Church present, make a large gathering. Attendance has gone over the 200 mark. There are 105 members in the church and approximately 65 children in our Sunday school, besides the large Bible class for the adults.

The Girls' Home

In Spring the number of girls in the city dwindled to 40 because the farmers expected a good crop. These fond hopes were shattered by drouth, hence necessity forced many girls to return to the city for work. During December, 80 girls were employed in the city. Each Thursday evening we have regular meetings, when we seek to bring comfort, encouragement, and inspiration to them. The girls have access to a small library of books and many periodicals as the Bundesbote, The Mennonite, the Rundshau, and many other helpful papers.

The Month of December was especially busy with preparation for Christmas programs and visitation work to patients in hospitals.

On Thursday afternoon (the afternoon off from work), Dec. 22, at 4:00 o'clock, the group gathered in the basement of the Church for the Christmas program. The mothers of the city had prepared a fine Christmas dinner, with a Christmas tree and all the sweets that go with such a meal. After the dinner, the program was held. It was a truly festive occasion with appropriate Christmas carols, poems, declamations and an address. After this, greetings were read and small gifts were exchanged. Too bad such joyous occasions are so short!

Hospital Visitation Work

Hospital visitation work requires much time and effort, but it is rich in rewards. In December, I was asked to go to North Battleford, to visit 10 patients in a hospital for nervous diseases. Some were unable to appreciate the Christmas greetings, while others responded to the reading of the Bible and prayer. On Saturday before Christmas day, both hospitals in Saskatoon were visited and here again I declared the glorious message of Him who is called "Wonderful Councellor, The Mighty God, the Everlasting Father and the Prince of Peace." Small gifts were left with each one who had to spend Christmas away from home.

Condensed from a report by Rev. J. J. Thiessen.

OPPORTUNITY. — The race is not to the swift; nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and change happeneth to them all.—Bible.

SWIFT CURRENT, SASK., Mar. 2, 1939

Dear Friends:

I am writing the following short history and other information about the Swift Current Bible School, so that our mission friends may know what is being done and what our needs are. We hope that thereby all may gain a better understanding of this field, and may therefore, the more remember us in their prayers.

A. History of School

The school was opened in the fall of 1936 by Rev. N. W. Bahnmann in Swift Current, a city of about 6000 people. Two buildings were rented for this purpose, one for the boys and classrooms, and the other for the girls. The school was operated for 5 months, from about the 1st of November to the 1st of April. For the season of 1937-38 only one building was rented, since the church was then finished so that it could be used for classrooms upstairs, and for the kitchen and girls' quarters in the basement. This season, 1938-39, no extra buildings are rented. The church is being used the same as last season, and the boys are staying in our house, which is being rented, and in the house of a sister who has very kindly put one of her rooms at our disposal.

B. Attendance

Season of 1936-37: Average—26
Season of 1937-38: Average—22
Season of 1938-39: Average—15

C. Expenses

During the first season a fee was asked of $3.00 per month. For the second season the same fee was asked of those who were able to pay it. But, due to the complete crop failure here, none were refused, even if they could not pay the fee. During both of these seasons, financial assistance was received, and deeply appreciated, from the Home Mission Board. For the present season an attempt was made to put the school on a self-supporting basis financially. A fee of $7.50 per month was set. This considerably higher fee, together with poor crops, explains the decreased attendance. Had we operated on the same basis as last year, our attendance would have been much greater, because many young people desired to come but could not, due to lack of finances.

D. Local Assistance

During all three seasons, practically all farm produce and vegetables used have been supplied by donations. This fall nearly $200.00 in money was obtained from local donations. The community has most faithfully supported the work, both materially and with necessary labor. They do this because they believe in the great need of this school in southern Saskatchewan.

The students do all they can. One boy, faithfully does all the janitor work this year for part of his fees. The girls help our faithful cook—"Susie"—very cheerfully with all the kitchen work.

E. Teachers

Season of 1936-37: Rev. N. W. Bahnmann and Mr. Abram Shulz.

Season of 1937-38: Rev. N. W. Bahnmann, Mr. Abram Shulz, and Rev. Henry Klassen.

Season of 1938-39: Rev. Isaac Epp, Mr. William Rempel, Rev. V. E. Nickel (2 days each week).

F. Subjects taught in two classes

(A) **German Subjects:** 1. Biblische Geschichte; 2. Grammatik: 3. Schreiben; 4. Exegese; 5. Bibelkunde; 6. Geographie; 7. Ethik; 8. Lesen; 9. Aufsatz; 10. Eschatologie; 11. Kirchengeschichte; 12. Sonntagschularbeit; 13. Katechismus.

(B) **English Subjects:** 1. Bible Doctrine; 2. English Bible; 3. Personal Work; 4. Scripture Memorizing.

G. Why the Staff and Community Believe this School is very Necessary

1. Because our youth is growing up with practically no knowledge of God's Word of Life. They are drinking at other fountains.

2. Because there are many Mennonite young people, and old, in and aroud Swift Current who need spiritual awakening and nourishment. We believe and know that these young people will make their influence felt in Sunday school, Christian Endeavor and other spheres. We already feel and see the fruit. Last summer we were able to have Summer Bible School for 2 weeks at 5 places. This was possible due to the Swift Current Bible School students.

3. Because we live in a chaotic world, and only a firm foundation in Jesus Christ and God's Word can save our youth and people from being swept away by the stream of apostasy and worldliness.

4. Because world conditions and worldly people form a challenge to the Christian Church to show forth Christ and witness faithfully for Him, to prove to the world by exemplary lives the reality of the power of the blood of Jesus Christ to regenerate mankind, and to show that Christ can solve all problems of mankind and that He is the only One who can. Our young people, if given an opportunity, will meet this challenge by God's grace, we believe most heartily.

In closing, may I ask all friends and believers in our young people to remember us before the Throne of Grace, that we all may be rightly guided and may be able to perform our duties faithfully, wisely and in complete harmony with His blessed will.

Yours in His glad service,
V. E. Nickel, Box 844.

WINTON, CALIFORNIA

In the Name of the Lord, Greetings:

The work in this field is rather unique, in so far as we are working with a group made up of various denominations. On the first of March it was seven months since I began to work here. There are a number of scattered General Conference Mennonite families totaling about thirty adults living in and about Winton. These have had no church affiliation in the past and their children are growing up without any knowledge of the things for which we as a conference stand. After repeated appeals for spiritual aid from these people to the Evangelization Committee of the Pacific District Conference, the matter was taken up with the Home Mission Board of the General Conference. This resulted in a call for us to come to Winton.

There was here a small group of Presbyterians keeping up a Sunday School with an average attendance, when we came, of eighteen. The average attendance now is about forty-eight, and the interest is rapidly growing, the highest attendance since we are here was sixty-three. There were no regular Church services when we came here, but the average attendance at Church now is about thirty-eight. The Presbyterians own the Church building, but with only three families as members of the organization it was impossible to maintain a minister. We therefore joined hands with them and followed the precedent of Psalm 55:14, "We took sweet council together and walked unto the House of the Lord together." There are attending the regular services at present, members of the following denominations: Presbyterians, Swedish Mission, Danish Lutheran, Methodist, and General Conference Mennonites. All these are regular in attendance and the Lord is richly blessing the work. Praise His Holy Name! We have tried to arouse a greater spirit of cooperation among the various groups of the churches. The first effort along this line was on Thanksgiving when four out of the six denominations joined in a Union Service. Over two-hundred attended this service. The whole community remarked that this was an "unprecedented" undertaking. Since then there have been several other similar efforts, all well attended. The other groups are the Old Mennonites, Holdeman (now Church of God in Christ Jesus), Mennonite Brethren, one small group known as the Koehn Mennonites, and the Adventists. Of these, all cooperate with the exception of the Holdemans and the Adventists. The Holdemans are the strongest group and then the Brethren, then the old Mennonites, all of whom have organizations and maintain ministers. But there are many who have drifted away from these organizations and go nowhere. By the grace of God we hope to gather in some of these or at least get them to go back to the Church of their choice. God is richly blessing our effort, but you can realize, dear reader, that the work is difficult, requiring much prayer, patience, wisdom from above, and tact. We need your prayers. We know you will not fail us.

Sincerely in His Name,
Dillman B. and Bertha A. Hess.

A Harmony of the Kings

A New Book by One of Our Own Bible Scholars

In about a week Dr. A. Warkentin will come out with his third book. At this time it is a study of the Old Testament, a HARMONY OF THE KINGS, something similar to the Harmony of the Gospels.

Every Bible student has difficulty in getting a clear conception of the Bible records on the Kings of Israel as given in the books of Samuel, the Kings and Chronicles. Brother Warkentin has grouped the information together in a chronological and in a comparative way. This adds greatly to the understanding of Hebrew history.

On a special diagram one can see with a glance when the respective kings ruled, how long they reigned, and which kings ruled simultaneously in Israel and Judah.

Of special interest is the correlation of the 23 prophets to the kings. The extensive outline will prove to be very helpful to any Bible reader.

It is a nice volume of 228 pages. The price in paper cover, $1.50, in linen, $1.75.

I have no hesitation to recommend this book warmly to anyone, especially to our Sunday School and Bible teachers. It will be a very welcome help to them during the third quarter, since our lessons for that period are taken from Kings and Chronicles. It is also invaluable for ministers and Bible students generally. I bespeak a large and ready reception for the book, written as it is by one of our own men and of a type of work that should be encouraged. May God bless its mission wherever it goes.

—The Editor.

Publication

PUBLICATION

ATTENTION, PASTORS, SOLICITORS, READERS! New subscribers to the CHRISTLICHER BUNDESBOTE or THE MENNONITE may have either one of these papers for $1.00 for one year or fifty cents beginning with the current or Mission Number to January 1940. Those subscribing for the MENNONITE for a dollar for a full year may have a copy of the YEAR BOOK, as long as the supply lasts, by adding 25 cents for it. This is a very valuable book which is easily worth 50 cents to anyone interested in the activities of the General Conference, its boards, the district conferences, churches, etc.

Send all subscriptions to:

MENNONITE PUBLICATION OFFICE,
NEWTON, KANSAS

THE INTERMEDIATE SUNDAY SCHOOL QUARTERLY

Samples of our new INTERMEDIATE CHRISTIAN SUNDAY SCHOOL QUARTERLY were sent out to all churches, resp. Sundays schools, where we had the address of the Sunday school or church leader. Some very favorable comments are forthcoming on this, our new venture in the field of Sunday school quarterlies, locally, and even from a distance.

And the orders are coming in in encouraging numbers. Those already in call for a number approaching the 2,000 mark, at this writing, March 17, and more are coming. The nice, legible type, the handy pocket size, the attractive illustrations, and especially also the write-up and explanations of the lessons seem to meet the approval of those who have been heard from.

We had dared to hope that about 3,000 copies would be needed for this second quarter's issue, and we hope and pray that the good Spirit may direct the Sunday schools that have not yet ordered to call for a third one thousand.

THE (SENIOR) CHRISTIAN SUNDAY SCHOOL QUARTERLY

Last quarter nearly 14,000 copies of this publication were needed. For the coming second quarter just 12,720 copies have been ordered thus far, March 17. Orders for more are likely to come in for two weeks yet.

The boards of Education and Publication deeply appreciate the splendid response that our Sunday schools are making to these publications. We thank them and particularly aso our Heavenly Father who is so signally blessing these our endeavors in preparing and publishing helps for the study of his dear Word.

The PRICE for the two quarterlies is the same:

Single copies, 10 cents per quarter, 35 cents per year. Five or more copies, 6 cents per quarter, 24 cents per year.

Send all orders to:

MENNONITE PUBLICATION OFFICE
NEWTON, KANSAS

J. R. Thierstein, Chm. Bd. of Publ.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 2, 1939

SAUL BECOMES A NEW MAN

Acts 9:1-2, 17-19

Topic: How Conversion Changes a Man

Introduction

We have a brief survey of the career and teachings of Paul in this quarter's lesson. We shall see some of the reasons for his being one of the most notable men of all history. In him are magnified the power and grace of God which could so marvelously transform him. Paul was the great pioneer in carrying the gospel to the Gentiles and securing for them acceptance in the fellowship of the Church. Paul's writings cover a wide range and have largely been the basis of Christian theology. God has used them in shaping the lives of great leaders. He first and most clearly set forth the doctrine of justification by faith. He was a man wholly consecrated to God.

Saul, the Enemy of Jesus vs. 1, 2

Saul's anger against Jesus and His followers expressed itself in vehement persecution even putting them to death. "Threatenings and slaughter" were the breath of his life (cf. 22:19, 26:10, 11). He had persuaded himself that he was doing right (26:9). A conscientious man can be thoroughly, sinfully wrong. Damascus had many synagogues and the Christian Jews, who still kept the Mosaic law, worshipped in these with the other Jews. Saul determined to ferret out those "of this way", the Christians, regarded as a peculiar form of Judaism.

Saul, the Arrested Penitent vs. 3-9

The Lord allowed Saul to go almost to his goal in his mad career. Then He put forth his hand and saved the believers in Damascus and won Paul as his "chosen vessel". The "light out of heaven", Christ's resurrection glory, at noon time (22:6), exceedingly bright, "above the sun's brightness" (26:13), arrested him. He fell to the earth. The Lord spoke to him, a startling question (v4), the question put to everyone today who is persecuting His people. Jesus identifies Himself with his disciples whom Saul is persecuting (v5). The convicted persecutor is ready to submit himself to Him whom he persecuted (v6). Those with Saul saw the light (22:9), heard the voice, but probably did not hear the message. Saul, who came to take the Christians in Damascus as prisoners, was led into the city, a blinded prisoner of the Lord.

Ananias, the Obedient Disciple vs. 10-19

Ananias was a ready instrument of the Lord's. He had a definite work for him to do (v11). God prepared Saul for the visit of Ananias (v12). He hesitated (vs 13-15) but God assured him that He had called Saul to a great work and that all was well. God in wonderful ways transforms bitter enemies into "chosen vessels." Ananias addresses Saul, the recent arch-persecutor, as "Brother Saul," a Christian brother (v17). Faith in one Lord had made them brothers. Immediately Saul's physical sight was restored, as evidence that God had sent Ananias to help him. Saul's spiritual eyes were opened to the truth concerning Christ through the power of the Holy Spirit.

How Conversion Changes a Man

Saul's conversion, judged from the results following from it, was perhaps the most important event in the history of Christianity. Its forces are more potent than all the armies of the earth. A genuine religious conversion affects the whole man. There is a change of intellectual conception. In Saul it meant a profound upheaval of his whole religious outlook. His past training taught him that righteousness lay in observing the Law and traditions. His Damascus experience revealed that it was attained through the power of Christ. The doctrine of justification by faith became a fundamental conception in Paul's teaching.

Christianity consists of doctrines to be believed, of an experience to be felt, and of a life to be lived.

JOTTINGS

—**Missionary Rev. P. A. Penner** sends us a very interesting article, entitled, **"Go Thou and Do Likewise,"** which we shall bring in this issue of the paper, if space permits, if not then in the next. He says, "Ere this reaches you, you will have heard that Missionaries Mr. and Mrs. Frank have resigned and are returning to the States. This will mean that the Mission Board will have to hurry up and send reinforcements. We need a number of couples and certainly a good nurse.— We have celebrated Mrs. Penner's 58th birthday today (Feb. 15). We had some of our missionary friends with us for 'Zwieback und Kaffee,' and now we are going to bed. It is nearing 10 p. m. Tomorrow will again be a busy day. Indeed, every day is full of much work and—much worry. I could fill pages with problems that beset us on all sides."

—**Mr. and Mrs. Willis Rich and family,** who have spent the past six week at the A. A. Penner home (Mrs. Rich's parents), left for their home in North Newton, Kansas via car Wednesday (March 8) morning.—Mt. Lake Observer.—Mr. Rich, who was suffering from serious nervous disorders which resulted in a telling bodily weakness and a slight attack of paralysis, affecting his feet, had gone to the Mayo Clinic, Rochester, Minn. for a thorough examination and observation for about a week. Then he continued with treatments under a Mt. Lake doctor for about six weeks. Being somewhat improved, he returned here with the family where they are temporarily staying at the home of Mr. Rich's parents. His mind is perfectly normal. It is hoped that a complete state of relaxation and rest will put Mr. Rich definitely on the road to recovery. They wish to thank their many friends most heartily for their prayers, for they are convinced that they have been of great help and comfort to the patient. Mr. Rich was director of Public Relations at Bethel College and shunned no effort, nor time, nor exertion in his zeal to serve the school, until it all became too much for his nerves. It's another proof of the fact that college administrative work is very nerve-straining. The Bethel campus is happy to have this good family back, and we hope and pray for Mr. Rich's permanent recovery, if God so wills.—J. R. T.

—**The Largest Church in the General Conference** is not the church at Berne, Indiana, as was stated in last Mennonite, which is our largest church in the States, but the Rosenort Church of Rosthern, Saskatchewan, which has a membership of 1561.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

FAVOR BI-WEEKLY PAPER

A review of question 1 showed that a large number of those answering were in favor of a separate Y. P. paper.

Question No. 2 reads: "Would a young people's publication be most effective appearing weekly, twice a month, monthly, or every two months?" A bi-weekly was favored by 8 persons, a weekly by 4 persons, and a monthly by 2 persons. Some comments were:

"How often is of less importance than how good."

"For the present a bi-weekly should be enough. It can become a weekly later."

THIS AND THAT

C. E. chairman, wilt thou let slip uselessly away the sheet upon which you are to list all the young people between the ages of 15-30? This list is urgently needed by the Y. P. Committee. Send it in before the dead-line of April 1st.

The Instructor of November 1938 contains a beautiful peace song, entitled, "Triumphant Peace."

Arithmetic: A 10,000 ton cruiser costs $8,196,000. A student's estimated living expenses in college average $400 a year. The cost of the cruiser would pay the living expenses for one year of how many students?

Do you know that the Standards for a Mennonite Y. P. Society allow 5 points for a publicity department that keeps up a vital and immediate contact with the editor of **The Mennonite** Y. P. page, informing him of interesting activities or problems of the society?

Rev. John E. Fretz says, "Using our Y. P. Dept. of **The Mennonite** is without doubt the first and most effective step in uniting our efforts. We have hardly scratched the surface of possibilities along this line." Broher Fretz is a faithful contributor to the Y. P. page. Won't you follow his example?

THE GREATEST VICTORY OF ALL TIME

1 Cor. 15:1-20 (Easter)

Young People's Topic for April 9, 1939

Meditations:

M., Apr. 3. Victorious in temptation. Matt. 4:1-11
T., Apr. 4. Victorious in testing. Matt. 22:41-46
W., Apr. 5. Victorious over demons. Luke 4:31-37
T., Apr. 6. Victorious over Nature's fury. Mark 4:35-41
F., Apr. 7. Victorious over persecution. Luke 4:28-30
S., Apr. 8. Victorious over another's death. John 11:38-44

Suggested Hymns:

"Christ Arose", "Crown Him With Many Crowns"

COOKIE JAR

To those who talk and talk and talk
This proverb should appeal;
The steam that blows the whistle
Will never turn the wheel.

—Industrial School Times.

Points for Prayer:

1. Thank God for a Christ who suffered, so that we might have Life Eternal.
2. Thank God for the fact that suffering can be used as a means for saving souls and society.
3. Ask God to give us a deeper understanding of what suffering really means.
4. Ask God to give us the strength to suffer for our convictions and to suffer in a saving way for the misdeeds of others.

Questions for Discussion:

1. Can the Oriental teach us anything about suffering? If so, what?
2. What are some definite things for which Mennonite young people should suffer?
3. In what way is competitive business antagonistic to the principle of suffering, while it produces an untold amount of suffering?
4. Why is a nation not always justified in seeking to prevent all infractions of its honor and all infringements upon its rights?
5. How can I use my handicaps to secure victory?

Lesson Discussion:

Very probably the world had witnessed billions of deaths before it witnessed the death of Jesus on the cross. Billions of deaths had not ended in victories. Billions of lives had not been lived victoriously. Jesus lived a life and died a death which could result in nothing other but victory over death and sin. Out of the grave He arose. Soon the white lily of Christianity unfolded its petals over the world.

Through suffering Jesus brought life. His life and death embodied the principle of suffering. Through it He arose as the Saviour of man. Then as now suffering was a principle not dear to the world. Rome conquered, sought not to suffer. Suffering was far from dear to many of the Jews. Today the mad whirl of competitive life makes many scorn the idea of suffering. And the world marches on to death. Christians must suffer if they would bring life. Victory is not life, but life is victory. What is conducive to Eternal Life is conducive to true victory.

True victory is not achieved over others, but rather for and through others. As the other lives, you live. A doctor lives in the activities of a carpenter, a teacher, a mother, the health of whom he has restored with the help of God. Their accomplishments are his accomplishments.

Men now as ever are seeking victorious living. They set material goals. They cannot achieve them, and over them creeps a benumbing feeling of frustration. Life seems maningless. Different is the life of that person who sets as his supreme goal in life, the rendering of unselfish service to God and man. If endowed with any creative ability at all no one need meet frustration in such a life.

Today the world says that peace must come by victorious conquest. In fact there are many Christians who advocate the slaying of their brothers in order that a religion based upon the sufferings of Jesus, who would not resist, may be preserved. Senator Pittman and others are trying to make popular another "holy war". Something must be saved, however drastic the methods. To us Mennonite Young People comes the challenge of Christ to love and suffer. Christ and His followers achieve victory through love.

INTERMEDIATE DEPARTMENT

CHRIST LIVETH FOREVERMORE

Intermediate C. E. Topic for April 9, 1939

For Daily Reading

Apr. 3. The devil overthrown. Heb. 2:9-18.
Apr. 4. Life brought to light. 2 Tim. 1:8-12.
Apr. 5. Faith established. John 20:24-29.
Apr. 6. Christ proclaimed the Son of God. Rom. :11-4.
Apr. 7. The living Lord. Rev. 1:12-18.
Apr. 8. The pledge of life. Rom. 6:1-11.
Apr. 9. Topic—Christ Liveth Forevermore. I Cor. 15:1-11.

Call to worship

Christ is Risen!
Come, rejoice, 'tis Easter Day!
Lo, the stone is rolled away!
Empty lies his tomb.

Death has lost its bitter sting—
Ring, ye bells of Easter, ring!
Christ is risen today.

Lo, He comes to you and me,
Bringing immortality,
That we, too, may live.

Priceless gift from Christ our King!
Ring, ye bells of Easter ring!
Christ is risen today.
—Mrs. D. H. Dugan

Hymn—"Christ the Lord is Risen Today"
Prayer by leader
Reading of Sripture passage in unison. I Cor. 15:1-11
Challenge by leader

The simple straigtforward statements of Christ's appearances to his followers after his death are the best proofs of his resurrection. But what if the world does not read or is not willing to believe these statements? Those who consistently live Christian lives and testify to his saving grace furnish the positive proofs of Christ's living power.

We, as intermediates, must endeavor to live persuasive Christian lives.

"A smart young skeptic once occupied a desk near another young man, a Christian, and often flounted Christianity. His companion refrained from argument, but was always pleasant and helpful. After a time the skeptic met the pastor of his fellow worker and said, 'I want to join your church. I want to change my life because of the lovely and blameless character of my fellow worker.' "

Are we persuasive proofs that Christ liveth forevermore?

Hymn—"Crown Him with Many Crowns"

Thoughts for further meditation and discussion

What does the resurrection mean to us?

1. We have a Divine Savior—If he were only a human Christ he would have no power to save to the uttermost all who come to him. The crucifixion showed the depth of his sacrificial love; the resurrection testified to his power to save to the uttermost.

II. We have a living Savior—We cannot stop with the thought of Christmas one who died on the cross nineteen hundred years ago, we must also think of Him as our living Lord and Savior. This is the message he sent us through the Apostle John on Patmos: "I am he that liveth, and he was dead; and behold, I am alive forevermore."

III. The resurrection assures us of our own resurrection and immortality, "because I live, ye shall live also." Futhermore, we have this assurance for our loved ones, and, therefore, we sorrow not as those who have no hope, "but now is Christ risen from the dead, and become the first-fruits of them that slept."

IV. There are many arguments for the immortality of the human soul, good arguments and weighty, and many men believe in it who are not satisfied that our Lord did rise from the grave in his transformed body. But no one gets calm assurance of it so clearly as those to whom this fact stands unshaken in their faith. He is the first-fruits of them that sleep. We have always hoped that death did not end all. We cannot see the resurrection of our Lord clearly and not find our hearts resting on the assurance. As he lives, we shall live also.

V. The resurrection shows that Christ cannot be defeated. We have the promise that he is to return to the earth order; still, in a sense, deeply vital, he has never left it. He could not be killed out of life; he cannot be defeated.

VI. The resurrection indicates that God has seen the work of human redemption through to the end. He rose again to make his death an effective justification for sinners. Here at last is one who lets death do its worst and then calmly rises and conquers his conquerer! No wonder it stirred the first believers; it should stir us even more.

NOT IN VAIN

Hope we not in this life only.
Christ himself has made it plain.
None who sleep in him shall perish.
And our faith is not in vain.
Not in vain our glad hosannas;
Since we follow where he led,
Not in vain our Easter anthem:
"Christ has risen from the dead!"
Anonymous.

Hymn—"I Know that My Redeemer Liveth"
Offering and announcements

Close with prayers of Praise and Thanksgiving by your officers

Suggestions—Arrange to decorate your room with all availabe signs of spring. The room should be made lovely with flowers. After the meeting have a committee distribute these to the sick in your church and community.

If possible, have Holman Hunt's picture, "The Shadow of the Cross" in the front of the room easily seen by everyone. It is the thought of the artist to show that across the soul of Jesus at thirteen there fell the shadow of the cross. Christ remained loyal until that shadow became a true cross.

JUNIOR DEPARTMENT

CORRECTION: MENNONITE, March 14, 1939, JUNIOR CORNER, second column, No. 3, Poem—"The Song No. 9" should be "The Song No. 97," Menn. Hymn Book.

'HE IS RISEN' Luke 16:6
Program for April 9, 1939

Setting: Let us create the atmosphere of joy and gladness at this time of rejoicing over the resurrection. We might do this by decorating with candles and lilies. Or maybe it would be possible to use a large cross, set up in the center of the platform. Its framework of wire netting lightly covered with smilax, asparagus fern, or newly leafed branches which conceal the wires and a string of tiny electric light bulbs. While the Juniors sing some appropriate song, the younger children march across the platform, each pausing long enough to place one lily in the cross. An older girl (dressed in white) receives the lily and twines it in. Real lilies or well made paper lilies can be used. Then all sing "In the Cross of Christ I Glory," and the lights are turned on. The effect is very lovely, even without the electricity." (I found this suggestion in "The New Century Leader," March, 1936)

I. **Worship Period**

1. Call to worship by quiet music.
2. Let the Juniors choose and sing together favorite Easter carols.
3. A prayer of thanksgiving for resurrection.
4. Bible Reading: 1 Cor. 15:41-49, followed by a simple talk by a guest speaker.
5. Carry out the above suggestion for placing lilies on the wire cross.
6. Song—Solo: "In the Cross of Christ I Glory."
7. Poem: Jesus is risen,

Risen, we say;
See where His children
Meet Him today.
Meet Him with gladness,
Meet Him with praise,
Meet Him with singing
Ancient of Days.

Jesus is risen
Out of the grave;
Jesus is risen,
Mighty to save
O let His children
Gadly believe;
Make our hearts ready
Christ to receive. —The Expositor.

8. Song in unison: "Low in the Grave He Lay."

II. **Mission Minutes**

1. The Easter story is being told to the ends of the earth. Let the Juniors name the countries in which we have missionaries.
2. Prayer of thanksgiving that this glad Easter message is being told to all people.

III. **Study Period:** Aim: To teach in a simple way the story of the resurrection and its meaning to us.

1. A Junior reads the account of the resurrection given by Mark. Mark 16:1-7.
2. Another Junior recites from memory the passages from Matthew 28:1-10.
3. Story: "The Walk to Emmaus" told by a Junior in his own words after studying Luke 24:-13-45.
4. Two girls recite from memory the twentieth chapter of John, the first, verses 1-10, the second, verse 11-18.
5. Song: All Juniors standing: "I Know That My Redeemer Liveth."
6. Bible Findings: "Luke 24:6; Matt. 28:6; Matt. 16:21; John 14:19; 2 Tim. 1:10; I Cor. 15:55; John 10: 17, 18; Rev. 1:18.
7. Song of the month: "All Hail the Power of Jesus' Name" v. 1, 5, 6.
8. Leader's heart talk: "What the resurrection means to us," Closing her talk with a prayer of thanksgiving and consecration.
9. Sing softly, "My Jesus I Love Thee."

Note to leader: Plan some special surprise for somebody's Easter. A visit with gifts of flowers, or an Easter song for a shut- in. Our Juniors love to share. Let us help them.

HOME MISSION BOARD TREASURY BOARD REPORT FOR FEBRUARY, 1939

RECEIPTS

General Treasury: Friends in Los Angeles, $25.00; Deep Run, Hilltown, Pa., $85.04; Friedensburg, S. S., Avon, So. Dak., $19.38; First, Chicago, Ill., $15.39; Emma Bachmann, Woodlake, Calif., $5.00; First, Aberdeen, Idaho, $34.84; Johannesthal S. S., Hillsboro, Kans., $15.31; Immanuel, Los Angeles, Calif., $11.00; Sister Hillgonda v. d. Smissen, $3.00; Mennonite Church, Intake, Mont., $5.93; Alberta Community Church, Portland, Ore., $20.00; Calvary, Quarryville, Pa., $12.29; Herold, Clinton, Okla., $9.56; First, Berne, Ind., $138.43; Bethel, Mountain Lake, Minn., $50.00; Mrs. W. M. Delzell, Bloomfield, Ia., $7.62; Emmaus, Whitewater, Kans., $100.15; First of Christian, Moundrideg, Kans., $83.00; San Marcos, Paso Robles, Calif., $10.60; Alfred Wiebe, Upland, Calif., $5.00; First, Allentown, Pa., $16.39; First, Geary, Okla., $8.25; Eden, Schwenksville, Pa., $25.00; Bethel College, North Newton, Kans., $18.89; Buhler, Buhler, Kans., $10.32; First, Paso Robles, Calif., $18.00; by a friend, Newton, Kans., $50.00.

Special Gifts: H. S. Bachmann, Woodlake, Calif., for Wichita, Kans., work, $2.50. And for Rev. D. B. Hess, Winton, Calif., $2.50.

Grand Total ______________________________ **$803.39**

Disbursements: Special gifts, $60.00; Salaries, including Canadian work, $835.42; Board Meeting, $260.89; Expenses, $52.75; toward building churches, $1,550.00; Loans, $2,950.00.

Grand Total ____________________________ **$5,709.06**

All gifts gratefully acknowledged,

J. J. Plenert, Treasurer,
429 Knorr Street, Philadelphia, Pa.

FOREIGN MISSION RECEIPTS FOR FEBRUARY 1939

Bethesda C. E. Soc., Henderson, Nebr., $30.00; Bethel S. S., Fortuna, Mo., $11.04; J. Fast, Glidden, Sask., $3.00; First Menn. S. S., Allentown, Pa., $25.00; Class No 27, Reedley, Calif., $14.25; Jr. Dept., Reedley, Calif., $30.00; Class No. 16, Reedley, Calif., $3.32; Second Year Interm. Girls, Reedley, Calif., $2.20; New Hutterthal C. E., Freeman, S. Dak., $60.00; New Hutterthal S. S., Freeman, S. Dak., $35.84; S. S., Pretty Prairie, Ks., $10.00; Sr. Boys S. S., Grace Ch., Lansdale, Pa., $5.00; P. H. Voth, Buhler, Kans., $150.00; Menn. Group, Warroad, Minn., $12.00; Christian S. S., Mdge., Kans., $48.50; Arapahoe Ch., Canton, Okla., $4.19; Cheyenne Ch., Longdale, Okla., $2.90; Cheyenne Ch., Fonda, Okla., $2.41; three classes of Flatland S. S., Quakertown, Pa., $18.50; Bethel S. S. Inman, Kans., $32.70.

Emma K. Bachmann, Woodlake, Calif., $5.00; H. S. Bachmann, Wodlake, Calif., $5.00; Menn. Ch., Deep Run, Pa., $85.64; Cheyenne Ch., Clinton, Okla., $21.15; Cheyenne Ch., Hammon, Okla., $2.69, Cheyenne Ch., Thomas, Okla., $8.14; B. F. Welty, Pt. Legacy, Tacoma, Wash., $9.75; three Emmaus S. S. classes, Whitewater, Kans., $26.38; Friend, Los Angeles, Caif., $25.00; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kans., $25.00; J. H. Claassen Est., Whitewater, Kans., $50.70; Eigenheim Ch., Rosthern, Sask., $3.50; Herold Ch., Clinton, Okla., $7.70; Salem S. S., Freeman, S. Dak., $30.00; Friend, Silverton, Ore., $75.00; Menn. Ch., Medford, Okla., $11.70; Herold C. E. Soc., Morden, Man., $7.00; through August Ewert, Newton, Kans., $42.50; Gnadenberg C. E. Soc., Whitewater, Kans., $6.25; Johannestal S. S., Hillsboro, Kans., $30.62; Immanuel Ch., Los Angeles, Calif., $48.00; Group, Truax, Sask., $8.50; First Menn. Ch., Butterfield, Minn., $18.47.

Herald S. S., Morden, Man., $10.00; C. E. Soc., Ransom, Kans., $10.00; Menn. Ch., Millsboro, Kans., $28.12; Menn. Ch., Hanston, Kans., $11.21; Christian Ch., Mdge., Kans., $107.00; West Zion Ch., Mdge., Kans.. $40.00; Aexanderwohl Ch., Goessel, Kans., $160.00; Bethel College Ch., North Newton, Kans., $29.87; Swiss Ch., Whitewater, Kans., $21.15; Ladies Sew. Soc. & Always Faithful S. S., Deep Run, Pa., $30.00; J. E. Entz, Newton, Kans., $20.00; Alfred Wiebe, Whitewater, Kans., $15.00; through W. F. Unruh, Pretty Prairie, Kans., $4.50; Menn. S. S., Gretna, Man., $6.66; Friend, Hillsboro, Kans., $1.00; Menn. Ch., Pulaski, Iowa, $7.62; Bethesda Ch., Henderson, Nebr., $59.60; Sychar Ch., Cordell, Okla., $5.55; Bethel Ch., Mt. Lake, Minn., $150.00; First Menn. Ch., Halstead, Kans., $36.89; Menn. Ch., Deer Creek, Okla., $21.43.

Brudertal S. S., Hillsboro, Kans., $61.13; First Menn. Ch., Berne, Ind., $420.54; Bethany Ch., Norwich, Kans., $26.95; Bethel Ch., Perryton, Texas, $11.42; Mission Friend, Beatrice, Nebr., $10.00; Menn. Ch., Richey, Mont., $11.98; Menn. Ch., Richfield, Pa., $9.00; San Marcos Ch., Paso Robles, Calif., $14.46; Menn. C. E. Soc., Warroad, Minn., $10.00; Gard. Twp. C. E. Soc., Mdge., Kans., $16.50; Hebron Ch., Buhler, Kans., $26.84; First Menn. Ch., Upland, Calif., $19.79; Zoar Ch., Goltry, Okla., $1.78; Menno Ch., Lind, Wash., $10.23; W. H. Entz, Newton, Kans., $100.00; Menn. Ch., Pratum, Ore., $35.62; Gnadenberg Ch., Whitewater, Kans., $18.10; Int. & Rents, $242.50; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.. $528.92.—**Total $3,405.90.**

Balance on Hand, Feb. 1, 1939		$ 89.32
Gifts for General	$2452.25	
Gifts for Spec. Support	657.88	
Interest and Rents	242.50	
Sundries	53.27	3405.90
		$3,495.22
Paid out on Orders		653.60
Balance on Hand, Mar. 1, 1939,		$2841.62

Respectfully submitted,
J. E. Regier, Treasurer

» » JOTTINGS « «

CORRECTION: Under the article entitled **"Clarification,"** page 9 in last MENNONITE, which should have set at rest the rumor that the Lehigh church had not paid in full $600.00 borrowed from the W. D. Conf. Building Fund, a serious error was made by the typesetter in using the negative **NOT** for NOTE. Quoting from the Conference minutes for 1928 to 1931 the treasurer's report says:

Page 1257: March 1, Lehigh Mennonite Church paid off $100.00
Page 1302: Three payments of Lehigh church 300.00
Page 1342: Balance of Lehigh church NOTE paid 200.00

This clearly shows that the full amount of $600.00 was paid to the Conference.

— **Rev. P. P. Wedel, Pastor of the First Church of Christian, Moundridge, Kansas** has kindly sent us a copy of their church Year Book, which is full of interesting data, as one would expect from his active church. The deacons of the church are: Jacob B. Stucky, John E. Goering and John G. Stucky; the correspondent, Daniel J. Stucky. The church has 260 resident members and 82 living at a distance, total 342. Besides a live Sunday School, the church has a Sisters Society, a Junior Mission Branch and a Y. P. Christian Endeavor Society. During 1938 the church has given for church maintenance $2431.16; foreign mission, $2398.03; home mission, $1055.17; schools, education and publication, $2084.20; relief, $831.60; total, including $2100 for church building fund, $11,722.25. What a splendid showing!

— **Goshen, Indiana, March 9, '39.**—I wish to thank you and Professor Harshbarger for the excellent series of articles on Jewish Persecutions. They are much needed. I trust that before the series is ended there will be one article with concrete figures to show that the Jews do not control Wall Street, business in general, the press, the radio, etc. as men like Coughlin maintain. To meet one argument I encounter frequently, I preached last Sunday on "Who Crucified Jesus?"—Matt. 20:18-20; Heb. 6:6.—G. S. S.

— **Eicher Mennonite Church, Wayland, Iowa.**—"The Dorcas Society observed World Day of Prayer with Mrs. Penner in charge. Evening of March 7 we were privileged to hear Rev. Lloyd Imhoff and his fiancee, Miss C. Ruth Brown, candidates for the Belgian Congo (Africa) mission field. Men's club held their second meeting in the church basement, March 9. Rev. Wm. Penner has arranged for weekly Lenten service on Tuesday evenings. Pastor's class of about twenty young people meets every Wednesday evening. Flu cases and other sickness, also bad roads, have cut down our church attendance."

— **St. John Church, near Pandora, Ohio.**—Rev and Mrs. Jacob Unruh of Fortuna, Mo. visited his brother D. J. Unruh and family, and while here he brought us some fine spiritual messages.—Snowdrifts and sickness combined to bring S. S. and church attendance to the lowest point in three years, Sunday, Feb. 26.—A True-and-False Test! Is this false or true: 1. Menno Simon was the founder of the Mennonite Church. 2. The President of the General Conference is the head of the Mennonite Church. 3. The first Mennonite settlement in America was made in Germantown, Pa. 4. The General Conference of North America is held every three years. Answers: 1. False; our church was not founded by Menno Simons, he was an influential teacher in the early history of the movement. 2. False; the president of the General Conference is the chairman at its business sessions and of the Conference Ex. Committee, and his work is one of sacred trust and responsibility. Christ alone is the Head of the Church. 3. True; the Mennonites settled at Germantown, Pa. in 1683. 4. True; the last session was held in 1938 at Saskatoon, Sask. and the next one will be held in Eastern Pennsylvania, in 1941.—Church Bulletin, answers abbreviated.

— **First Church, Allentown, Pa.,** Sun., March 5.—"**This is Mission Sunday.** At the For. Mission Board meeting the budget for 1939 amounted to $85,492.-38, but the Board decided to cut the budget. In doing so, the work of the various fields must suffer. Sending of new workers is limited, even though a strong plea had been made from India and China. The Board would gladly send more workers, if they only had the money. Let us PRAY and GIVE;"—From Church Bulletin.

— **Mennonite Church, Summerfield, Pa.**—"Our young people are busy preparing to present the sacred dramatic Easter Cantata, "Thomas and the Risen Lord," which is to be presented on Easter Sunday evening.—On Good Friday forenoon our church will join the Evangelical-Reformed Church in a union communion service. And on Easter morning a "Sunrise Meeting" will be held at that church, after which breakfast will be served.—We have been having plenty of rain and wheat is doing fine."—E. Basinger.

— **From the Burrton, Kansas, Church** we have a nice folder with a beautiful front-page picture of Christ before Pilate. The folder, among other worthwhile things, contains a program of evangelistic meetings to be given by Rev. Edward D. Schmidt, Wichita. The general theme of the sermons is, "Stepping into Christian Life," and the different subjects: "Seeing Ourselves as We Are," "A Life of Constant Struggle," "Choosing God's Way," "Abiding in His Presence," "Lo, I Send You Forth."

— **The Ludlow Referendum Bill,** though not what we Mennonites should like to see Congress pass, is perhaps the best that can be hoped for. As some readers may not know its provisions, we give them here: "Except in case of invasion by armed forces, actual or immediately threatened by an approaching military expedition, or attack upon the United States or its territorial possessions, or by any non-American nation against any country in the Western Hemisphere, the people shall have the sole power by a national referendum to declare war or to engage in warfare overseas. Congress, when it deems a national crisis to exist in conformance with this article, shall by concurrent resolution refer the question to the people.

— **Bethel College.**—Bethel's Volunteer Deputation group is giving two kinds of programs in various neighboring churches. One program is entitled, "The Story with Music." It consists of a talk, a reading, which is interspersed with vocal numbers by a trio. The other program, "The Chalenge and the Cross," consists of a skit which is presented by eleven actors and a reader.—The Bethel debating teams came out victorious in the recent Kansas Debate League Tournament.

— **At the Mennonite Church, Berne, Indiana,** the rural high schools of the county will present their annual Easter cantata, Friday evening, April 7. They will make up a combined chous of 200 voices.

— **First Church, Philadelphia, Pa.**—Mark your date books, **Thursday, April 14,** and allow nothing to interfere that evening. Prof. R. A. Lantz will bring his Vesper Choir to the city. They will sing in our church at 8 p. m. The Second Church and the Germantown Church will join us. Let us make this a big night for Philadelphia."—Church Bulletin.

— **The Town of Freeman, S. D.** is to have a complete up-to-date sewer system at a cost of $86,401.00, of which the federal government pays $64,000 and the town only $21,873.00. The project will take two years to complete and will provide work for 40 men on relief.—Courier.

— **Lorraine Avenue Menn. Church,** Wichita, Kans.—Before us on our desk is a **Church Program** embracing all the every day services to be held in and by this church from March 1 to April 30, 1939. It is a very challenging program with a large variety of things. We may be able to say more about it, but for the present suffice it to give the Sunday morning subjects of the pastor, Rev. Edward Schmdt, up to Easter: March 5, "The Nails of the Cross" (Flesh); March 12, "The Nails of the Cross (Flesh); March 19, "The Nails of the Cross" (The Old Man); March 26, "The Nails of the Cross" (The World); April 1, Palm Sunday, "Victorious Love;" April 8, "Easter Sunday," "After the Storm." Included in the programs are the service at the Mission station on the west side of the city, which has a population of about 110,000.

— **Dr. W. A. Doppler of New York,** specialist in adult health education holds that scientific advancement in the treatment of **tuberculosis** has been so fast the past few years that the disease, discovered in its early stages, is curable, easily, cheaply, and is not a serious illness. "For the cost of building one battleship," he says, "give every person in the U. S. a test for tuberculosis, locate the 300,000 'spreaders' and wipe it out."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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REV G. A. LINSCHEID JAN 40
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NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MARCH 28, 1939 NO. 13

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Meditations for 'Passion' Time

In following the closing events in the life of our Savior, we are rapidly approaching the time when He drank the cup of woe for our sins and transgressions. No human being can begin to fathom the terrible suffering and agony that the Lamb of God suffered in our stead. No earthborn individual can begin to understand the full meaning of the work he wrought in our behalf. The thing that before Christ unknown millions of human beings tried to do, namely to get rid of their burden of sins, and other unknown millions have tried to do since His days, He accomplished with that one supreme effort, His death on the cross. And now it is as the apostle John puts it so tersely, *"The blood of Jesus Christ, (the Son of God) cleanseth us from all sins."*

No more meaningful a statement, no greater truth than this has ever been uttered. It will take all eternity to reveal the full import of it. What is it that takes away our sins? It is not silver or gold. It is not through chastisement, nor fasting (though this may have its place), nor through self-inflicted tortures, as lying on a bed of upturned spikes. It is not through a full bath and scrubbing, for sin cannot be removed from the body like filth, it is part of us, it is imbedded in the flesh, in the heart. For 1900 years this great truth of the sin-cleansing power of Christ's atoning blood has been preached widely, and its actual, though miraculous working power, has been proven by numberless sainted believers, yet, the world as such, including much of Christendom, carelessly passes this remedy by or is blind to it. Indifference, lack of faith, love of the world's allurements stand in the way. As we think and meditate upon the priceless work of salvation, should we not pray, as never before, for a great spiritual revival in Christendom and a mighty working of the spirit of God in the hearts of men that they may see their sinful ways. The more we do this and go into mourning concerning it, the more we will enjoy Easter. Yes, a Christ that has poured out his life blood to take away our sins and a risen Christ that has conquered death, furnishes the remedy for the world's ever increasing ills. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish but have everlasting life."

"Father Forgive"

Read: Matth. 27:39-44; Mark 15:32; Luke 23:34, 35-37.

MEDITATION FOR 'PASSION' TIME

by J. J. Balzer

We are approaching the most horrible and dark night of the world's history during the passion week of our beloved Christ. That Good Friday of more than nineteen centuries ago was surely a turning point of time, when even the sun hid its face for three hours during noonday and an earthquake tore the rocks asunder. But there was another darkness that made the darkness really dark. Two statements of our Lord express this fact: a) *"This is your hour and the power of darkness."* b) *"They have done unto Him, what they could."* All the forces of Sin and the Powers of Satan exemplified their power. Things more serious could never have happened on this globe. *Sin here established itself as most sinful.*

But these facts are really not drawing men to Calvary. It is not this that deeply grips my heart, no, no! What draws me to Golgatha is the *most beautiful ray of light and hope that pierces through the darkness of sin. The glorious sunray of the Grace of God, which arrayed the world since the memorable day.* The intercessional prayer of the suffering and bleeding Christ upon the Cross gives this ray of light and hope its real brilliancy. By this prayer: "Father forgive them," He throws the "First-Fruits" of His Salvation into our bosom.

Three questions shall briefly lead us in our meditation of this prayer: I. *What is the substance or sum of it?* II. *Upon what authority does it rest?* III. *What are the boundaries within which this prayer is answered?*

I. *What is the substance of this prayer?*

Horrible things are going on on Mount Calvary! A corps of a mob from the underworld is storming the hill. The Power of Darkness is foaming blasphemy and hatred against the Holy One, the Christ, their Messiah. And, foremost, men who should be servants of holiness and righteousness are the principal leaders of mob-rule. But, my dear readers, without knowing it, they glorify the One on the cross instead of defying him. They think of pulling the King's crown from his bleeding head, but instead are lifting the veil from his majesty. Listen to their cries one by one! *"He has helped others,"* they begin *"but himself he cannot help."* A better and truer testimony they could not have expressed. *"He has helped others."* Yes, *thus we know him.* Just so the nation experienced him. He helped where no one could help, where all human help and means failed. He opened the eyes of the blind, even the born-blind. He cured the lepers and the maimed, and even resurrected the dead. He was the great Physician and Helper and never failed. Yes, they extended a Noble prize to him by saying: *"He has helped others."*

"He has trusted God," they continued. Even this they had observed in him, when they saw him in devotional fellowship with God. Further they continue: *"He has claimed to be the Son of God,"* thus testifying to the truth of his testimony which even the Demons expressed in their cry: "We know who thou art: the Holy One of God!" *"Thou art breaking down the Temple and rebunlding it in three days, help thyself now,"* they cry. Even to the resurrection of their Christ, which Jesus had predicted, they thus testify. And not less they must admit to the fact that Jesus had entitled himself to be the "King of Israel," when they cry: *If thou art the Christ, the King of Israel, so step down from the cross."*

What have they accomplished through these terrible blasphemous accusations? They have broken the most beautiful "Jewel," to make its pieces more beautiful and establish its everlasting glory. Jesus hears it all. Oh, that we could at that moment see what moves his loving heart! But listen! His lips are moving! He begins to speak. What will we hear? "Woe unto you?" or "may God curse you!" Men might say this. But listen! "Father, take this cup from me" or "ease my pain." Does he say that? No, NO! He does not think of himself, He desires to empty the cup which the father has given him. He thinks of his murderers and prays: "Father, forgive them!" Mercy, compassion and forgiveness he prays for them. Shall we not at this moment bow our heads and hearts and worship?" Alas! What words from the cross, "Father, forgive them!" Not words only, no, what an act! More precious than all of the miracles of his active ministry. His face was radiant at the moment of transfiguration, but here it shines in God's personal glory. Father forgive! With these sacred words he takes his murderers to his heart, carries them to his father's throne and lays them down into his bosom to assure them grace. But this prayer, dear readers, does not only embrace the murderers present on Calvary, but it is uttered *for you* and *for me* and *all the human race.* It is the Mediator, the Bondsman, the Highpriest, better than Aaron, who prays on the cross.

II. *Upon what authority does this prayer rest?*

We read in Scripture: "Righteousness is the step to God's throne." Is this righteousness when he pleads for pardon for these law-breakers? Do we not read, "Cursed is he who does not keep all the words of my laws? Yes, and Jesus came to keep the law and not to break it. But why this authority? Why, do you not know, my dear reader, that Christ upon the cross *became the curse for us in that he was made Sin for us, that he took the place of all these guilty murderers:* The Righteous for the Unrighteousness, for he bears their sins (Isaiah 53). Abel's blood cried towards heaven, but Christ's blood speaks better than Abel's. He pays the debts for the Race, *for he is Authority.*

III. *What are the limits within which this prayer is answered?*

These limits are shown in the added sentence, *"For they know not what they do."* They did it seemingly consciously, but it was in a state of moral blindness and they could not extract themselves from guilt and punishment. *But Jesus looked farther and deeper.* If these men had known that the One they condemned was not only a righteous and innocent man but *the Lord of Glory,* they would not have crucified Jesus. But as they unconsciously sacrifice me they are *paying the ransom* for themselves, and they are making it possible that thou, father, without offense to thy righteousness, might extend grace and mercy to them. But these bonds of the prayer, father forgive them, for they known not what they do, are widening themselves the more and more, when we consider *the Plan of God's Salvation. God's plans are world plans.*

The Apostle Paul asks a most serious question in Romans 11:11-12, 15, thus: "Have they stumbled that they should fall? *God forbid:* but *rather* through their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world and the diminishing of them, the riches of the Gentiles; how much more their fulness? - - For if the carting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Please read verses 25-36 in addition.)

Even you and me Christ had in view when he prayed: "Father forgive them. *The Riches of the world!* Think! *World reconciliation!* That is the heritage that lies near the blindnes of Israel for us. And when the fullness of the Gentiles has come in, then the eyes of the blind shall be opened and all Israel shall be saved. Till then this poor scattered nation must bear the guilt of their fathers and their blood has drenched all of Europe through the past centuries. And the real woe of Jacob, their greatest tribulation, is still waiting for them. Praise the Lord! Their dying King, our Lord and Savior shall return and gather his Israel from all the corners of the earth and be glorified among them as King of Kings and Lord of Lords. *Shall even we not forget to pray: "Father forgive them and also us?* Amen.

"GOD"

Sermon Preached by P. R. Schroeder, Freeman, South Dakota, at the 50th Anniversary of the Founding of Bethel College

Introduction:

The interested visitor at the R. G. LeTourneau Factory at Peoria, Illinois, is impressed with seeing "the largest and most powerful tractor ever made," "the largest earth moving machinery ever made," and the "greatest profit-producing industry of the present national recession period." But infinitely greater than any of these is the subject of this message, "GOD."

We shall listen to the following VOICES declaring "GOD": I. The Voice of the Heavens. II. The Voice of Nature. III. The Voice of Men. IV. The Voice of God's Word.

1. THE VOICE OF THE HEAVENS

First Text: Psalm 19:1-2, "The heavens *declare the glory of God;* and the firmament *showeth his handiwork.* Day unto day uttereth speech, and night unto night showeth knowledge."

A. Distance to the Sun

a. A bicyclist travelling 100 miles per day—if it could be done—would require 2550 years to travel from the earth to the sun. Beginning in the year 1 A. D. he would be about two thirds of the way to the sun now. b. A railroad train, travelling at 60 miles per hour—if it could be done—would take 175 years to reach the sun. Anyone wishing to buy a ticket for this trip at two cents per mile, would have to pay a fare of $1,860,000.00. c. A cannon shot, travelling at the rate of 2,500 feet per second—if it could be shot from the earth to the sun—would take six years to reach the sun. Any thoughtful person will be overwhelmed by the realization of these vast distances, that DECLARE THE GLORY OF GOD.

B. Size of the Sun

a. If the earth (8,000 miles in diameter) could be placed at the center of the sun, the sun's surface would be 433,000 miles away from the crust of the earth. b. The moon is 239,000 miles away from the earth, so, if the moon were also within the sun and travelling around the earth at its customary distance, it would be only a little better than half way to the surface of the sun. Surely THE VOICE OF THE HEAVENS DECLARES THE GLORY OF GOD.

C. An Illustration of the Size of the Universe

Imagine the earth the size of the period at the end of a sentence, one fiftieth of an inch, equal to one twenty five billionth of its actual size. Then the distance to the sun would be 19½ feet, and the size of the sun would be two and one sixth inches. In the same proportions the distance from the earth to the nearest star would be approximately 1,005 miles. The distance to the Milky Way would be 23,380,000 miles, and the distance to the farthest photographed galaxy of stars would be about 81,830,000,000 miles. And by a bold scientific guess the diameter of the universe would then be 1,402,800,000,000 miles, according to a most illuminating article in the Atlantic Monthly of February 1935. Who can be indifferent to the majesty of the INFINITE GOD, THE CREATOR OF THE HEAVENS AND THE EARTH, in the contemplation of such incomprehensible distances.

D. An Estimate of the Size of the Universe

It is estimated that there are in the starry heavens 500 million million galaxies of stars, like the Milky Way. Each galaxy is probably 800 times larger than the sun. And the sun's volume is estimated at 1,300,000 times that of the earth. The diameter of the universe is estimated at six billion light years, one light year being equal to 5,880,799 million miles. With light travelling at the rate of about 186,000 miles per second we see the sunlight of eight minutes ago. We see the Pleiades (the Seven Little Sisters) of 500 years ago. And we see the Nebula in Andromeda of 800,000 years ago. Surely THE HEAVENS DECLARE THE GLORY OF GOD!

(Other units of the sermon will follow in due time)

Our Choice Should Be Easy

Adolf Friesen

Let us get the proper perspective; let us evaluate fascism and communism for what they are, not for what they pretend to be, or what their devotees claim for them. Most of us reject communism as ungodly and regard it as directly in opposition to our American ideal of democracy. But there are many here in America, especially those with a German background, who are tolerant and sympathetic toward fascism. There are obvious reasons for this which on the surface warrant such tolerance. Here, for instance, is a report by the United Press that "Germany is unable to find sufficient men to carry out the work to be done. Today 6,600,000 more Germans are at work than in 1929, and men in the 70's are coming out of retirement to return to their old jobs . . . " etc. This apparently gives a very favorable picture of Germany's economic condition. Ardent Nazis speak enthusiastically about the wonderful things that Hitler has done for the German people. And has he not resurrected Germany from a downtrodden to a self-sufficient nation?

The German bureau of propaganda is making most of these facts, and we see the results of it here in America. The recent meeting in New York City, where 10,000 members of the "Bund" met to salute the Swastika, is evidence of the success of this propaganda. And the fact that fascism is gaining in popularity in a way that we who are interested in the preservation of democracy feel cause for alarm. But why feel cause for alarm when fascism has wrought such wonders in Germany? Here, precisely, is the danger. We see but part, the favorable part of the picture. Let us consider all the facts and it will not be difficult for us to make our choice.

In the first place Germany has met the unemployment problem, because under her compulsory military and semi-military conscription more than one million men each year are withheld from the labor market. (Is this an actual fact?—Editor). Furthermore, her armament factories work overtime to keep pace with her furious armament drive. Again, thousands of men are put to work to complete her western fortifications. And in fairness, we must add, that the drive for economic self-sufficiency has given jobs to thousands of people in other industrial pursuits.

Here, then, you have a picture of modern, ambitious Germany, tirelessly working toward the goal of unexcelled military strength. Field Marshal Herman Goering summarized it well in a recent speech: "Germany is one of the greatest powers the world has ever known and the German soldier is best of all. The strength of 100 million Germans of the future shall be such as to withstand all fatigues and hardships they may be called upon to bear. Young men will stream in double and three-fold numbers into barracks. We intend to use every one of them. It is up to us to keep and increase our lead."

Can we as Christians indorse a program like that? Surely this is a situation for serious thinking and weighing of values. We do not have to make our choice between fascism and communism as is often assumed. Both are totalitarian in aim and effect. They reject the fundamental decencies and safeguards upon which democratic societies are built. We here in America do not have to express our loyalty to one or the other of these two repugnant alternatives. We recoil from the thought that either fascism or communism might some day become dominant in America. Our choice should be easy.

But let us not judge the people of Germany harshly for they are the victims of circumstance. We must remember that we, too, have our sins and are therefore not in a position to cast stones at others. Let us rather ask God to preserve our democracy by helping us to put our own house in order, so that we as citizens of a great country may have a wholesome and uplifting influence on others less fortunate than we.

— *The United States Senate* has declared war on the war profiteers. Welcome news! Had it not been for the war profiteers, munition mongers and selfish militarists, the U. S. would sit pretty snug today and much of the present trouble in Europe could have been avoided. If Ex-President Wilson's "fourteen points" had been made the basis of peace after the World War it is hardly likely that there would be any dictators and totalitarian states.

The Church of Christ Goes Forward

The way the cause of Christ goes forward in India is both heartening and challenging. The church is growing—growing in grace and number. In our entire field this is evident, but oustandingly so in the Phuljhar area. The recent Hindustani Church conference at Mauhadih, in which church representatives from the entire field met, was pervaded by a spirit of venture and brotherliness. This filled our hearts with gratitude and gave us a great confidence in the future of the church in India. Nothing particularly stirring or exciting has happened, but the quiet, progressive and venturesome spirit was impressive and heartening. In Phuljhar the district church "sammelans," the semi-annual conference of representatives from the fourteen district churches in the Basna field, also have given evidence to the fact that the Hindustani church is ready and zealous to go forward with the Master.

In the Phuljhar area 225 people could be added to the Church of Christ through baptism in 1938. Several more small groups were ready for baptism, but the pressure of other things made it impossible to baptize them before Christmas. A very encouraging fact about this ingathering is that a large number of these people were won and prepared for baptism by lay people. Lay men and women, after a short period of training, were sent out to villages where they have relatives who were approachable. For this service they received about 70c-80c a week when away from home. The Lord has honored this type of evangelism with much fruit.

There is a Christian community of approximately 1800 in the Phuljhar area. These Christians live scattered in groups of about 45 villages. They are grouped in fourteen simply organized churches or congregations. This makes shepherding, teaching and discipline much easier. Several groups of new converts have not yet been organized into churches. The leaders of these churches are quite ordinary men who need constant guidance and inspiration, but they are doing a fine service in their humble way.

One of the most encouraging phases of church building in the district is the daily evening group worship. At a recent meeting of church and group leaders it was reported that in 24 villages the Christians meet regularly for daily evening worship with an attendance of at least 50 per cent of the group. In villages where they have a church building they usually meet there. Where they do not have a church they meet in a centrally located courtyard for the evening worship. To worship our Lord together with these humble village Christians has been an experience which I shall always remember as one of the precious experiences of life.

The doors are opening ever wider for the Gospel, and we should not fail to enter where the Lord thus opens the way. The 225 people who have come into the church last year enlarged by just that much the circle of relatives who are approachable. But these new Christians must be guided, inspired and taught how to witness for their Lord, and it is here where the need for more missionaries comes in. Then also, as already mentioned, the leaders of the church are very ordinary men who need constant guidance, inspiration and teaching. To the missionary pastor falls the task of upholding and strengthening these lowly servants of the Lord. Here again the missionary is needed. It is a fact that Christian people need to be guided and inspired even in their daily worship of the Lord. Our Hindustani friends are no exception. The daily evening group worship in the villages must be kept inspired and directed by a worshipping consecrated leader. Thus the wider the door for the Gospel opens in India the greater the need for new missionaries.—*W. F. Unruh.*

A LETTER WITH WORTHWHILE SUGGESTIONS

From a Veteran Minister, W. W. Miller

Pulaski, Iowa

In view of the fact that I am retiring, at my request, from the leadership of my dear people here in Pulaski, I am writing this little word concerning my ministerial experience, for the benefit and encouragement of those who may be preparing to enter into this greatest of all callings, either here or elsewhere. Since the day that I left the schoolroom, where I spent twenty blessed, and I hope fruitful years of my life, as teacher, for the pulpit, there has never been a time to my recollection when I ever regretted having responded to this high calling. A definite and unmistakable call came to me while acting principal of a High School in Millersburg, Ind., from the Mennonite congregation at Pulaski, Iowa. There are many details that would be interesting but time and space forbids. Early in May, 1897, I preached my first sermon as pastor here. My subject was "Jesus, the Light of the World;" and by God's grace I am still using that subject, in the pulpit and out of it. With the exception of ten years in Chicago, and Goshen, Ind., it has been my privilege to minister as shepherd of this little flock for over thirty-one years: baptizing them, marrying them, and burying them. Our going in and out among them, has been pleasant from the beginning to this hour. Always agreeing upon things fundamental and paramount. "In union there is strength." This has been the secret of our walking together these many years. I bespeak for any young man a blessed experience in the Lord who may be called to stand in the pulpit where I have received showers of spiritual blessings from a responsive people these many years.—W. W. M.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 9, 1939

PAUL PREACHES THE RISEN CHRIST

(Easter Lesson)

TOPIC: *What It Means to Have a Risen Christ*

Introduction

The time of this lesson is about fourteen years after Paul's conversion. He is now on his first missionary tour, Barnabas accompanying him. They have passed through Cyprus and have come north into Asia Minor to the city of Antioch in Pisidia, the home of many Jews. Paul and Barnabas, devout Jews, attended the synagogue worship on the Sabbath day and Paul accepted the invitation to speak. He reviewed the early history of the Jewish nation up to the time of David, and then passed over the centuries to Jesus of the seed of David, and presented him as the risen Christ, the Savior.

Paul Proclaims the Gospel of the Risen Christ

vs 16-39

Paul sought the synagogue on the Sabbath for there he could meet the people and present Jesus to them. He came for this purpose and used every possible opportunity to further his mission. Here were assembled the devout Jews and also Gentiles who had come under Jewish influence—"ye that fear God" (v16). These were proselytes who had accepted Judaism, either in its entirety or only in part. All of them believed in the true God.

Paul made it plain that Jesus of the seed of David (v23) is the Messiah, the Savior, the Son of God. He is the one promised by God to the people. This Savior has already come. John, the Baptist, spoke of him as coming after him. God has now fulfilled His promise in sending the word of salvation to his hearers (v26). The Jews of Jerusalem and their rulers rejected the prophesied Messiah and prevailed upon Pilate that he should be slain upon the cross. His dead body was laid in a sepulcher, a proof of the reality of his death. God raised Him from the dead(v30), thus fulfilling the promise made unto the fathers (vs 32, 33). He also was seen by many after his resurrection (v31).

Paul preached a gospel of pure grace (vs 38, 39). Forgiveness of sins and justification can be attained only through the atoning death of Christ. Paul teaches the doctrine of justification by faith and not by the keeping of the Mosaic law. We are justified "in Him," "every one that believeth," "from all things," and as soon as we believe. The responsibility to accept this salvation rests upon each one personally.

The Christian's Triumph Through Christ

1 Cor. 15:19-22

Our Lord's resurrection is the pledge, assurance of the resurrection awaiting all Christians. In it lies our hope for eternity. Our faith is not in vain, nor is our hope limited to this life. Christ rose from the sleep of physical death, the first one. Death came by the sin of man, Adam; the resurrection came by the man, Christ Jesus. All may have eternal life through faith in Him.

What It Means to Have a Risen Christ

Paul strongly emphasizes Christ's resurrection which is the supreme proof that He came from God and is His Son. Paul is speaking of that which occurred recently. Paul had seen the risen Christ on the Damascus road. The risen Christ of the other world had become very real to him. Our salvation from the power of sin in this world depends on the *living* Christ.

Paul has a lofty conception of the importance of the future world. We are here for but a short time. Eternity stretches out before us. God did not intend that we should be saved for this life only. He promised us eternal life in Christ whose resurrection assures our hearts, gives meaning to God's promise. We too shall arise triumphant over death.

QUAKERTOWN, PA.

Dear Editor: In the last few months there have been several statements directed at the Bible School trained pastor. No doubt such statements are many times justifiable. However, I feel that we as ministers will never succeed in building up the Kingdom of God, if there is a constant feeling of ill will between us, along educational lines. We ought to thank God for every Seminary, College and Bible School pastor who is faithfully proclaiming the Word of God.

A Bible School training has given me a sound, fundamental, and Biblical message to bring to the people.

Secondly, it has given me a "passion" for lost souls.

Thirdly, it has given me a "vision" of lost humanity outside of Christ, who are eternally lost, unless "born again" from above.

As ministers, our chief concern should be to get the "gospel" out to such people, as well as building up the faith of those already "in Christ."

Therefore, if we have a real "passion" for lost souls, we will not be striking at one another, but will thank God that souls are being saved and believers edified, whether it be through a Seminary, College or Bible School trained pastor.

Beloved, let us work together in spreading the Gospel.

I remain, Sincerely yours,
Rev. H. D. Burkholder.

Nothing gives us a greater idea of our soul, than that God has given us, at the moment of our birth, an angel to take care of it.—Jerome.

SERMON SKETCH

THE COMPASSION OF JESUS

Ernest J. Bohn, Souderton, Pa.

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." (R. V.) Matt. 9:36.

What was Jesus' attitude towards the great human needs of his age? There was, in Jesus day, perhaps even more so than now, great physical distress and suffering of body and soul among multitudes of people. Disease, suffering, disappointments, and physical wants of all kinds will always be the lot of man on earth. Alongside of this desire within man for physical comfort, there has been another need of even greater significance—*the need of the soul* which is never at peace until it finds God. How did Jesus meet these two great persistent age-long needs which stand in such close relationship to one another in this life, and which so vitally effect one another?

1. Jesus' Response to Physical Need

Let us first briefly follow Jesus as He comes in contact with some of the many individual physical needs of human life, as they are recorded in the 8th and 9th chapter of the Gospel according to Matthew. Note there, how immediately after the Sermon of the Mount, he comes in touch with some of the practical needs of human life. Crowds follow Him at once. A loathsome leper comes to Him, sure that Jesus can heal him, and Jesus does not disappoint him. No more has He entered Capernaum, when an army captain comes to Him, begging that He should heal his trusted servant whom He has left at home. Next a man of authority approaches Him, telling Him of his little daughter who has just died. On His way thither a woman ill for twelve years finds help by merely touching his garment. Then came two blind beggars whom He sent away rejoicing over restored eyesight. A dumb man possessed with a demon was brought to Him and he too was made "whole." To every one of these coming to him in distress for help he brought happiness.

Notice, that every one of these cases that came to Him for help, came because they had great faith that He could help them.

Then Matthew records that Jesus went about all the cities and the villages "teaching and preaching the Gospel of the kingdom and healing all manner of disease and all manner of sickness." Multitudes followed Him everywhere seeking for help.

II. Do the Multitudes have Faith in the Christian Church today?

Today there are still the multitudes in distress for various reasons. We have splendid charitable organizations, hospitals and clinics, but there still is much physical distress, in the form of disease, poverty, the wretched and destitute millions in the war ridden areas of the world, and the millions of unemployed. Do these distressed multitudes of today have faith in the Christian church that it can help them in their great physical needs? Jesus had the kind of reputation which made people feel that He could do something for them. Is that the kind of reputation which made people feel that He could do something for them. Is that the kind of reputation the Christian church has today? Do the multitudes know it for a compassion that is kind and sympathetic?

III. The Deepest Need in the Realm of the Human Soul

Underneath the great physical distress which Jesus witnessed, he saw something in the faces of the multitudes which told Him there was another and far more important need than that of relieving bodily distress, important as that is. Their greatest problem was that of the soul—a spiritual need. He was deeply moved in compassion toward them, because he saw them as "distressed and scattered as sheep not having a shepherd." This phrase suggests that they had no one and nothing to depend upon. What is more pitiful than to see a man who has no strong faith to lay hold of, to lead him through some of the tragic experiences of life.

There seems to be no panacea for social wrongs. The problem of the human soul can not be solved by only changing the circumstances and the environment of a person. The facts seem to indicate that people of the privileged classes are no better Christians than those of the underprivileged classes. The greatest need is a profound spiritual renewal within. Jesus' compassion went out to the multitudes, because they had found nothing which brought peace and satisfaction to their souls. This is a striking picture of suffering multitudes in the world today. Can we instill a faith in their hearts that we have something to give them which is even more important than bread, although both of these needs are to be satisfied?

CORRESPONDENCE

BETHANY CHURCH, QUAKERTOWN, PA.

Our congregation can report things progressing well since the last correspondence. A catechetical class of nine members is now being instructed, and will be baptized some time in the near future. A series of pre-Easter services has been announced, with the message to be brought by Rev. Olin Krehbiel, pastor of the Grace Mennonite church at Lansdale. The services will run from March 26-31, and the sermon topics are, in order, "Behold the Love of God," "Faith and Works," "The Christian Life," "Being Tested," "The Coming of Our Lord," "Behold Christ Stands at the Door."

Efforts are being made to have as many Sunday School members as possible pledge themselves to daily Bible reading and prayer. Recent promotions in the Sunday School have changed the classes somewhat, but generally for the better. The two largest classes are the Adult Bible Class and the Junior Bible Class, both adult classes, and it is encouraging to see the latter with the largest membership it has had at any time.

The Brotherhood of the church, formed within the past year, is now a going organization, holding regular monthly meetings for the discussion of various topics. The Ladies Aid Society continues active, as is also the Young People's Society, holding its meetings on alternate Sunday evenings. The midweek meetings are currently taking the form of the study of world peace, the booklet "Christian Peace," by Rev. E. J. Bohn, being used as a basis for the study.

The congregation, together with the other churches of the Eastern District Conference, is taking up the penny-a-day mite box project for the support of Bluffton College, and the response has been encouraging. Dr. Lloyd Ramseyer, the new president of the college, brought the message at a recent evening service, stressing the value of the college as an investment. The charge looks forward to the concert on April 11 by the Bluffton College a cappella choir of sixty voices, which is touring the East during the Easter season.

It is news when a couple reaches its fifty-eighth wedding anniversary. Mr. and Mrs. Charles Thatcher, formerly of the Flatland charge, and now of this congregation, celebrated that event on March 5.

* * *

EAST SWAMP CH., QUAKERTOWN, PA., 3-13-39

This past Sunday Rev. Addison Horn from Atlanta City, N. J., a graduate of the Moody Institute, started a two-week evangelistic meeting in our church. Due to icy roads and a light rain the regular attendance was not present. A wonderful spirit was shown by those who came. Rev. Horn used as his text I Cor. 9:19-22. Last evening the Junior C. E. celebrated their anniversary. Mrs. Rev. Burkholder gave a "chalk talk." The topic discussed was, "Laying a Good Foundation."—Preparatory and baptismal service will be held on Good Friday night, April 7, followed by the communion service on Easter Sunday.—We are also looking forward to the Good Friday memorial service of Christ's suffering on the cross, held in Quakertown, from 12 noon to 3 p. m., sponsored by the Ministerial Association.—On Easter Sunday morning the Sunrise service will be held at West Swamp church, at 6 a. m.

BUHLER MENN. CHURCH, BUHLER, KANS.

Winter has come to an end again. It is March and spring has begun. At present we enjoy nice balmy, spring weather, but this month has a very bad reputation. You can't trust it. It may smile at you in the morning, cloud up an hour later, drenching you with icy rain or biting sleet before night.—There are a lot of people in the world who are just like the month of March, they are not dependable. May we, who call ourselves Christians, always be dependable to walk straight and honorable, and do what is right. In meeting temptations we are constantly called upon to make decisions in order that we may be kept from drifting with the current of the world. May the Lord depend on us.

For the past few months our church has been without a standing minister. The former pastor, Rev. J. M. Suderman, had to leave on account of ill health. Missionary August Ewert from Newton has very faithfully served us during this time on Sunday mornings with very inspiring sermons, and also teaching catechism.

Feeling the need of having our own minister, many a prayer has been sent to the throne of God to help us find a man that would be willing to become our leader. Our prayers have been answered. Rev. J. F. Schmidt from Council Grove, Kans. is willing to come in June to be our minister. We are looking forward with joy to greet Brother and Sister Schmidt. May the tie of Christian love bind us together, that, by working with him, we may lighten his tasks. May God bless us and make us a living church for Christ only. —Mrs. N. D. Esau, Corr.

* * *

SALEM ZION CHURCH, MARION, S. D.

Once more our thoughts turn to that season of the year, when nature awakens to a new life, and spring comes forth in all its beauty. Would that our hearts too, might feel a new awakening, to the all important things in life.

Winter here has been exceptionally mild and due to that, roads and weather conditions permitted regular church services throughout the year. If this mild weather continues, spring work will soon begin which is a very busy time for all.

This community was privileged to hear a splendid musical program, given by the joint men's clubs of the Salem church, the city of Freeman, and the Salem Zion church, at the college auditorium, on the evening of March 12. The chorus consisted of forty six voices under the able direction of Prof. Toews of the college. There were many in attendance.

Rev. A. P. Waltner accepted a call and has been serving the neighbor (Bethesda) church since Jan. 1st. We are confident that he will serve that congregation as efficiently as he did ours.

Ten young people are enrolled in the catechism class this year. Since January they have met regularly with the minister for instruction during the Sunday School period.

An influenza epidemic is prevalent in this community with many sick, but no serious complications thus far. There also have been several appendicitis operations recently, but we are happy to report that there have been no deaths in the new year.

Our church holidays will soon be here, when we shall again commemorate our Savior's suffering, death, and resurrection. We trust that its observance will tend to draw us ever closer to the Christ who died upon that cross. —Mrs. J. J. Saner, Corr.

* * *

WEST ZION MENN. CHURCH, MDGE., KANS.

For the fifth consecutive year the World Day of Prayer was observed in our church on Friday, Feb. 24. Nine churches were represented on the program. The morning service, beginning at 10:30 was under the leadership of Mrs. Bradbury, wife of the Methodist minister. Mrs. Walter Gering, wife of the pastor of the Eden Mennonite church, was leader for the afternoon service. Missionary and Mrs. August Ewert were guest speakers in the afternoon. A number of local people furnished musical numbers and short talks.

During the noon hour a covered dish was served in the church basement. Guests were seated at four long tables, which were decorated to represent the four seasons. At least 150 persons were served, the larger number of course were women, but a number of men were present. Each year a council is elected to prepare for the next year's meeting. Each church in the vicinity is represented. The attendance has been increasing year by year. It is an inspiring thing to join hands in prayer with folks of other churches and denominations. Moundridge hopes that other communities will follow her example.

On the evening of Feb. 16 the Mission Workers met in the church basement. Husbands and friends of the members were guests. The program consisted of several musical numbers, a book review and a reading. This was followed by a social hour, during which time appropriate contests were enjoyed and refreshments were served.

Rev. Fast, field secretary, visited our church on Feb. 26-28. His messages bring us a larger realization of the worth and dignity of the Mennonite church and inspire us to help further the cause of the kingdom. His visits also serve to link the various churches together. We need to be impressed with the largeness of the task set before us.

Mrs. August, Ewy, Corr.

—*Rev. G. T. Soldner with Mr. Curraus* is in the Eastern District, at present, in the interest of the endowment campaign for Bluffton College.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

GRACE CHURCH, ENID, OKLAHOMA

Greetings to all readers:

After the cold snap we are enjoying the beautiful weather which tells us that spring is near and reminds us of the Easter season.

The work on our church has commenced; for this we are very thankful. The basement is nearly finished. The neighboring churches are also taking quite an interest. On the day of pouring the concrete, seven men from the Meno Mennonite Church donated some labor.

Yesterday, March 12th, a group of thirteen young folks motored to the Cheyenne and Arapaho Indian Mission stations near Canton, Okla. Rev. H. N. Harder and Mr. N. P. Klassen, Newton, each took a car. First we gave a program consisting of songs, sermon, reading, and story telling at the Canton station at 1:30 p.m. At about 3:30 we gave the program at Fonda, the Cheyenne station. After our program the interpreter gave Rev. Harder's sermon in their own language.

A group of about fifteen Indians happened to be there from the Thomas Church near Clinton where Missionary Ediger is at work. This group rendered a number of songs which had the old Indian melodies which they love best. It was very inspiring to us to see our brethren in Christ working in much the same way as we are. We invited the Indians and Missionary Toews' to pay us a return visit as soon as we could offer a church. They responded favorably. We are looking forward to the time when they will come. —Elda Ewert, Correspondent.

A Horse And Some People

When I was a small boy I was in love with a big white horse. He hauled the old-fashioned one-horse hose wagon from the station near my home.

If ever a fire horse looked the part, old Dick did. He always galloped, being hitched alone, his long mane flying in the air, his huge hoofs smiting the pavement as though they would dig right through it. His nostrils breathed fire. He was the beau ideal of a fire horse. All the small boys loved and admired him.

There was something else about old Dick which the boys liked. He was so slow that we could run beside him and watch him perform, exactly the right word. There was a team of lean unhandsome bays which pulled the ladder truck from the same station. They were nothing much to look at. But they always got to the fire first. When Dick finally hove into sight the conflagration was usually all out.

I can still see old Dick coming down the street. Everything about him was perfect except his ability to get to a fire quickly. That had to be left to others.

Since I have grown up I have met quite a few men who reminded me of old Dick. They are men with the best of intentions. They are men who are confident that they are doing great work, are irreplaceable, in fact. I have seen them arriving when there was a serious problem to be solved. They came on the gallop and with metaphorical manes flying in the air. You could almost hear them say, "Don't worry! Here I come! Everything is going to be all right! Just get out of my way and let me solve this! I know all about everything!"

But these men never settled anything and they have never done anything important. They are so interested in how they look arriving at a fire that they forget that there is something more to solving problems than just looking impressive. They never get down to cases and clear up the difficulty. They simply do not know how. Other persons, quiet men and unimpressive, alway get there first and do the real work.

Old Dick always went away from the fire with the air of a conqueror. Nobody was ever cruel enough to tell him that he was a lovable old fraud. So also with the men I know who remind me of Dick. Never, never will they realize that they are chiefly show. Like Dick, they are all mixed up and think it is more important to make an impression than to put out a fire.

Most of the world's work is done by quiet people who are not very sure of themselves. They do not get much applause but they have, or should have, the satisfaction of knowing that the world cannot get on without them. — George Ross Wells.

Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of the universe.—Henry Giles.

Favorite Items

Question 3 presented 18 different items which might be used in the Y. P. page. The possible ratings for each item were, "very important," desirable," and "not important." In evaluating these ratings a positive 2 was allowed for each "very important" rating, a positive 1 for each "desirable" rating, and a negative 2 for each "not desirable" rating.

A summary of points revealed that editorial comment, poetry, and stories were the paramount choice. Each had 21 points. News and daily meditations each had 20 points. Peace notes and Mennonite historical sketches received 19 points apiece. Holiday specials received 18. C. E. programs elicited 17 points. The following, listed according to order, were next in line: question box, song stories, and "wisdomisms."

I am trying to secure material which conforms to these choices. However, this material is hard to get, and the readers will have to practice patience. Furthermore, it would be very helpful if they would practice contributing. Share the good, true, and beautiful which you experience. — R. W.

Church Member's Belief

Ex. 20:13-17; Matt. 5:1-12

Young People's Topic for April 16, 1939

Meditations:

M. Apr. 10. Brotherly Love. I Jn. 4:20, 21.
T. Apr. 11. Prayer to a Common Father. Matt. 6:9-13.
W. Apr. 12. Power of God's Word. Heb. 4:12, 13
T. Apr. 13. Mystery of Godliness. 1 Tim. 3:16.
F. Apr. 14. Jesus Christ, the Foundation. Matt. 16:15-18; I Cor. 3:11.
S. Apr. 15. World Evangelism. Mk. 16:15-20.

Selections of Hymns:

A brief word in connection with the announcing of the hynms will help in the recognition of the contribution of each hymn toward developing the theme:

Consecration of Self.—"Have Thine Own Way, Lord." (The necessity of so living in our own communities "till all shall see Christ only always living in me.") "Lord, Speak to Me."

Carrying the Message.—"I Love to Tell the Story." ("I tell it *now* to *thee*" also indicates that we are demonstrating our Christian belief in action right where we are.) "We've a Story to Tell." (Note the four emphases, a story to tell, a song to sing, a message to give, a Savior to show.) "O Zion, Haste." (Stanzas 1, 2, 4, and 5.

Suggested Topics:—

1. What are church members to believe? If they believe that God is their Father, that Christ is their Savior, that all men are brothers, is that enough?

2. The difference "what a man believes" will make in his "way of living."

He will not live for self, but for "others."
He will be meek, merciful, pure in heart,
A peace-maker, hunger and thirst after righteousness, etc.

3. Do church members find the world's "Thou shalt not" helpful? Ex. 20:13-17.

4. How do you like the following stories:

A Boy's Conviction.—A mother was shocked one day to find her boy seated at a table with a big Bible in front of him and a big knife in his hand. She anxiously asked him, "What are you doing?" The boy replied, "Why, Mother, I have been reading about that poor father who came to Jesus and said, 'If thou canst do anything, have compassion on us, and help us;' and I thought he ought not to say 'if' to Jesus, and so I have scratched it out."

A Lacking Faith.—Not long ago a private in a United States army airplane school was taking his final examination in parachute jumping. His instructions were to count ten after leaping clear from his plane before pulling the cord of his parachute. He lost his nerve, and pulled it too soon. The silk parachute was caught in the propeller blast and got fouled, leaving the unhappy soldier dangling between heaven and earth until rescue plans could be perfected. What was the matter with that boy's faith?

What a church member believes will make a difference in what a church member does, or does not do. "The Christian faith is a living faith, a faith intended for living, a faith that can and should be lived." If you *believe* in Jesus you will *walk, talk,* and *act like* Jesus. You will *not do* the things which he disapproves of. You will be against sin. Your faith will prove itself by what you are and by what you do.

Food for thought—

"A wide rich heaven hangs above you, but it hangs high. A wide, rough world is around you, and it lies very low."

INTERMEDIATE DEPARTMENT

Questions and Answers About the Bible

Intermedite Topic for April 16, 1939

For Daily Reading

Apr. 10. The book for rulers. Deut. 17:18-20.
Apr. 11. The book for religious workers. 2 Tim. 3:14-17.
Apr. 13. A defense in temptation. Luke 4:1-12.
Apr. 14. The way to life. John 20:30, 31.
Apr. 15. The guide for the young. Ps. 119:9-16.
Apr. 16. Topic: Ps. 119:105; Luke 2:46, 47.

Call to Worship

The Living Book

The Bible lives! Its truths are flames so bright
Their radiance can never once grow dim;
Their deathless splendor are the smiles of Him
Whose glowing face gives heaven wondrous light,
They quick dispel the gloom of sin's black night,
Revealing beauty that no brush can linn,
And melodies without an interim,
That tell of grace that ends man's woeful plight.

The blackest pall that sorrow's night can hang
Fades quickly when its healing glories shine
Into the crimson soul, forlorn by sin.
The breaking heart can never know a pang
Too great for soothing at its cleansing shrine
Where penitents find heavenly joys begin.
William James Robinson.

Opening song—"How precious is the Book divine"
Sentence prayers expressing thankfulness for the Bible
Scripture reading—Ps. 119:105; Luke 2:46, 47
For the Leader: Why God Gave the Bible.

God gave men the Bible because he knew there would never be a time in man's life when he would not need it. Accordnig to historical records God had other ways of revealing himself to men. When his full and complete revelation had been committed to writing these former methods were no longer needed. Now in the written Scriptures we have "the faith which was once for all delivered unto his saints."

"It was necessary for men to have a divine and infallible revelation from God in an objective form; so that it would not be subject to the opinions, inner leadings, and fallacies of men."

Song—"Break Thou the Bread of Life"

If possible, have all your members study the following questions before your meeting. Ask your superintendent to follow these with a very informal discussion of any questions or comments about the Bible which anyone may have. Let us have as our aim these two weeks the fact that we want all intermediates to have a greater personal appreciation of the Bible. To accomplish this the discussion must be personal and informal.

1. What does the word "Bible" mean?
2. What is the purpose of the Bible? "That we may have a true idea of how God revealed Himself to His ancient people and prepared the way for the fuller manifestation of Himself in Jesus Christ." (Have members add further personal opinions).
3. Is there any other way for men to know the truth about Jesus Christ? No, the written word of God is our only authoritative source.
4. Why should we believe the Bible? The greatest reason is the fact that the son of God when he became the Son of Man believed it.
5. How long did it take the Bible to be written and compiled? A period of about fourteen centuries.
6. How many men had a part in the writing of the Bible? About 40.
7. What type of men wrote the Bible? Prophets, priests, kings, fishermen, a tax-gatherer, sheep-master, etc.
8. How has it been possible to adapt the Bible to so many new languages and peoples? By a never ceasing process of revision and translation.
9. When was the King James version completed? 1611.
10. Questions of interest about odd Bibles:
    a. How large is the largest Bible?—"The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309."
    b. How small is the smallest Bible? "The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed."
    c. A shorthand Bible. "A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was an offense."
    d. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture."

Offering and Announcements
Song, "Wonderful Words of Life"

Make sure every member has a copy of the following poem and use it as the closing prayer.

Influence of the Bible

Lord, make me godly, lift my soul from earth,
And do it by that book of priceless worth—
The Bible.

Lord, make me pure; save me from lust of men;
And do it with the writings from Thy pen,
The Bible.

Make me unselfish, teach me how to live
For others, as Thy words instruction give—
The Bible.

Let not time always captivate my thought;
I have Thy guide how glory may be sought—
The Bible.

May faith in Christ and seeking other's good
Show in my life that I have understood—
The Bible.
William Olney, London, England.

—*Dimitri Shostakowitch,* a young Soviet composer, is complaining that the Godless have produced no music. No wonder! For what is there in atheism to sing about. He wants an anti-religious opera. But what could the theme possibly be?

JUNIOR DEPARTMENT

Program for April 16, 1939

"Jesus showed himself again to his disciples." John 21:1.

I. Worship Service

Setting: Picture: "Light of the World," Hunt.

1. Quiet Music: "Immortal Love, forever full" played softly while Juniors take their places.
2. Sing in unison first two verses of above song.
3. Sing: "I think when I read."
4. Leader reads scripture: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.
5. Leader's Prayer—All heads bowed.
6. Poem, by a Junior.

"O Jesus, Thou art standing
Outside the fast closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear,
O shame, thrice shame upon us,
To keep Him standing there.

"O Jesus, Thou art knocking;
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

"O Jesus, Thou art pleading
In accents meek and low,
'I died for you, my children
And will you treat me so?'
O Lord, with shame and sorrow
We open now the door;
Dear Savior, enter, enter
And leave us never more!"

7. Song: "The Best of Friends, I Have in Heaven" —Mennonite Hymn Book, No. 364, verses 1, 4, 5.

II. Mission Minutes:

The March "Missionary News and Notes" has served letters from both China and India which contain items of interest for Juniors. Let the Juniors read these after they have been selected and marked by the leader. Follow this with a short discussion of the item read.

III. Study Period. Aim: To help the Juniors to realize that although Jesus is not on earth now, He is with His followers always, our ever-present Friend.

To the Leader: Our lesson today is a continuation of the lesson planned for Easter Sunday. Recall to mind, by means of question, the stories of the resurrection, and thus lead to the lesson for today. Use a large map of Palestine, and point out the places which our Lord visited after His resurrection. They were the familiar places where He had prayed and preached and labored and suffered. The Galilean mountains, the beloved lake, the Mount of Olives, Bethany and Jerusalem. Recall the five appearances of that first Easter Sunday.

1. *Leader's Heart-talk.*

There were forty days between the time of Jesus resurrection and His ascension. (Find the third verse of the first chapter of Acts). During these forty days He was seen by many of his friends, one time even by five hundred at once, I Cor. 15:6 and once by His brother James, 1 Cor. 15:7, and a number of other times that we have not studied about yet.

Jesus appeared so many times for several reasons. He wanted the disciples to be very sure that He had risen from the dead; He wanted to talk to them about the Kingdom of God, and the work that they should do after He had ascended to His Father, but above all He wanted them to learn that although He would not be visible to them, He would always be with them and help them, if they gave their whole heart to Him and trusted and obeyed Him. Jesus wants us all to be His children and He has promised to be with us always. Let us reverently repeat this prayer:

2. "Come into my heart, Lord Jesus
The door I throw open wide,
Come in, blessed Friend of sinners,
And ever with me abide."
Mrs. C. H. Wieand.

3. Solo—"I've Found a Friend; O Such a Friend" —(Mennonite Hymn Book, number 210.
4. Juniors discuss the following:
   a. Jesus proves to Thomas that He is the crucified risen Lord. John 20:26-29.
   b. Jesus tells Peter what to do. John 21:1-17.
   c. Jesus tells His friends that He is with them always. Matt. 28:16-20.
5. Repeat in unison the verse of the month, Matt. 6:33a.
6. Sing song of Month: "All Hail the Power of Jesus Name."
7. Leader's closing prayer.

—*A prominent Mohammedan* expresses himself thus on the present day situation of Christianity: "I can declare with definiteness, that Christianity is stronger today than ever before in history. I am surprised at the large number of heathen and non-heathen people that are of the opinion that Christian ethics has the only answer to the present day world chaos."—*Exchange.*

Announcement

The ordination of Rev. Harold D. Burkholder as Elder of the East Swamp Mennonite Congregation, Quakertown, Pa., will take place on Sunday afternoon, April 2nd, at 2:30 P. M. The ceremony will be in charge of Rev. J. J. Plenert, President of the Eastern District Conference. Rev. D. J. Unruh, of Pandora, Ohio, will give the charge to the Pastor. Rev. A. J. Neuenschwander, Quakertown, Pa., will give the charge to the congregation.—J. Walter Landis, Sec.

Itinerary of Bluffton College Choir

April 1—Sugar Creek, Ohio
April 2—Dalton, Ohio
April 3—Tentative
April 4—Damascus, Ohio
April 5—Roaring Springs, Pa.
April 6—Grantsville, Maryland
April 7—Fairfield, Pa.
April 8—Lansdale, Pa.
April 9—Morning, Lansdale; afternoon, Allentown, Pa.; evening, Souderton, Pa.
April 10—Schwenksville, Pa.
April 11—Quakertown, Pa.
April 12—Radio City, New York City, New York
April 13—Philadelphia, Pa.
April 14—Deep Run, Pa.
April 15—Bally, Pa.
April 16—Morning, Bowmansville, Pa., evening, tentative.

The choir is composed of 36 young women and 24 young men. It has already given various concerts at Lima, Leipzic, Bluffton, and Paine, Ohio. Others are to be given at Columbus Grove, O.; Nappanee, Goshen and Berne, Ind.

IN MEMORIAM

HENRY MAST, son of David and Magdalena (Wenger) Mast, was born March 28, 1866, in Washington county, Iowa, east of Noble. On May 10, 1889 he was united in marriage to Marry Rittler. To this union were born three sons, Gladden, Louis, and Paul.

Upon his confession of faith in Jesus Christ as his Lord and Savior, he was baptized by the Rev. H. G. Allebach February 9, 1897, and taken into the fellowship of the Eicher Emmanuel Mennonite church. In the later years of his life this membership was transferred to the Wayland Menn. church.

On Friday morning he became ill and on Sunday morning, Feb. 12, he was called to his eternal abode.

He is survived by his wife Mary, and sons Gladden and Paul. Louis preceded him in death.

—by Mrs. D. E. Welty.

PETER P. UNRUH, the son of Peter Unruh and Sara Schroeder Unruh, was born in Nicolaidorf, South Russia, November 11, 1852. He was educated in the home village school. In America he had one month of English school. He acquired a knowledge of the English language so that he could express himself well on the general problems of life and also on spiritual matters.

He was baptized upon the confession of his faith in Jesus Christ as his personal Savior June 4, 1872, by Elder Jacob Buller, and joined the Alexanderwohl church, where he was a faithful member till his end. In 1874 he, his parents, and all his brothers and sisters, except one brother, joined the great exodus to North America. Here they settled in the eastern part of McPherson Co., Kansas. The first years of hard pioneer life had a very beneficial influence upon him and many others, as it revealed to them how to correctly evaluate the material and spiritual things. Characters were developed which were firm and settled, not to be moved by the changes and storms of life.

On February 10, 1880, he married Anna Klassen. To this union were born four sons and five daughters. Of these 1 son and 2 daughters died in infancy. Feb. 12, 1901, his dear wife was called to her heavenly rest after 21 years of wedded life. Days of deep sorrow followed for father and children. The ever present help of the Lord was keenly felt. In the fall of 1921 he moved to Newton, Kansas. Here he lived with his three youngest children and enjoyed a quiet and happy sunset of life.

Father was healthy and strong. In the night of Feb. 6 and 7 he had a heart attack, which left him very weak, yet he was never fully bedfast. The last day he became sick with broncho-pneumonia. At 12:45, March 7, he peacefully and quietly went home to be with the Lord, whom he loved, at the age of 86 years, 3 months, and 26 days. During the days when he was healthy and the days of his last sickness he gave testimony of an unwavering life of faith which the Lord blessed with the quiet, peaceful hope of the saved.

He leaves to mourn his departure his children, Rev. and Mrs. Peter H. and Susie Unruh, Goessel, Kansas; Rev. and Mrs. Henry T. and Anna Unruh, Bluffton Ohio; Mr. and Mrs. Carl and Sarah Unruh Schmidt, Newton; Misses Augusta and Louise Unruh, Newton; Mr. and Mrs. John W. and Wilma Unruh, Newton; 9 grandchildren and one great-grandchild; also two sisters, Mrs. Anna Regier, Buhler, Mrs. Katherina Regier, Hesston; one brother, Mr. and Mrs. David P. and Justina Unruh, Goessel; and many friends and relatives.

The funeral services were held March 10 at the Alexanderwohl church, conducted by Rev. C. C. Wedel and Rev. J. J. Banman, who used as texts, Hebr. 12:2 and Rev. 3:21, and Numbers 23:10 b respectively. Rev. P. H. Richert conducted the services at the grave.

VICTOR MERLIN GINGRICH, son of Otto C. and Clara Augspurger Gingrich, born near Trenton, Ohio, January 10, 1906, died February 25, 1939. Very early in life he associated himself with the activities of the Mennonite Church and Sunday School, serving as pianist and organist for a number of years, and an active member until he took up his residence at Riley, where he became active in the Riley Presbyterian Church, serving as Sunday School Superintendent at the time of his death.

October 19, 1929 he united in marriage with Nople Hurley of Riley, and to this union were born two children, Dale and Doris Jean. He is survived by his wife, two children, his mother and father, three brothers and a large number of relatives and friends.

Dr. Clark of the Riley Presbyterian Church spoke briefly to the bereaved family and friends, followed by Rev. J. E. Amstutz, who based his remarks on Rom. 8:28, closing his remarks with the poem, "The Lost Chord."

* * *

LENA LEISY NEE KREHBILL was born Feb. 15, 1864, in Lee county, Iowa. In her 14th year she accepted the Lord Jesus as her personal Savior and was baptized by Christian Schowalter. In Jan., 1887, she was married to Emil A. Leisy of the same place. The couple's first venture was to go west and settle near Moundridge, Kans. where they lived for 25 years. During their stay in Kansas, 12 children have come to them, of which 11 are still living. In 1912 the family moved to Oregon and made their home near Pratum. In 1918, on Good Friday, father Leisy was called to his reward. The home place was then sold and the mother with the younger children made their home in Salem. The last years they lived at 4911 N. E. 30, Portland, where six of her children have their own homes and their vocations.

The departed one was an ideal mother in Israel. While yet in Kansas the Leisys were counted among the pillars of the Garden Church. The same may be said of their stay here in this church and she was also one of the charter members of the Alberta Community Church in Portland. She was of a Christ-like disposition. She had a way to eliminate grief without hurting unnecessarily. Although her health was impaired for some time, she was active in some good work to her last day. She was happily surprised with the many, many greetings and gifts she received on her 75th birthday, on the Feb. 15 last, and she answered them, 67, appreciatively either in person or by letter.

Thus she leaves her blessed memory with seven sons and four daughters, 28 grandchildren, one great-grand child, two sisters, four brothers and friends. Her sons are: Ernest of Dallas, Texas; Edmund, Harvey, Elmer, and Weldon, of Portland; Homer of Salem, and Walter of Sweethome, Oregon. Her daughters are Olga Logenbill, of Woodburn; Linda Steffen of Silverton; Elsie Bartel, and Helen Warren of Portland, Oregon.

"Blessed are the dead who die in the Lord for the Spirit says they rest from their labors and their works shall follow them."

Funeral services were held on Feb. 27, at the Pratum church, in which the Rev. J. M. Franz, S. S. Baumgartner and Edmund Miller participated, together with a mixed quartet. Rev. Miller's words of comfort were based on John 11. Her body was laid to rest in the Mennonite cemetery by the side of her husband. —Sent in by S. S. Baumgartner.

* * *

MOYER, CHARLES H., son of William D. Moyer and Susan Moyer, was born May 18, 1850, at Zionsville, Lehigh County, Pa. His wife and two children have preceeded him in his death. He passed to his eternal reward on January 22, 1939, at the home of his son Eugene.

He joined the First Mennonite Church in Philadelphia early in life and remained a faithful member until his death. During 1875 he was elected General Sunday School Superintendent of the Church School in which capacity he served for 23 years and taught an adult class till he was 85 years old. For many years he served on the Board of Trustees in the First Church. His church life was an active issue during his whole career. Until physical strength failed he was regular in his place on Sunday morning, both in Sunday School and worship service.

He has left a rich heritage to all that knew him and to all the members of the First Church.

He leaves to mourn two sons, Eugene of Philadelphia, Howard of Detroit, Michigan, their families, and a host of friends and relatives. His mortal remains were laid to rest January 25th with Rev. J. J. Plenert in charge of the services. —J. S. Bechtel.

* * *

MRS. BARBARA KRAEMER, daughter of Jacob and Margaret Bergdolt, was born near Summerfield, St. Clair county, Illinois on January 4, 1870. For some time Sister Kraemer had been suffering with asthma. This ailment was aggravated by bronchitis which caused her death on Feb. 26, 1939. She attained the age of 69 years, one month and 22 days.

On Oct. 28, 1884, she was baptized by Rev. J. E. Krehbiel and received into the fellowship of the Summerfield Mennonite Church, of which she remained a faithful member until her death. On Dec. 17, 1902, she was united in marriage with Henry Kraemer who preceded her in death two years ago. This union was blessed with four children, two of whom are still living.

She leaves to mourn her departure a son and a daughter, four grandchildren, two brothers and one sister, and many other relatives and friends. Funeral services were held at the Mennonite church, March 1, conducted by the pastor. Interment was made in the Summerfield cemetery.

» » JOTTINGS « «

—*Sermon Sketches.*—Two years ago THE MENNONITE featured a series of sermon sketches or sermonettes, furnished through the generosity of some of our ministerial brethren. Last year we discontinued that line, not fully assured that it met the approval of our readers. Recently voices have been heard that indicate a revival of interest in such sketches. So we have approached twenty-five mostly of the younger group of ministers in our Conference, with the question, if they might be willing to serve the readers of this paper by furnishing one sketch each, at stated dates during the year. Though not all have been heard from at this writing, the response has been very gratifying. Rev. Ernest J. Bohn, Souderton, Pa. furnishes the sermonette for this number of the paper. He will be followed through April, including May 2, by five other pastors from Eastern Conference churches. May God graciously bless these efforts!

—*Dr. J. H. Langenwalter,* pastor of the Reedley, Calif., church, has very kindly started to send us their Sunday bulletins. From these we glean that their Monthly Workers Conference is well attended and that the interest is good; that at the California Mennonite S. S. and C. E. convention at Shafter, their Young People will present a Missionary Service with the theme, WHITE UNTO HARVEST; that on March 5, Mr. and Mrs. Henry Unruh with their three children, Gilbert, Quentin and Tivila, and Mr. and Mrs. John A. Kroeker have been received into the church by letter. Pre-Easter services are being held every Wednesday noon.—In a letter he says, "I appreciate very much the efforts which you put forth to improve our English church paper. That is a task which is not appreciated by all."

—*From Sunday Bulletin, First Church Philadelphia.* The Menno-Friendly Beneficial Association has been in existence thirty-six years for the protection of its members in time of disability and death. It has paid to January 1, 1938, $23,750.00. The organization meets the second Tuesday of each month.—Rev. and Mrs. Plenert, pastor and wife, express their appreciation for the kind remembrances of members and friends on their third anniversary with the church.

—*Rev. John F. Schmidt,* a graduate of Bethel College and of Hartford Theological Seminary, and a son of the Gnadenberg church near Whitewater, Kans., has accepted a call to the pastorate of the Buhler, Kansas, Mennonite Church, his service to begin June 1, when he has finished his year of service with a Congregational church at Council Grove, Kansas. Mssionary August Ewert has substituted at Buhler, since the former pastor, Rev. J. M. Suderman, left the charge.

—*Missionary G. A. Linscheid* now living at Newton, Kansas, has undertaken to serve the Johannestal Mennonite Church for three months, both with preaching service and catechetical instruction. This church has been without a regular minister since the death of the former pastor, Rev. S. M. Musselman.

—*The Emmaus Mennonite Church near Whitewater, Kansas,* whose two ministers, Rev. B. W. Harder, elder, and Rev. Henry Thiessen resigned some months ago, has decided to call a minister. We hear that one call has been extended, but are not informed as to its outcome.

—*Reverend and Professor J. J. Voth* of Bethel College continues to preach for the Gnadenberg Mennonite Church, as he has done for the past two years. They, too, are looking for a minister. Rev. G. N. Harms, who has served the church for about half a century, still functions as elder.

—*Mrs. Alfred Habegger of Busby, Mont.* has gone to Berne, Indiana to be at the bedside of her father, Sam Hirshy, who is seriously ill with pneumonia at the Elmer Winteregg home.—Later: Brother Hirshy passed away Saturday evening, after an illness of three weeks. Funeral services took place Tuesday afternoon, March 21, at the First Mennonite church, with Rev. C. H. Suckau in charge. The deceased attained the age of 84 years, 10 months and 20 days.—*Berne Witness.*

—*Mennonite Church, Lehigh, Kansas.*—"The Ladies' Mission Circle and a few other friends of this church went to the home of Mr. and Mrs. H. A. Ewert of Elbing, Kansas, March 10, to celebrate Mother P. J. Krause's 79th birthday. Mrs. Krause has her home at the present time with the Ewert family. She is the oldest member of the Lehigh Mission Circle. The celebration was enjoyed by all those present.

—*Bethany Church, Freeman, S. D.*—Sunday, March 26, at 2:30 p. m., Rev. Norman Harrison, sponsored by the Ministerial Ass'n, gave an address in the College Auditorium.—The S. S. Teacher Training Class meets every Wednesday at the home of Mrs. S. P. Preheim.

—*First Church, Bluffton, Ohio.*—The Junior Department of our S. S. has 38 pupils, two classes for boys and two for girls. For a special missionary project they gave, $5.00 for Mount Lawn, a country vacation home for children from the city; $5.00 for Faith Orphan Home and $9.83 to China for Orphan relief.—Bulletin.

—*Hanston Mennonite Church, Kansas.*—We had Bro. H. A. Fast with us March 21-22. Sunday, March 26, Missionary W. F. Unruh brought us messages direct from the Indian Mission field. We in these outer edges have so few opportunities to hear workers from the field, so we took advantage of his being so near for the time being.

—*Bethel College Church, North Newton, Kans.*— This church will join the other protestant churches in the city of Newton, on Good Friday from 12:00 to 3:00 p. m., in a service commemorating Christ's suffering on the cross, with addresses on the Seven Last Words of the Master, suitable music and prayers. These meetings observed for a number of years, have come to be blessed hours of meditation during the time when the Savior hung on the cross.

—*J. J. Balzer, Mountain Lake.*—Our son is studying in a Chicago medical college, and we are lonesome in our big home. But on Feb. 24 we had 44 friends for lunch, at Mrs. Balzer's 78th birthday.—The world, especially Europe, is in turmoil. What will happen when our Administration in Washington actually assumes the policing of the world. Is France still a democracy? Is England? Servitude will soon be our lot, the way it begins to look.

—*Grace Mennonite Church, Albany, Oregon*— "Arrangements are underway to have the Young People of the Dallas Church present a program at one of our evening services. — Mr. Elmer Widmer, who underwent an operation for appendicitis a few weeks ago, is back on duty as Sunday School superintendent. We are grateful to God for his successful and speedy recovery.—A three-hour Good Friday union service is being planned by the Albany Ministerial Association. Rev. W. R. Augsburger is to be one of the speakers."—Correspondent.

—*Zion Mennonite Church, Souderton, Pa.*—Rev. (Prof.) A. C. Schultz has been very well liked as a Bible teacher at Bluffton College. Let us make our plans right now to attend all the meetings he is to hold in our midst, from April 9 to 16 inclusive. Will you often think of these meetings in prayer? Our Brotherhood is planning a meeting with the Lansdale chapter.—*"How many of our members have a church paper in their homes. There should be one in every home."*—The Bluffton College A Cappella Choir will be with us Sunday night, April 9.—Bulletin.

REPORT OF EX. COM. OF MISSION SOCIETIES FOR FEBRUARY 1939

Nordheim Sewing Society, Winnipegosis, Man., $20.00; First Mennonite Senior Christian Endeavor, Mountain Lake, Minn., $15.00; Neu-Anlage Sew. Soc., Hague, Sask., $10.00.—**Total, $45.00.**

For India: St. John's Ladies Aid, Pandora, Ohio, Orphan, $20.00; Christ. Menn. Sew. Soc., Moundridge, Kans., Orphan, $30.00; Rosenort Miss. Soc., Rosthern, Sask., Orphan, $30.00; Miss. Soc., Aberdeen, Idaho, Champa Hospital and Station, $2.50; San Marcos Miss. Soc., Paso Robles, Calif., Do., $10.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.50; Miss. Soc., Colfax, Wash., Do., $5.00; Miss. Soc., Dallas, Oreg., Do., $5.00; First Menn. Miss. Soc., Bluffton, Ohio, Do., $10.00; Batasna Girl's Miss. Soc., Sugar Creek, Ohio, Do., $5.00; Ladies Aid and Miss. Soc. and Young Women's Miss. Soc., West Swamp, Quakertown, Pa., $10.00; Miss. Soc., Aberdeen, Idaho, Basna Hospital and Station, $2.50; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.50; Miss. Soc., Colfax, Wash., Do., $5.00; Miss. Soc., Dallas, Oreg., Do., $5.00; Miss. Soc., Albany, Oreg., Do., $2.50; Miss. Soc., Upland, Calif., Do., $7.50; Miss. Soc., Los Angeles, Calif., Do., $5.00; Sew. Soc., Pretty Prairie, Kans., Wards, Basna Hospital, $15.00; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., Basna St. Clothes, $10.00; Miss. Soc., Newport, Wash., India St's., Where Needed, $40.00.—**Total, $225.00.**

For China: Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Biblewoman, $37.50; Miss. Soc., Pratum, Oreg., Biblewoman, $40.00; Swiss Sew. Soc., Whitewater, Kans., Biblewoman Work, $10.00; Miss. Soc., Arlington, Kans., Evangelist, $5.00; St. John's Ladies Aid Soc., Pandora, Ohio, Kai Chow Hospital, $10.00; First Menn. Miss. Soc., Bluffton, Ohio, Do., $20.00; Miss. Soc., First Menn. Ch., Napanee, Ind., Do. $10; Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., Do., $4.64; Ladies Aid and Miss. Soc. and Young Women's Miss. Soc., West Swamp, Quakertown, Pa., Do., $10.00; Miss. Soc., Los Angeles, Calif., China Missions, $10.00; Miss. Soc., Aberdeen, Idaho, Do., $10.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $8.00; Miss. Soc., Colfax, Wash., Do., $12.00; Miss. Soc., Dallas, Oreg., Do., $5.00; Miss. Soc., Albany, Oreg., Do., $2.50; Miss. Soc., Upland, Calif., Do., $7.50.—**Total, $202.14.**

Expenses of Ex. Com. and "Miss. News and Notes:" St. John's Ladies Aid Soc., Pandora, Ohio, $5.00; First Menn. Miss. Soc., Bluffton, Ohio, $10.00; Miss. Soc., Arlington, Kans., $1.80; Sew. Soc., Morden, Man., $1.00; Miss. Soc., Trenton, Ohio, $3.00; Ebenezer Ladies Aid, Bluffton, Ohio, $8.00; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $2.00; Dorcas Soc., Wayland, Iowa, $11.25; Mrs. H. W. Entz, Inman, Kans., $.50; Mrs. H. J. Waltner, Marion Jct. S. D., $.25; Mrs. Benj. J. Waltner, Hurley, S. D., $.25; Mrs. Peter Loewen, Alsen, N. D., $.25; Sister Hillegonda van der Smissen, Newton, Kans., $1.00; Sew. Soc., Newport, Wash., $1.40.—**Total, $45.70.**

Miscellaneous: Ladies Aid, Hanston, Kans., Retired Miss. Pension Fund, $13.22; Newhopedale Ladies Aid, Meno, Okla., Do., $13.52; Mission Friend, Whitewater, Kans., Do., $1.04; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Chicago Branch Mission, $5.00; Do., East Freedom, Pennsylvania, Mission, $5.00; Bethel Sew. Soc., Mountain Lake, Minn., Home Miss. Work, Canada, $10.00; Miss. Soc., Aberdeen, Idaho, Typewriter, Clinton, Okla., Mission, $1.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.00; Miss. Soc., Colfax, Wash., Do., $3.00; Miss. Soc., Dallas, Oreg., Do., $3.00; Miss. Soc., Albany, Oreg., Do., $1.00.—**Total, $57.78.**

Grand Total ______________________ $575.62

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Risen Christ Makes Workers

P. R. Schroeder

1 Corinthians 15:58, "Wherefore (because of the resurrection victory of Christ), my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

All evangelical denominations believe in the resurrection of Christ. All evangelical missionaries preach His resurrection. All evangelical workers build their hope of success on His resurrection. It is the source of their power. Christian LOVE has power. That power proceeds from the resurrection. PATIENCE has power,—the enduring power of the resurrection. The TRUTH has power,—the explosive and constructive and creative power of the resurrection. REPENTANCE has power,—the Holy Spirit's power released by the resurrection. The PRAYER OF FAITH has power,—power whose sole source is the risen Christ.

The worker of the Lord can be compared to a salesman. His wares have no substitute. His competitors have less than a narrow chance of rivalling him. He *only* can satisfy a world wide need. His field is as unlimited as the universality of the need which he alone can meet. No other wares have a similar guarantee. No others have any like healing power.

The healing power of the risen Christ is effective where all human means tend to become sterile and bankrupt. Times without number have human agencies been found helpless in the dealing with our social, political, economic, moral and spirital maladies. Where is there a man-made cure for the divorce situation, the race question, the fever of war, the problem of socialism, the transformation of the heathen, the problem of the city, the delemma of the farmer? What knight will arise and successfully champion the release of the enslaved drunkard, the gambling fiend, the lustful dancer, the Midas of greed, the indulger of the flesh? What ointment can heal the soul's diseases of selfishness, hatred, jealousy, carelessness, pride, ungodliness, and arrogance? What genius of invention can offer a safe means of escape from death, both physical and eternal? What insurance society can protect man from the judgment? The resurrection of Christ has placed at the believer's disposal the one universal remedy for sin.

The risen Christ makes workers out of sinful men. He makes dead people alive. He makes timid people bold. He makes sinful people holy. He makes weak people strong. He makes those that are detestable winsome. He will keep the worker immortal till his work is done. He provides the field of labor, the kit of tools and the means of livelihood. He assures success. He throws a halo about the most gloomy place by faith.

Others may waste their energies among the spiderwebs of sinful hallucinations, like the correspondent with Mars, the devotee of spiritualism, the peddler of evolution, the higher critic, the moralist and the epicurean. But the laborer for Christ does not enter an unexplored field that ends in a blind alley. He is a follower and servant of the explorer and conquerer of death and hell and sin, the Lord of heaven and earth. The One who was in the beginning and will continue unending, the King of kings.

Listen to the text again. In this remarkable word of Paul in 1 Corinthians 15:58, the thoughtful reader will recognize these remarkable facts: The resurrection makes workers. It makes them steadfast and unmovable. It stabilizes their faith. It anchors their hope. It makes their work pay. It makes their future secure. Among all the deeds of men, among all the conquests of history, there is none that has conquered death, there is none that has vanquished Satan, there is none that has removed the stain of sin—but CHRIST. And whoever puts his trust in Him shall become a worker of the risen Lord, strong to dare and to do and to die, with the victory assured.

The Meaning of Easter Day

Lester Hostetler

Easter Day is a day of victory. The light of Easter morning followed the gloom and darkness of Good Friday. Jesus was on the Cross. The world was mocking and the disciples were in despair. They had hoped that He was the Christ of God, the Savior of his people, but their hopes were shattered and they were ready to return, disillusioned, to their old life, scorned by the cynics who believe in being practical and mock at faith.

But Easter changed all of that. The miracle of the resurrection wrought a miracle in the hearts of the simple disciples. Hope returned and the skies were clear. The world had not won on Calvary. It was Jesus who won. The grave in which He was placed could not hold Him. He was alive again. Evil *seemed* indeed to have triumphed at the Crucifixion. The narrowness and cynicism, and selfishness, and pride and heartlessness of those who crucified Him *seemed* to have won over a life given to righteousness and mercy and love and forgiveness. But in the end, the good life won and evil was defeated.

This message of victory is sorely needed today. The times are cynical and brutal. Sinister and cruel forces seem to be in the saddle and many are telling us that the ideals of Christ, though beautiful, are not for this world. We must be practical, we are told. The world is run by physical might and all of the church's teaching concerning love and forgiveness and brotherhood are not to the point. We must pay evil men back in their own coin for they understand no other. The way of the cross is foolishness.

But we who believe in Christ and daily know the power of His presence in our hearts, know that this is not so. God is still on His Throne and in the end will reign, no matter what evil men may devise. If the enemies of Christ triumph it can only be temporary. We have faith in Christ and in His word and in His way because we are witnesses of His resurrection.

Watching Under The Cross

J. J. Balzer

John 19:25: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

Introduction:

A most wonderful picture we see before us in the words of our text. And it becomes beautiful, more beautiful and more beautiful as we behold the entire scene of the most heartrending proceedings of the saddest story of human history. Jesus himself says of this most marvelous drama of world history: *"Now is the judgment of this world; now shall the prince of this world be cast out."*

But what do we see in this immortal picture? Incorporated hatred, envy, blasphemy, bitterness, lawlessness, malignant joy, in short, all that sin can produce, is poured out here in wickedness and violence; and in the midst of this unlimited sin stands the purest human love and friendship under the cross of Christ. What holy contrast, devotion, and sacred submission in contrast to desperate hatred and passionate jealousy.

Let us meditate for a few minutes, nay, through this passion week of Christ upon this picture of love, of these three devoted Mary's and find a few answers to the question: What may we learn of them?

1) *First of all we see how heroic woman's love may be.* This love knows no danger. They do not consider the brutality of the Roman soldiers and the hard-hearted warriors. They do not consider the lawlessness of the masses of the people surrounding the hill of Golgatha. They are not estranged by the blasphemy of the Elders and Scribes and Pharisees of their people. They do not consider the dangers surrounding them. They forget all and self and desire to be near the One whom their soul has loved so much. They had but one passion: *"He, her Son, their best Friend, their One and All."* Have we this passion and love for Him who gave His life for the sins of the world? We surely should during Passion week and all our lifetime.

Yes, I hear some one say, that it is natural for a mother and friends. Is it? What mother would not stay with her dying son? What friend would not stand watch in the presence of his suffering friend. Surely that is natural. But what is natural for Peter and the rest of the Apostles, who spent three years with Him and heard His blessed teachings and the kingdom and the salvation of the world, through Him only, and saw all His miracles and love toward the weak and suffering? Peter swore that he was willing to be imprisoned and die with Him—and so said all the others. Why did they flee for life and keep in hiding? Why did Peter deny Him saying: "I know Him not." Did he consider his position, being chosen a witness and Apostle? Did he ever consider the heroism of love in these three helpless women?

2) *Secondly, we see the loyalty of woman's love.* I must confess that we men would without exception say: That is no company for women. They should never be seen in such a place. Think of a group of people hard boiled with hatred and malice of the underworld, and in a moment ready for explosion. What might happen to helpless women in such a case? But, in spite of all danger, we may perceive they are sacrificing all honor and life, to be loyal to Him, whom they love and adore, and the sacred writer says: *"And there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."*

How loyal were these devoted women! The disciples once said: "Lord we have forsaken all and followed thee, what shall it be for us?" And the sacred writer reports of them at this tragedy: "And they all forsook him and fled!" But never such report of faithful women. Do we men hold watch beneath the cross, risking our lives? Is it a wonder when the suffering Son sees that it becomes too hard for His dear Mother to see His agonies that her heart begins to fail and that she is about to break down, that He forgets his won pain and the pangs of the world, at this crisis, and turns his face downward and says: *"Woman, behold thy Son!"* And turning to the one He loved, John, *"Be-* of the group that went and was eager to tell all that *hold, thy mother!"* And henceforth John took care of her. It was enough for a mother's heart watching under the cross of her son. In spite of the dangers surrounding her, she had shown to all the world a heart filled with sacred love and devotion for the One who gave His life freely for the salvation of the world. As the Lamb of God she saw Him suffering, dying and heard Him crying: "My God, my God, why hast thou forsaken me?" She saw Him shouldering all the woes of the sinful world. She saw Him carry away the curse of God into the grave and through His resurrection bring eternal life to light. Her heart was pierced by the sword of God as old Simon had predicted 33 years before. It was enough!

Are we too suffering as watchers under the cross. What a lesson for our lives: *"To suffer with Christ!"* I often feel so sorry as I look upon the religious conditions of today. We organize and establish clubs and societies and carry out programs of music and what not—*mainly for our entertainment*. But where are the cross bearers? Where is the willingness to stand as a mother under the cross in spite of the dangers?

Let us take this lesson home: 1) *To watch under the cross.*—2) *To be loyal to the cross of Christ.*—3) *To stand heroically under the cross.*—4) *To carry, carry, CARRY* our cross until we have finished our course and kept our faith, watching and waiting patiently for the crown of righteousness, which God has laid up for all those that look for his appearance.

The Work of the Field Secretary of the General Conference

Reverend H. A. Fast has now been active as Field Secretary for two and one-half years, and most of our churches have had the opportunity to learn first hand what the work is and how it was done. The other churches are to be visited as soon as possible.

During this whole time the Executive Committee of the Conference has not once requested the churches to contribute to this special work. But now those churches that have been visited are kindly requested to take *a free will offering in the near future* for this cause and to send it to the conference treasurer, Bro. Karl A. Richert, Newton, Kansas, stating that it is for the Field Secretary work. And will churches that have not been visited kindly do the same when Bro. Fast visits them.

From a number of churches reports have come that Bro. Fast's presentation and explanation of the work of the Conference has given members a better insight into the work, and that the feeling of having here a united task to perform in our Lord's kingdom was definitely kindled and strengthened.

The word of the Head of the church, "that they may all be one," applies to our Mennonite church as well as to others. But let us not falsely interpret it as though we could have part in the blessing without sharing in the support of the work in prayer and purse.—C. E. Krehbiel, Chairman, Executive Committee.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BEYOND THE BLUE HILLS

During our last hot season in Mauhadih we always ate our little breakfast under a large mauha tree back of the bungalow. From there we could look away south beyond the Mahanadi river to a low line of blue hills in the distance. Somewhere in that direction lies the Basna field.

Then one day I heard this story: In the year 1915 Rev. and Mrs. Steiner came to Mauhadih to take charge of the work while the Missionary Wiens family was on furlough. Often at sunset time they would take a walk around the compound and then sitting on the south wall they would look off to those same hills in the south. At that time there was no Boarding School at Mauhadih and only a handful of Christians. In fact, according to a report by Rev. Gustav Harder, who was on the Mission Board, there were only 140 Christians in our whole field.

That year the first village school across the Mahanadi had been started, but that was only six miles, or so, away. As the Steiners sat there looking across river and jungle to those blue hills in the distance, a desire was born to go and see.

In the book *"Twenty Five Years with God in India,"* there is a section called "Chronology of Twenty Five Years." There under the year 1916—BASNA*—We read as follows:

"Operating from Birra station, Rev. and Mrs. E. B. Steiner and a party of evangelists made the first systematic tour of the district lying south of the Belaigarh hills, during February. They went as far south as Kursipahar, conducted a meeting and showed lantern slides in the Basna schoolhouse, and finally, while attempting to bring their two weeks work to a close in the bazaar village of Pirda, they met Gopal. He had become a Christian 18 years previously. He insisted that there were seven families in Sukhri who wanted to receive Christian baptism. A trip to this village, the home of Gopal, verified his statements. The first evangelist to be stationed in that territory was Isa Das who was sent to Sukhri village as soon as arrangements could be made."

Just the bare facts for that is all a chronology is supposed to give. Yet what a thrill there must have come to the hearts of those two who had followed the God-given urge. Suppose they had not gone! Suppose they had felt the long trip on springless carts was too difficult!

As I sat thinking about all this, the cook came into the room. I remembered that he had cooked for many years. Perhaps he would know something about that epoch-making trip. He did. He had been one of the group that went and was eager to tell what he remembered. They had travelled in carts, four or five of them, for, besides the missionaries there had been the evangelist Isa Das and his family, the cook and his wife and two children (the cook's wife was a Bible Woman), and then all the necessary touring equipment such as tents, bedding, food stuffs, books, magic lanterns and such. At Basna they had pitched their tents and, hearing that there were Christians in Kursipahar, they had gone there for a service. The next camp had been at Pirda Bazaar and there Gopal had made himself known to the Christians and had spent the night with them. The next day Rev. Steiner with some of the men had gone to Sukhri and had found that Gopal had been right. There were people there who wanted to be baptized.

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* *This is the station Rev. P. J. Wiens fostered.*

In the next room Shanti was ironing. I remember that she hailed from Sukhri. So I called out to her, "Was your father among those early converts?" She said, "Yes, he and other relatives were among those. And Pancho Bai who lives here in Mauhadih is a daughter of that Gopal who called the missionary to our village." I turned back to the chronology and read under 1917:

BASNA—"The ingathering of the spiritual harvest of this area began this year. Operating from Birra Station during the month of May, the brethren Wiens and Steiner went down forty miles south to Sukhri and baptized twenty nine persons, the first fruits of this district. Many more people of the same caste in other villages began to ask for instruction and baptism which culminated in the great ingathering of the next few years."

1919—BASNA—"During a tour made by Rev. and Mrs. Wiens 108 received baptism. From now on a yearly tour of about four weeks became a regular feature of the work through Phuljhar and Deori Zemindaries."

1924—BASNA—"Rev. and Mrs John Thiessen were assigned to work in this field. Rev. Thiessen began a thorough canvass and visited everyone of the forty five villages in which 400 Christians were living and entered into most of their homes. The year before this the work of the Basna station was organized separately from that of Birra and Rev. and Mrs. Moyer had assumed responsibility for the work in Phuljhar and Deori Zemindaries." For some time they were busy trying to get a place for a station and then getting that station started which is no small task.

I have taken you with me in this sketchy study of the history of the work south of the Mahanadi river that you may better understand the background of our new home. For, since the 15th of December, 1938 our home is here in the country beyond those blue hills that I looked at so often last hot season. I shall tell you some day soon of some of the interesting happenings on this side of the blue hills.

—From Mrs. J. A. Duerksen

Are Peace Workers Communists?

E. L. Harshbarger

Were you ever accused of being a communist, because you believed in peace and were willing to do some work for peace? Do you remember how some Mennonite leaders urged the passage of anti-communist resolutions to make sure the Mennonites would not be classed with godless communism? Do you recall Mennonite attacks on non-Mennonite peace organizations, because they had been classed with communism by the militarists and fascists? If you remember, then take heart, brother, for at last the communist shows his true colors.

Today, militarists, fascists, communists and other opponents of peace movements are all in the same camp. They all believe in violence. They all believe in brute force. They all neglect the peace teachings of the Prince of Peace. All thoughtful persons were aware of this fundamental union before, but it was hard to convince the people that peace movements were not tainted with communism when the communists were proposing disarmament, were attending peace conferences, and opposing armament programs. Today, however, the issue is crystal clear. The communists of America are the loudest in their call for a "holy" crusade against the fascist terror, the warmest in their support of President Roosevelt's armament program, the most "patriotic" in their oratory. Listen to the words of Earl Browder leader of the communist party. These quotations are taken from a report presented at a meeting of the National Committee of the Communist Party held in New York, December 3, 4, 5, 1938.

"We can no longer dismiss the armament question with the old answer. We cannot deny the possibility even the probability, that only American arms can preserve the Americas from conquest by the Rome-Berlin-Tokyo alliance . . . The Atlantic Ocean is transformed from a barrier to a broad high-road for the aggressor powers. The Pacific may soon be the same." p. 38.

"The question is not: are we for armaments, yes or no; it is the more complicated question, "Armaments for what?" If it is for the defense of liberty and independence of our own and other peoples, yes, emphatically, yes!" p. 40.

" . . . It is not pleasant to visualize what would happen to soft and flabby millionaires when they are at the mercy of Hitler's gang of hardened cut-throats." p. 41.

"When the United States has thoroughly made up its mind to stand out against the fascist alliance, the Rome-Berlin-Tokyo axis, and its Chamberlain-Daladier annex then the question is, how to do a quick and thorough job of it. Do we want to do it alone or do we want all the help we can get?" p. 41.

"Only a fool could deny that the United States would be stronger, that its role in the world would be much greater, that its national interests would be more secure, if it were working in collaboration with the great power of the Soviet Union." p. 44.

Of course, the communist is no more sincere than he was before. He is not concerned with preserving democracy, but rather with promoting his godless communism. He has changed his method only, his aim is insidiously the same.

But this change in communist strategy clarifies matters for the workers of peace. Now the issue is clear, *a person who works for peace cannot be a communist,* for the communists are working for war; any institution which stands for peace, especially one which stresses the religious phase, cannot be communistic, for communists are now working for war; you cannot be on both sides, *either you oppose peace efforts and thereby work for the communists,* or you wholeheartedly work for peace and thereby promote Christian peace in a land where freedom to worship God is preserved.

It was, of course, ridiculous to claim, previously, that all peace workers, including Mennonites, were communists, but it *was said* and many of our own people, even some leaders, were suspicious of all peace organizations. But today, the communist has shown his true colors. He wants a war of bloodshed and terror to bring his perverted system to our beloved America. Therefore, the peace worker can no longer be stigmatized as a communist. To do so is not only ridiculous, it is a deliberate falsehood.

Let all people, especially all Mennonites, work diligently for peace. By so doing we work against our carnal enemy, the god of war, and his twin children, fascism and communism. Let the timid and the suspicious now be assured that, at least the Mennonite leaders, are working both against war and communism, as well as fascism. Let us boldly but humbly assert our Christian faith and our belief in democracy. The enemies of the peace program are all in one camp now. They are easily recognized. On the question of war and peace, militarism, fascism, and communism are all alligned on one side, the children of peace on the other. No longer need Mennonites cower in inactivity; Christ himself, reason and expediency are all on our side; all call us to stand firm and "do battle for the Lord." They call us, not to a campaign of hate, but to a proclamation of the Gospel of Peace; not to a program of overcoming hatred with more hatred, but to a resolution to overcome evil with good. They call us in the words of our Master to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

Address of Missionaries P. W. and Mrs. Penner

They had reported their California address at 654 E. 79th St., Los Angeles.—On March 1, they reported it as 371 Mission Road, Glendale, Calif.

AN EXPLANATION

In the printed report of the recent session of the Mission Board (Mission number of the Mennonite) Resolution No. 11 regarding Montana might be misconstrued. Mine was not a claim for an allowance, but was based on certain furlough rules. However they seem not to apply to missionaries in the United States, even if they have their home churches in Europe and are citizens there.

Lame Deer, Montana
March 24, 1939

Sincerely,
Mrs. Rodolphe Petter

CORRECTION

Pertaining to Mission Number, March 21, 1939
Montana

Reports of the Montana field were discussed first:

2. Resolved to accept the following budgets:

Lame Deer: Native help	$100.00
Current Expenses	380.00
(Mostly for Birney and the helper there)	
Total	480.00
Busby	160.00
Ashland: Interior painting	25.00
Current Expenses	200.00
Total	385.00
Grand Total	865.00

The Annual Bible Conference

will again take place from May 12 to 19 at Newton, Kansas. The speakers that have already promised to serve are: Dr. Paul Rood, formerly president of Torrey Bible Institute, now president of the World's Christian Fundamentals Association; Dr. P. R. Schroeder, who has just served six years as chairman of the General Conference and is pastor of the Salem Mennonite Church, near Freeman, South Dakota; Dr. Harry Ironside, pastor of the Moody Memorial Church in Chicago, Illinois. Dr. A. H. Unruh, Principal of the Pniel Bible School, Winkler, Manitoba, has been asked to serve in German, but has not yet given his consent.

It is a special privilege to have the opportunity to listen to these outstanding Bible teachers. We heartily invite everybody to attend these meetings and to support them with their prayers.—E. M. Harder.

EVANGELIZING—WHAT DO YOU MEAN?

Evangelism refers to a certain type of effort. The task of evangelism is to present Jesus Christ through word and life in such a way that people may repent from their sins and through faith in Him receive forgiveness of their sins and thus enter into a new life in and through Jesus Christ their Lord. The message of evangelism is Jesus Christ Himself; the result, changed lives—lives lived new and creatively by the love of Christ who dwells in our hearts through faith.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 16, 1939

PAUL ESTABLISHES CHURCHES

Acts 15:1-7, 19-23

TOPIC: *Planting the Gospel in New Fields*

The Church Established in Iconium vs 1-7

Iconium, in Lycaonia, was a city of considerable importance, situated at the intersection of several large overland trade routes. This helped to make it an especially well-adapted center in which to establish a church and to operate a missionary enterprise. Paul and Barnabas came here from Pisidia, went into the synagogue and powerfully witnessed for Christ (v1), winning many believers. Their good was not allowed to go on unhindered (v2), opposition being stirred up among the Gentiles—not Gentile proselytes. The opposition did not at once threaten violence and they continued to proclaim boldly the "word of grace" accompanied by "signs and wonders" (v3). An inspired witness for Christ can not well be silenced. They stayed until the many converts were well established in the faith. In time the hostile movement made plans for an assault upon Paul and Barnabas by both Gentiles and rulers of the Jewish synagogue, so they fled—the only common-sense thing to do (cf. Matt. 10:23). While the apostles were driven from Iconium by the enemies of Christ, they however left behind them a strong body of believers and the work went on. They went to Lystra and preached the gospel there. Here a helpless cripple was healed (vs 8-10) and this won the people's attention. God directed Paul's attention to this man who listened so attentively to him and showed he had faith to be healed. This miracle caused the people to look upon them as gods.

Paul Stoned, Raised by the Lord vs 19-23

Certain of the unbelieving Jews came from Antioch and Iconium and roused up the people of Lystra against Paul and his preaching. They had been ready to offer sacrifice to him a short time before this (v13). Now they were swayed by the Jews to stone him—not a judicial, legal stoning, but popular tumult (v19). How fickle popular favor is. Jesus experienced the same—Palm Sunday and Good Friday. They worshipped Paul, then stoned him. How fortunate that he was depending on God's favor, not on man's. Meantime however disciples had been won. As they stood round about Paul's body, he rose up (v20). God, in a miraculous way, either revived him from unconsciousness or else restored his dead body to life. God enabled him, the "chosen vessel," to go back into the city and the next day go farther on his missionary work. The hand of God thwarted the evil designs of the enemies of the gospel. Opposition did not stop Paul. He and Barnabas went on to Derbe, preaching and teaching and winning many disciples (v21). Then they retraced their way, visiting again the disciples won in the cities visited earlier (vs 21, 22), confirming the souls of the disciples and encouraging them to continue in the faith. It is not enough just to bring people to Christ; they must be strengthened and built up. Converts to Christ must "continue in the faith."

Planting the Gospels in New Fields

This is what Paul did in most of his labors. He preached with great power. God helped him with many signs and wonders to reinforce the truths he preached. The Holy Spirit helped him to drive the truth home to the hearts of his hearers and produce conviction of sin. Usually it takes more than silver-tongued oratory to lead people to the Lord. Paul was much concerned in establishing the converts in the faith. He revisited the churches he had estblished and effected organization by appointnig and ordaining elders who became the constituted leaders and were responsible for the care of the souls (v23). The organized Church was needed then, is needed today, to provide public worship and watch over souls and encourage them to continue in the faith.

LETTER

TAMING, HOPEI, N. CHINA, FEB. 23, 1939

Rev. P. H. Richert, Goessel, Kansas.

Dear Rev. Richert:

Thank you for your letter of January 13th. It is very interesting to me to note that so many of the friends at home had the assurance that I *would* get well. The realization of so many people praying for me, here and at home, serves to make me feel very humble, and I am grateful past all expression that I am permitted to continue to serve the Master here. With conditions as they are, one can't help the feeling of urgency, "We must work while it is yet day."

The cables which you mention in your letter to Mr. Voth did not come through, but as another friend who tried unsuccessfully to cable wrote, "It is a relief though that the spiritual cables made it—as always."

Convalescence seems very slow to me, but I hope to be at work soon.—We here have figured that the Mission Board is meeting during these days, and we pray for you, that in all the many affairs which you have to arrange, you may have the mind of Christ.

Most sincerely, Wilhelmina Kuyf.

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SERMON SKETCH

HATH GOD CAST AWAY HIS PEOPLE?

Olin A. Krehbiel

(Romans 11:1)

One of the pressing problems of our day seems to be what to do with the Jew.

I. The Time of Jacob's Trouble

Many nations are persecuting the Israelites and seeking in every way to get rid of them. The doors of other countries are closed and there are a few places found where they can go. One is reminded of the word of Zechariah when he said, "Place shall not be found for them." It is a day of tribulation and suffering for God's people and some may ask, has God forsaken them? Although this is the time of the Gentiles and the Jews have been scattered, down-trodden and driven from one place to another yet Paul tells us that God has not cast away his people Israel. They may be blinded at present but someday they shall see Him whom they have pierced.

II. Judgment for Persecutors

In the promise of God to Abraham, Genesis 12:3, there is a warning to those who curse them and that also holds good for his descendants. Let no modern Pharaoh who would oppress the Jew forget that he will be held accountable for such action. God has said through the mouth of his prophet Jeremiah, "all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." We as Christians should not join the procession that is stirring up hate but we ought rather to carry the gospel of the love of Christ to our Jewish brethren. Blessing will come to those who do this.

III. Deliverance

Paul after having raised the above questions goes on to show that deliverance will come after the times of the Gentiles. Christ speaking of things to come gives the parable of the fig tree which represents the Jewish people. He said the family of Israel would not pass away until God had fulfilled all His promises to them. One of the wonders of the world is the Jew. For about 2000 years he has had no country of his own but has been scattered over the face of the globe and yet he has retained his identity. Why? Because God has something in store for him.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath and the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:11-12. Isn't God gathering his people again today? Over 350,000 have gone back to Palestine and they are still going. This is more than seven times the number that went back in the days of Zerubbabel. Oh they are encountering difficulties in the Promised Land as they did in that day, but the valley of dry bones is becoming a fruited plain. They shall not be rooted up anymore but as Ezekiel says, "They shall dwell in the land that I have given unto Jacob . . . forever: and my servant David shall be their prince forever."

Conclusion:

Since God has not cast away Israel, is it not also true that He will not cast away Christian people? Even though things may look black for the moment the promises of Christ cannot fail, they will be kept.

Itinerary of the Field Secretary

Smith Corner	Wed.-Fri.	April 12-14
Altoona	Sun.-Tues.	April 16-18
Napier	Wed.-Fri.	April 19-21
Roaring Springs	Sun.-Tues.	April 23-25
Richfield	Wed.-Fri.	April 26-28
Mechanics Grove	Sun.-Mon.	April 30-May 1
Bowmansville	Tues.-Wed.	May 2-3
E. D. Conference		
Bally, Pa.	Thurs.-Sun.	May 4-7
Flatland	Mon.-Tues.	May 8-9
Upper Milford	Wed.-Fri.	May 10-12
Allentown	Sun.-Tues.	May 14-16
Lower Skippack	Wed.-Fri.	May 17-19
Schwenksville	Sun.-Tues.	May 21-23
Deep Run	Wed.-Fri.	May 24-26
Fairfield	Sun.-Tues.	May 28-30
Springs	Wed.-Fri.	May 31-June 2

(This itinerary is subject to change)

To the Churches of the Western District Conference

Some time ago your Committee on School and Education began to collect German books for our brethren in Paraguay. This work was discontinued for a time because we waited for a definite expression from those brethren. We have word now that they would greatly appreciate books of this kind. We are, therefore, going to continue our collection until we have a sufficient number for a good shipment.

We should have about 2,000 lbs. At present we have only 3 or 400 lbs. on hand. Will those of our churches or individuals that have German books and would like to give them for this cause, send or bring them to our Loan Library, Bethel College, North Newton, Kansas? The books should be in good condition and worth reading. Books with torn covers or books that are otherwise badly worn cannot be sent.

J. J. Voth, Treasurer.

Toward a Continuous Mennonite Fellowship

Don. E. Smucker, North Newton, Kansas

I like the Quakers. In fact, I like them so well that I recently joined the Wider Quaker Fellowship, an organization for "those who would like to have closer fellowship with friends." Through this group one receives pamphlets on Quaker thought and action; letters from individuals with similar outlook; contact with Quakerism even though one is living in a place where there is no Quaker meeting.

As I read the letter from Brother Shaffer, secretary of the Fellowship, a series of questions concerning my own denomination came to me, all which culminated in a final query: Why not have a Mennonite Fellowship?

Because there are important differences in the complexion of the two groups, I am not asking for a mere duplication of the Wider Quaker Fellowship plan. No! I want an organization with more modest objectives, namely, the conservation of our most precious resource: those individuals, wherever they may be, who have been nurtured in the Mennonite way of life. This is necessary because of several characteristics of the Mennonites: (1) we are rural people; (2) we are concentrated in a few states and a scattered number of areas within a given state. Due to these factors, some of the best young people who move to cities or smaller non-Mennonite communities soon lose touch with any church or educational institution under Mennonite auspices. In most cases, these people remain loyal to the great heritages of the church. Being religious, they naturally join other churches and, also, develop interest in other agencies of education. This, in essence, is the expression of the Mennonite faith through non-Mennonite outlets. That, in itself, is not tragic, for, in the final analysis, it is the Christian gospel which is primary. On the other hand, there is a note of pathos in this severing of all institutional connections with the Mennonite faith of their fathers.

How would a Mennonite Fellowship remedy this situation?

It would provide an organization to which the individual could affiliate, thus gaining what would amount to an associate membership. The person would say something like this: "In this community where there are no Mennonite churches or schools, I must work in some other denomination. I do, however, want to continue my contact with and express my continued interest in Mennonite belief and action. Keep me informed on the affairs of the church. Count me as a supporter of your projects. Help me to keep alive this profound Christian revelation which has carried on these four hundred years."

The mechanics of organization could follow a pattern which, in general, was informal and flexible. There should be no long statement to sign, but rather the simple affirmation of continued faith and interest in things Mennonite. Membership would be granted upon the writing of a letter with this declaration; the desire for spiritual identification with their unique heritage. Special literature, the exchange of personal letters among members and personal visits by church officials could then make this fellowship real. The only obligation would be friendship.

Because this is a common problem among Mennonite groups, an inter-Mennonite fellowship council would be the best agency for the setting up of the plan. Representatives from the General, Central and Old Mennonite conferences (to name only a few!) could inaugurate the organization. In addition to being wider in scope, it might be a step toward denominational unity. These details, however, may be worked out later on and this outline is only meant to be suggestive. At any rate, our Mennonite teachers, lawyers, doctors, and business men in Kansas City, St. Louis, Cleveland, Arkansas City and other scattered points could still work in their particular communities and yet preserve the contact with their original background, a relationship, I believe, which would be *mutually* beneficial.

I would like to hear from other Mennonites who might be interested in forming an organization of this kind.

FIRST. MENN CHURCH, SHAFTER, CALIF.

Mr. John Penner from Reedley, Calif. brought some wonderfully uplifting messages during a two-week evangelical meeting in the month of January.

The churches of Shafter are uniting in an endeavor to get children who now do not attend any Sunday School, interested in going to Sunday School. Each church has selected three Sunday School teachers who invite children to come into their homes for one hour each week to learn the teachings of the Bible.

The Young People of our church are preparing for the convention that is to be held March 24-26 at our local church. A large crowd is expected, and an interesting program is in store for those who attend.

The annual sale of our Ladies Aid was a financial success. We are now making additions to our kitchen, and have recently purchased a hot water tank, a steam table, and more dishes.

Each month our whole congregation enjoys a potluck supper and fellowship meeting in the basement of the church. These meetings are interesting, and they promote good will among the members of the congregation. —Mrs. B. H. Harder, Corr.

—*The Alumni Association* of Freeman College is pushing a project to add many more books to the college library. Both books and funds are being solicited for this purpose at present in the local communities.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

A Suggestion for Easter Vacation

A pastor tells of two girls who came home from different colleges to spend Christmas vacation in their home town. They were members of the same church. One began at once to plan with her mother the three weeks which she was to spend at home. A skating party, coasting, a dance—there was a plan for every evening. She had been inside the church just once, when she came in one Sunday morning late for the church school. The thought of contributing to the life of the church had not occurred to her. It was her vacation.

Another vacation: The other girl had only two weeks at home. She, too, enjoyed a good time, and began to plan her vacation accordingly. But she did not forget her Partner. One afternoon, she invited to her home a group of girls who were not often asked to parties. Among them was a negro girl. In the afternoon they coasted, and toward evening went into the house for refreshments and fun before a roaring fire. It was there where without apology, in a simple natural way, the young hostess spoke of Christ who meant so much in her life. At the close of her vacation she returned to college. Two weeks later she received a letter from the colored girl who had been her guest, saying that she had given herself to Christ and was finding opportunities to serve him. A changed life had come as a result of a vacation in which Christ was given a place.—*The Vine Press.*

Easter

Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sunrising set thy face.
The Lord is risen.
Behold he giveth strength and grace;
For darkness, light; for morning, praise;
For sin, his holiness; for conflict, peace;
Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

Author Unknown.

Questionnaire Results

Question No. 4, "should it (separate Y. P. paper) be distributed on a subscription plan for individual readers?" In favor of such a subscription plan were 6, against such a plan were 4, and 3 were undecided. Some comments were:

"No! *Mennonite* does not seem to get into most of our homes that way."

"A matter for further study. I doubt if contributions could cover the cost of publication."

"It should be distributed on a subscription plan, and it should with proper care welcome financial support through paid advertising."

"This publication must *positively not* be distributed on a subscription plan for individual readers. The reason for making this statement is that if this plan is used only about half of the Mennonite Youth will receive this paper, and only a few will really be interested in it."

Oratory Continued for Spiritual Inspiration

In this day of economic and religious strife it is very important that Mennonite Youth keep itself informed on all problems, especially those pertaining to religion.

The K.I.I.R. offers splendid opportunity for this very purpose—to inform and enrich ourselves so that we as Christian youth might become more useful in this world.

Another step in this direction has been taken by our W.D.C. in sponsoring the second annual oratory. In keeping with the peace resolution passed at the W.D.C. last year, we are offering the oratory. The two general topics to be discussed by our orators this year are, "Peace" and "Missions."

Everyone interested is urged to take advantage of this contest, for expense-paid retreats are awarded to the winners of both.

Rules for W.D.C. Oratory

1. Each contestant must be a member of a Western District C. E. society.
2. Orations must be given in a regional elimination

contest. (The location of these will depend upon the number of entries.)

3. Contestants must not have taken part in collegiate contests.

4. Entry blanks must be sent in by May 1.

Oration Suggestions

1. Material for orations may be secured in the Bethel library or any public library. Use the Bible and religious periodicals.

2. Consultation and personal interviews with educators and ministers is advisable.

3. For further information write to: Mr. Edwin Stucky, Peace Secretary, Moundridge, Kansas.

4. Remember oratory deadline for entry blanks, May 1, 1939!—*Western District Tidings.*

Pacific District News

Easter music is being rehearsed in many of our churches. The Newport choir is preparing special songs. The Menno choir is learning the cantata, "The Morn of Victory." The Pratum choir has 35 singers in the senior choir. It is preparing a cantata under the direction of Roy Rutchman. This is to be given at Dallas as well as at Pratum. The Reedley choirs are preparing "The Crucifixion" by John Steiner. The director is C. F. Mueller.

The Executive Committee of the Pacific District Conference has appointed Miss Alice Lehman of Aberdeen, Idaho, to act as representative for our district and to cooperate with the Y. P. Committee of the General Conference. The other nominees are asked to serve in their respective states under leadership. They are Harry Albrecht of Monroe, Wash., Roy Rutschman of Pratum, Oregon, and Mrs. Wallace Hiebert of Upland, Calif.—*The Pacific District Workers Exchange.*

THE LOVE OF GOD

Could we with ink the ocean fill,
Were the whole world of parchment made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Though stretched from sky to sky.
—*Selected.*

— *Rev. J. J. Thiessen, Saskatoon, Sask.* reports that while the number of girls frequenting and using the Girls' Home there had dropped to 40 in spring, many returned toward fall and, with new ones now joining, the Home is now serving eighty girls.—*Der Herald.*

Church Member's Conduct

Senior C. E. Topic for April 23, 1939

Topic—*what should a church member do?* Rom. 12:1-21.

Suggested hymns

"Somebody Did a Golden Deed", "I'm Pressing on the Upward Way", "Stand Up, Stand Up for Jesus"

The following two poems may well serve for the worship service:

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die! Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died. —*Crosby.*

* * *

What was His creed?
I do not know His creed, I only know
That here below He walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way:
This, His only meed: I do not know His creed,
His creed? I care not what His creed:
Enough that never yielded He to greed,
But served a brother in his daily need,
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, Himself and fellowmen—
Perchance He never thought in terms of creed,
I only know He lived a life, in deed!
—*H. N. Fifer, from the Christian Century.*

Suggested topics for short talks:

1. Leave the past behind. Phil. 3:12-14
2. Live in the Spirit. Gal. 5:22-26
3. Labor whole-heartedly. Col. 3:23, 24
4. Love his church. Ps. 122.
5. Look unto Jesus. Heb. 12:1, 2

For Discussion

Will a church member *do* the following things because he is a church member:

1. Attend service regularly and often or just once in a while?

2. Give financial support to the church and its activities and how much?
3. Assume responsibility and render service in the church according to his talents?
4. Endeavor to interest new people in the church?
5. Support mission and relief work?

Today there is a growing demand that the life of church members should be "different." Church members are to prove by what they *do* that "Christianity works." We cannot lecture men into loving Christ, but we can win them for him by showing his love in our way of living.

"How many missionaries have you now on your station?" a bishop once asked of a returned missionary. "Three thousand," was the answer. "I did not ask how many converts you have, but how many missionaries?" returned the bishop. "I quite understand you, and again reply, "Three thousand, for all our converts are missionaries."—Selected.

There is the story of a missionary who told the natives of India of Jesus who went about doing good. The natives said, "Oh, yes, we know who he is. He has lived among us." And as proof they showed the missionary the grave of another missionary who had worked in their midst some years ago. Are our lives also spent "going about and *doing* good?"

Food for thought: "Faith without works is dead."

INTERMEDIATE DEPARTMENT

Why the Bible Never Becomes out of Date

Intermediate C. E. Topic for Apr. 23, 1939

For Daily Reading

Apr. 17. God's word stands. Matt. 5:17, 18.
Apr. 18. Prophets spoke for later times. I Peter 1:3-12.
Apr. 19. History was written for future use. I Cor. 10:1-12.
Apr. 20. Help comes from past events. Rom. 15:1-7.
Apr. 21. Heed Christ's warnings. Matt. 24:35-42.
Apr. 22. The peril of influence. II Pet. 3:1-10.
Apr. 23. Topic—Why the Bible never becomes out of date. Isa. 40:8; I Pet. 1:22-25.

THE WORLD'S BEST BOOK

"The Bible is the world's most popular book. In 1933 the Bible away and afar outsold the twelve best sellers in English. The combined output of Bibles from the American Bible Society, the British Bible Society, and the Scottish Bible Society, since the origin of these societies, is over eight hundred million of copies and portions of Bibles. It was recently stated by someone in authority that very soon a person buying a copy of the English Bible will find a statement printed in the front of that Bible to the effect that it is the one-billionth copy of the Word of God printed in the English language." — Moody Monthly, Oct. 1935.

Song, "O Word of God Incarnate"
Have the members read each verse silently before it is sung.

Scripture Reading: Isa. 40:8; I Pet. 1:22-25.

Silent Reading: (Have each one meditate on what the Bible means to him. Follow this period with prayers expressing the desire to become better acquainted with the Bible and gratefulness for the privilege of having free use of it.)

Song, "Holy Father Thou Hast Given"

THE BIBLE WILL STAND

O God, Thy word is true we know!
It makes men's souls with beauty glow
With radiance from above.
Help us to plant it in each heart
That none from Thee might wish to part,
But walk with Thee in love.

We know its entrance giveth light
To guide us through life's darkest night,
To light that is divine.
The hope it gives is from above,
And floods our souls with truest love,
Making us know we're Thine.

Heaven and earth shall pass away,
And yet Thy Holy Word shall stay
Until its task is done.
It is the truth, and cannot fail,
Though foulest hell doth it assail—
Its fight has long been won.

Eternal Truth, give us to know
That joy our souls may overflow,
While on Thy Word we rest.
Bestow upon us now Thy grace
That we may truly seek Thy face,
And know that we are blest.

—*William James Robinson.*

We believe it profitable in relation to this topic to consider some quotations of famous men as to why they believe the Bible never becomes out of date. These should serve as thought stimulants to be followed by an informal discussion. Have the Endeavors give reasons why they love the Bible and why they believe it will live undefeated.

"The longer you read the Bible the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ."—Romaine.

"I have always said, I always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."—Jefferson.

"Scholars may quote Plato in their studies, but the hearts of millions will quote the Bible at their daily toil, and draw strength from its inspiration, as the meadows draw it from the brook."—Conway.

"The gospel is not merely a book—it is a living power—a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, and admirable moral maxims, which pass before us like the battalions of a celestial army . . . The soul can never go astray with this book for its guide."—Napoleon on St. Helena.

"There is not in the whole compass of human literature a book like the Bible, which deals with such profound topics, which touches human nature on so many sides of experience, which relates so especially to its duties and sorrows and temptations, and yet which looks over the whole field of life with such sympathy and cheerfulness of Spirit."—H. W. Beecher.

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."—Prof. Dana.

"The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that."—McCosh.

Song, "Thy Word Have I Hid in My Heart"
Offering and announcements
Talk by Superintendent or Pastor. What are we as Mennonites doing to help more people find this Book of all Books their most sacred treasure?
Refer to article in the 1939 Yearbook concerning the wonderful work Dr. Rodolphe Petter has done to make the Bible live for the Cheyennes.
Close with William Olney's poem given in last week's topic.

JUNIOR DEPARTMENT

"He Was Taken Up"

Acts 1:9

Program for April 23, 1939

"We, O Lord, with hearts adoring
Follow Thee beyond the sky;
Hear our prayers Thy grace imploring,
Lift our souls to Thee on high."

I. Worship Period

1. Quiet music
2. Sing in unison, "All Hail the Power of Jesus' Name"
3. Leader's Prayer
4. Responsive Reading:
   Leader: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him, should not perish, but have eternal life.
   Juniors: For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.
   Leader: Worthy is the Lamb that was slain and hath redeemed us to God by His blood, to receive power and riches and wisdom, and strength, and honor, and glory and blessing.
   Juniors: Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.
5. Solo. (An older girl sings while all Juniors reverently bow their heads) "Holy, Holy, Holy", verse 2 and 3

II. Mission Minutes

1. The Junior leaders will find much material that they can use in the recent Mission Number of "The Mennonite."
2. It is garden time. Juniors, why not have a "Mission Garden" this summer? Plant it, care for it, and sell what you raise, giving the money you earn in this way to the mission. Maybe you will even have enough vegetables so that you can make someone living near you happy by giving them some of the nice vegetables from your "Mission Garden".

III. Study Period. Aim: To help the Juniors to realize that our Lord Jesus is now in heaven, but that He will come again.

1. A Junior reads the story of the Ascension. Luke 24:50-53; Acts 1:9-11.
2. One minute talks by Juniors:
   a. What does "Ascension" mean?
   b. Where is Jesus Now? Mark 16:19; Acts 7:55, 56.
   c. Jesus' last command:
   "Ye shall be witnesses." Acts 1:8.
   d. Jesus' last promise:
   "I am with you always." Matt. 28:20.
   e. Jesus praying for us. Rom. 8:34.
3. Sing the first two stanzas of "I Have a Savior, He's Pleading in Glory."
4. Bible Findings: Matt. 28:20; Mark 16:19; Heb. 9:24; Rom. 8:17; John 14:3, 4; Heb. 13:8; Matt. 23:39; Matt. 25:31; Phil. 3:20, 21; 1 Thess. 1:10; Rev. 22:20; 1 John 3:2.
5. Leader's Heart Talk. Make the fact that some time we shall see Him for ever and rejoice with joy unspeakable if we believe in Jesus and accept Him as our Savior, very precious to the children. Use the story of the two birds in Lev. 14:49-53 (types of Christ's sacrificial death, resurrection and ascension). Close with a prayer of thanksgiving.
6. Song, "Jesus Loves Me"

Conferences and Conventions

EASTERN DISTRICT CONFERENCE will meet at the Bally Mennonite Church, Hereford, Pa., May 4 to 7, 1939.

PACIFIC DISTRICT CONFERENCE plans to meet at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

EASTERN DICTRICT QUARTERLY CONFERENCE will be held at First Mennonite Church, Philadelphia, Pa., Monday, April 17.

KANSAS MENNONITE TEACHERS' CONVENTION will be held at Tabor College, Hillsboro, Kansas, Sunday, April 30, 1939.

CORRESPONDENCE

MENNONITE CHURCH, RANSOM, KANSAS

On Sunday, March 19, about eighty relatives and friends gathered at the F. O. Oppliger home to help them celebrate their forty-second wedding anniversary. After dinner a short program, consisting of songs by all and a short talk by Rev. Abr. Albrecht was enjoyed. The guests departed, wishing Mr. and Mrs. Oppliger many more happy anniversaries.

We were privileged to have Rev. H. A. Fast of North Newton with us on Sunday, March 19, both morning and evening, also on Monday evening.—The Ladies Missionary Society met with Mrs. F. O. Oppliger and Mrs. Walter Will the last time. After the program the time was spent tying a comfort and quilting. The Society plans to give a Mission program on Sunday evening, March 26.—Rose Ummel.

* * *

WAYLAND, IOWA, MARCH 23, 1939

On Sunday, March 19, 1939, the Eicher Emmanuel Church, at Noble, was host to districts three and four of Washington County for their church school rally.

The Rev. Carter, of the Christian Church of Washington, spoke on the place of the Bible in teaching in our church schools. The Bible should be the main textbook and all quarterlies and helps should be supplements.—Each school should have a definite objective which is to instill into every heart the eternal truth of God.

The Rev. Atack of the Methodist church used Luke 5:4 for his text: "Launch out into the deep, and let down your net." What a timely admonition for all of us. Each one of us needs to launch out into the deep and Christ says, "Let down *your* net." This is a personal message and means our own net, and not the net of a friend or a neighbor.

—Mrs. D. E. Welty.

GRUENFELD CHURCH, FORT COBB, OKLA.

People in our vicinity seem to be quite well with the exception of a few who have the flu or bad colds. We have not had much rain here, but wheat and oats are looking good, and the corn is coming up. Most farmers have their spring planting done, except cotton planting which is done the first part of May. We are trusting the Lord for moisture and the supply of our daily needs.—Sunday School and Church attendance were good last Sunday, with Bro. Hege as minister. Rev. Froese will fill his regular appointments.—Our church is planning to celebrate the 25th anniversary jubilee, May 7th. A. W. Froese has been our pastor during this time. We are looking to the One above for our spiritual blessings on that occasion.—Rev. J. M. Regier rendered a very fine service for us last Sunday night. Those who missed it missed a treat. We wish him much success in his work. —*John Nightingale, Corr.*

* * *

HOFFNUNGSAU CHURCH, INMAN, KANSAS

God has wonderfully guided our church in the past. We have enjoyed church services every Sunday, under the direction of our loving elder Rev. A. J. Dyck, Rev. C. H. Voth, and Rev. Albert Gaeddert. May we as members remember our ministers in our prayers that they may obtain new strength, courage, and faith from that fountain that never runs dry. May Christ fill them with the Holy Spirit to speak that which lifts us on higher grounds and induces us to lead nobler lives of service for Him who died on the cross.

Rev. Albert Gaeddert and family are attending school at Evanston, Ill., in further preparation for his ministerial calling. We are expecting them back the latter part of May. May he be able to bring us the greatest of all messages in a fuller measure.

Rev. Abr. Ratzlaff, who has been seriously ill, is back again greatly improved from Hillsboro, Kans., where he received the best of care in the home of his children, Rev. and Mrs. J. H. Epp, and his grandson, Dr. A. K. Ratzlaff. He is 88 years old.

Sunday, March 19, was a happy day for the Alvin Reimer family, when Brother Reimer was returned from a six weeks stay in the hospital. During his serious illness many prayers have been sent to the throne of God by his family and members of the church, and our prayers were answered. Their little daughter, about two months old, was for the first time permitted to enter the family circle. She had been in the hospital during her daddy's entire confinement and had become such an intimate friend with the nurses that they hated to give her up.

Mrs. H. H. Regier, Moundridge, underwent an operation at the Bethesda Hospital, Goessel. She is recovering slowly.

Mr. and Mrs. P. H. Heidebrecht celebrated their 55th wedding anniversary at the Hoffnungsau church, in the afternoon of March 12. Sisters, brothers, relatives and friends participated in the commemoration of the event with a short program, in charge of D. D. Unruh, as follows:

Short talks by Rev. A. J. Dyck and Rev. C. H. Voth, music by Inman Four; remarks by J. J. Heidebrecht; family history by Mr. P. G. Heidebrecht; congratulatory remarks by Rev. Abraham Ratzlaff and Rev. Peter Flaming; solo by J. A. Heidebrecht.

A basket lunch was served following the program.

May the Lord grant the honored couple many more years of wedded life. —Corr.

IN MEMORIAM

DAVID A. JANZEN was born Jan. 14, 1867, at Mundhau, South Russia. He immigrated to America with his parents in 1878. They settled on a farm south of Henderson. In the year 1887 he was baptized upon the confession of his faith by Elder Peter Friesen and accepted into the Bethesda Church, where he has been an active and faithful member to the end.

On July 17, 1888, he was united in marriage to Anna Friesen. They moved onto the farm, where they resided until retirement. Their union was blest with 8 children: 6 sons and 2 daughters. In August 1923, they retired to their present home in town. Last summer the golden wedding anniversary was celebrated amid the whole family and a host of relatives and friends.

Mr. Janzen was always busily engaged. Even after retiring from active farm work he still loved to be on hand to lend a helping hand where he could. Until advancing age demanded rest he had no thought for idleness.

In church he served as a deacon for 28 years and as Sunday School teacher for 32 years. His home was one of hospitality where friends from near and far desired to enter. He was concerned about the spiritual welfare of his fellowmen. He never gave sparingly to the cause of God's kingdom. Anything in work, time or talent for helping others was willingly given.

About 5 years ago his strength began to fail. But he would not complain. He always had a pleasant greeting for everyone. The last few weeks in bed found him very resigned. He spoke of the Heavenly Father coming softly to take him home. He passed away quietly on Wednesday evening, Feb. 15, 1939.

He attained the age of 72 years, 1 month and 1 day. He leaves to mourn, his life companion, 6 sons, 2 daughters, 6 daughters-in-law, 2 sons-in-law, 27 grandchildren, 1 brother and 4 sisters.

The bereaved mourn not as such that have no hope but grant him the eternal rest prepared for him above.

ANNA MARTENS NEE BALZER was born January 9th, 1858, in Paulsheim, South Russia, and died suddenly March 13 at noon, at the age of 81 years, 2 months and 4 days.

On the confession of her faith in the Lord Jesus as her Savior, she was baptized by Rev. Dietrich Gaeddert in 1876, and received into the Hoffnungsau Mennonite Church. Later she and her family affiliated with the Buhler Mennonite Church.

She was joined in holy wedlock with John Martens, November 20th, 1877. Forty four years the good Lord granted them a sojourn together in happiness. To this union were born 9 children: A. B. Martens and Nic. B. Martens; Mrs. D. J. Ediger, Buhler; J. B. Martens, Mrs. P. H. Ediger, H. B. Martens, and G. B. Martens, Inman. She was the grandmother of 48 grandchildren, 8 of which preceded her in death. Bernhard died in infancy and P. B. Martens met death in an accident. She was the great grandmother of 8 great grandchildren. Two daughters-in-law also preceded her in death. The departed leaves to mourn her sudden departure: 5 sons, 2 daughters, 2 sons-in-law, 4 daughters-in-law, 40 grandchildren, 8 great-grandchildren, 1 brother, 1 sister, besides a great number of other relatives and friends who join the bereaved family in their sorrow.

Mother Martens was an inspiration to her family and friends in her devotional and prayer life. It afforded her much joy to make others happy. She considered it an answer to her prayers to have the assurance of her salvation and of eternal life. The following lines in free translation became very dear to her in the last few weeks:

My soul is watching with my lamp so bright,
"The bridegroom comes" I hear it through the night;
The gates of heaven open wide for me,
"Come my dear Lord, O come, I wait for Thee."

* * *

KAROLINA SAUER departed this life, after a long period of illness, March 8, 1939, aged 76 years, 5 months and 26 days. She was born Sept. 12, 1862, in Harodischt, South Russia. She was married to Mr. Peter Sauer Dec. 27, 1882. The family lived in Kansas until 1911, when they moved to Monroe, Wash. In Dec. 1933, Mr. Sauer departed this life.

Mrs. Sauer had been living in her own home in Monroe until last fall, when illness prevented her from keeping house for herself. Since then she has been living with her daughter, Mrs. J. D. Stucky. She was a faithful member of the First Mennonite Church, of which she was a charter member. Surviving her are Mrs. J. D. Stucky, her only daughter, and one granddaughter, besides a host of relatives and friends.

Rev. M. M. Lehman was in charge of the funeral service and spoke words of consolation, based on John 14.

DANIEL B. HUXMAN, son of Louis C. and Maria Zerger Huxman, was born near Moundridge, Kans., Sept. 22, 1888. When he was five years of age, the family moved to Ness County, Kansas, where his father departed this life at the age of 41 years. After the death of his father in 1899, Daniel came back to Moundridge, and made his home with his uncle, John P. Huxman, where he lived until his departure.

On the 5th of June, 1904, he was baptized upon the confession of his faith, by Rev. Wm. Galle and received into the West Zion Mennonite Church.

Daniel was one of eleven children, five of whom preceded him in death. His mother was called to her reward in 1934. Daniel's character was marked by thrift and industry. He was a good and faithful worker, who would do his utmost to please. He was quiet and reserved, and in times of suffering his lips were sealed against all complaint, for fear that he might burden someone else.

He departed this life on Feb. 22, 1939, bringing his age to 50 years and 5 months. He leaves to mourn his passing a sister and four brothers, a large number of other relatives and many friends.

» » JOTTINGS « «

— *Salem Mennonite Church,* near Freeman, S. D. This church, which has undertaken to entertain the NORTHERN DISTRICT CONFERENCE June 10 to 13 next, is already in full swing with the preparations. Committees have been appointed and instructed. To the Women's Missionary Society has been assigned the problem of how to furnish meals to the assembly. The pastor has given these appropriate suggestions: "Let all committees begin their preparations without delay. Plan and work and pray to make this a good conference, profitable, business-like, inspiring, and spiritual. Let us prepare to be *hospitable* and *unhurried.*"—Returned missionary W. F. Unruh has been assigned by the Board of Foreign Mission to be the guest speaker of the conference.—The March offering was $88.17. —*Monthly News Letter.*

— *St. John Church, near Pandora, Ohio.* — We are happy to see new faces in our church services, and pray that God may bless them and us mutually. They are Mr. and Mrs. Hayden Basinger and their two boys, Richard and Donald; Mr. and Mrs. Clarence Jones, their daughters, Frieda and Norma, and their son Donald.

— *First Church, Philadelphia, Pa.* — Passion week services: *Mon.*—Rev. G. A. Palmer of the Morning Cheer Broadcast, and children; *Tues.*—Mr. R. J. Milligan, a Christian business man; *Wed.*—Cantata by Church Choir; *Thurs.*—Preparatory Service by the Pastor; *Fri.*—Baptism Service and Reception of new members; *Easter Sunday,* Communion Service.

— CHANGE OF ADDRESS: Since the Missionary P. J. Wiens family are moving into a home of their own, they wish it announced that their address will be *315 E. 5th St., Newton, Ks.,* after Apr. 1, 1939.

— *Our good, aged friend, Rev. Allen M. Fretz,* pastor of the Deep Run, Perkasie and Springfield congregations in Penssylvania, has kindly sent us a copy of their year book entitled, "Home and Church." Following a thought-provoking introduction, are given the annual reports of the three churches: DEEP RUN: Deacons, Levi S. Moyer and Charles F. Wasser. With 9 additions and one loss during the year the church now has a membership of 189. The general treasury has received, for all purposes, $1,463.95, the Sunday School 290.53 and there are other small accountings, beside a cemetery fund of $2034.91.—PERKASIE: Deacon, Clayton F. Myers. Church receipts, $334.75; Sunday School, $65.45, etc. With two additions, the group now has 32 members.—SPRINGFIELD: Deacon, Jacob M. Landis. Church receipts, $414.06; Sunday School, $82.65; Mission Society, $133.45. With one loss, the membership is 32.—Feeling the burden of advanced age, the pastor asks for relief from this charge, as soon as a successor can be found.

— *Mission Stations Thomas and Clinton, Okla.* — Sunday, March 5, Mrs. Alice Flyn Romannose, Julia Sigeagle and Alfrich Heap-of-Birds, upon confession of faith in Jesus Christ as their personal Savior, were baptized and welcomed as members of the Thomas church.—One more of our old Indians left us. This time it is our native helper, *Kias,* Clinton. He went home Sunday, Feb. 26. He had a bad cold, then pneumonia . . . He committed himself to God, who was his Father through Jesus Christ, his personal Savior. His life was a life of service for his family, his tribe and his church. He filled his place in the pulpit two Sundays out of three. He also enjoyed witnessing for his Savior during the week. "Blessed are the dead who die in the Lord . . . they rest from their labors and their works follow them.

—*J. B. Ediger in "Chey. and Arap. Messenger."*

— *Leslie E. Sprunger* of Berne, Indiana, son of Mrs. D. C. Sprunger and brother of a former missionary to China, Miss Frieda Sprunger, now Mrs. P. J. Boehr, passed away, March 23, "losing a fight for life that extended over a period of eight weeks," as the local paper puts it. Starting with the flu he became critically ill with pneumonia, rallied under expert treatment and the constant bedside care of his sister "Frieda," was released from the hospital, returned there again, when an aggravated condition of empyema, with severe chills and high fever set in, this proved to be too much for the brave soul. Mr. Sprunger was 36 years old, was married, but his wife had died, leaving behind a daughter, now eight.

We extend to those left to mourn his early departure, our heartfelt sympathy.

—*Rev. and Mrs. H. J. Kliewer,* former mission workers in Oklahoma, are the happy recipients of a truly appreciated gift from their children, a nice home in Newton Kansas, where they have been renting a house since their retirement. The new home is located at 510 S. W. Second Street.

—*First Mennonite Church, Hutchinson, Kans.*—A series of revival meetings are in progress in this church beginning March 26 and continuing until April 6, with Rev. A. J. Neuenschwander of McPherson, evangelist. A cordial invitation is extended to pastors and church friends to participate in these blessings. —*C. H. Dirks, Pastor.*

FREEMAN JUNIOR COLLEGE.—The a cappella choir, which is reported to be doing very creditable work under the direction of Prof. Gerhart Toews, gave the Easter Story in Song and Recitative at the Salem Zion Church, Sunday evening, March 19, 1939. And on Sunday, March 26, the group of about 30 voices gave three concerts in the churches around Freeman. On April 2, the choir starts out on a concert tour of the following places: Sioux Falls, S. D.; Mountain Lake and Minneapolis, Minn.; Chicago, Ill.; Goshen, Topeka and Nappanee, Ind.; Bluffton and Pandora, Ohio; Carlock and Peoria, Ill.; Wayland and Noble, Iowa; Omaha and Henderson, Nebr., and back to Freeman, S. D.

—*Bethel College.*—The a cappella choir is making a nine day tour of Oklahoma and Texas during the Easter holidays. They will sing at Meno, April 6; at Orienta Good Friday morning and Geary in the evening; three times in the Cordell neighborhood Easter Sunday; at Fort Worth, April 10. On April 12 the choir will arrive at San Antonia, and sing there on the morning of April 14 at the Southwestern Music Educators' conference.—On Palm Sunday, at the College chapel, and in the evening at the First Mennonite church, the choir will present for the 17th time the oratorio Du Bois' "Seven Last Words."—On April 4 a Peace Oration Contest will be held at the college chapel.

—*More Pastorless Churches.*—Last week we told about four churches in the Western District which are looking for pastors. We should have mentioned two more: The *Emmanuel Church near Canton, Kansas,* with a membership of 127, which Rev. J. J. Ratzlaff of Newton, Kans. has fathered the past few years, is now without a regular minister, since Rev. Ratzlaff had to give up the charge, Jan. 1, because of other duties. The *Friendenstal Church near Tampa, Kansas,* lost its minister, Rev. H. H. Schmidt, who had served it a good many years, through death, and is no doubt looking for a successor. It has a membership of 109. One wonders if some of these smaller churches that have not been in the habit of giving their ministers much financial support will not find it necessary to consolidate or to unite with a larger church as a filial part, wherever possible.

—Just now a brother has reported to us that the Emmaus Church near Whitewater has given a call to Rev. John C. Kaufman, pastor of the Hoffsungfeld Church near moundridge, and that he has accepted. —*Der Herold.*

—*Rev. Walter Dyck of Burrton, Kansas,* and his two sisters, Dorothy and Gertrude, were overnight guests of the Dr. P. R. Schroeder family, near Freeman, S. D. Miss Dorothy was taken to Marion for diabetes treatments, the other two returned soon.

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD FOR JAN. AND FEB.

Received for General Fund: A friend, Newton, Kans., $25; First Menn. Ch., Hutchinson, Kans., by J. M. Ediger, $2.02; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $39.67; Tabea Sewing Society, Tampa, Kans., by B. B. Jantz, $9.11; Hoffnungsfeld S. S., Moundridge, Kans., by Martin J. P. Goering, $22.52; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $14.66; Hoffnungsau Menn. S. S., Inman, Kans., by Ben. M. Ediger, $24.06; J. F. Sawatsky and family, Madrid, Nebr., $10; Bergfelder S. S., Mt. Lake, Minn., by J. J. Schultz, $20.47; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $78; D. W. Friesen, Altona, Man., Canada, $1.75 Bergthal Menn Ch., Pawnee Rock, Kans., by H. C. Schultz, $15.21; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $18.48; Deer Creek S. S., Deer Creek, Okla., by Ralph Kuehney, $10; First Menn. Ch., Mt. Lake, Minn., by H. T. Nickel, $38.92; Herold Menn. Ch., Cordell, Okla., by J. A. Harms, $9.88.

Christian Menn. Ch., Mdge, Kans., by J. B. Stucky, $33.50; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $23.20; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $69.16; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, 11.66; First Menn. Ch., Newton, Kans., by Ted E. Claassen, $49.80; H. D. Voth and family, Escondido, Calif., $20; Bergthal Menn. Ch., Pawnee Rock, Kans., $12.64; Burrton Menn. Ch., Burrton, Kans., by J. V. Regier, $5.13; Christian Menn. Ch., Mdge, Kans., by J. B. Stucky, $66; "Refund", $25; Lorraine Ave., Menn. Ch., Wichita, Kans., by R. G. Warkentin, $2.00.

For Canadian Transport Debt: Halstead Menn. S. S., Halstead, Kans., by J. H. Mueller, $44.21; Medford Menn. Ch., Medford, Okla., by P. W. Friesen, $11.46; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $28.59; Christian Menn. Ch., Mdge., Kans., by J. B. Stucky, $33.50; Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $20.59; Anna L. Krehbiel Estate, Newton, Kans., by Mary K. Suderman, Ex., $500.

For China Relief: Drake Menn. Engl. S. S., Drake, Sask., Can., $6; Friesland School Dist., Aberdeen, Sask., $2.25; Bergfelder S. S., Mt. Lake, Minn., by J. J. Schultz, $17.32; Lehigh Menn. Ch., Lehigh, Kans., by D. J. Auerheimer, $16.06.

For Russia: Abraham Dirks, Buhler, Kans., $5.50; John J. Schmidt, Canton, Kans., $5.00.

Totals:

General Fund	$ 633.58
Canadian Transport Debt	613.15
China Relief	40.63
Russia	10.50
	$1297.86
Total disbursements	$1522.60

Respectfully submitted,
Peter H. Unruh, Treasurer

G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, APRIL 11, 1939 NO. 15

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Framed In Love

(Just a Thought)

There was light and there was darkness on the hill called Calvary.

A picture is made out of shadow and light and each human life lives itself out in a pattern of shadows and light. The strange truth within this truth is that the deeper the shadow, the more intense is the light.

Jesus walked the earth against the dark shadows of man's sin. He was the Light of the world and how radiant, how intense is the figure of the Christ as it walked in the midst of earth's selfishness and strife. Supreme was its glow when, via Delorosa, it was placed upon the cross. The darkness had not wanted light. It had sought to overcome it. When, in the three hours on the cross, the light slowly faded away as a candle that burns itself down, the darkness of earth beat its breast in triumph but God, allowing its brief joy, mourned over the sins of the children of men and, reaching down, He wrapped the earth in black shrouds of mourning till its light burned out.

It is interesting to watch the making of a picture, to see the shadows give way to light; it is thrilling to note the birth of night, the dawn of day; but the heart pulsates with joy unspeakable as it looks back to the day when the great darkness of earth received again, into its midst, the Light on Eastermorn.

—*J. S. A.*

A Pastor's Thought: "The Atoning Death"

The death of Jesus Christ is mentioned one hundred seventy-five times at least in the New Testament, to say nothing of the almost countless references to the death of Christ in the prophecies and types of the Old Testament; so it is evident at once how large a place that death occupies in the thoughts of God. The fundamental truth of the Gospels is His death. Christ died that you and I might live. "The wages of sin is death." He paid them. He bore the penalty. We are told in the inspired Word of God that the purpose for which Jesus Christ was incarnate was that He might die. "He died for our sins according to the Scriptures."—Easter Bulletin, Germantown Ch., Pa.

What We All Should and Could Do

During recent disturbances in the Czecho-Slovakian region of Europe, a group of American journalists met there and engaged in a thoughtful discussion of America's part in a possible new war in Europe. They unannimously reached the conclusion that the United States should keep hands off by all means and manner. For, another war would likely mean the end of democracy in Europe and, if the United States should take part, she would undoubtedly suffer the same fate as England and France. Whereas if she kept aloof from the holocaust she might be able to keep alive her democratic status and become a mighty factor in reconstructing the world along democratic lines, if such a thing were then possible. These are very encouraging thoughts.—Russia's big man, dictator Stalin, is reported to have given utterance to another wise view, namely that it would be unwise for Russia to enter into a general European war, for England and France would let Russia and other possible allies (like the U. S.) do the bulk of the fighting against Germany and Italy, and when the belligerents had reached the state of exhaustion, England-France would come forward to dictate an unjust peace like they did in 1918.—Prime Minister W. L. McKenzie King of Canada, too, recently made an interesting statement in the House of Commons, to this effect: If war should come in Europe, it would not involove great expeditionary forces. "The days of great expeditionary forces crossing the ocean are no longer with us. —It has been held unlikely that any British dominion would ever again send an expeditionary force to a war in Europe." The idea that Canada should risk the lives of citizens every twenty years in a war for democracy or small nations in Europe seemed to him a "nightmare."—But, still, the war may come. What can we Mennonites do to avoid it? *First,* pray to God with all possible fervency to prevent a war, for "the effectual fervent prayer of a righteous man availeth much."—James 5:16—*Secondly,* make an effort to instruct our representatives in Congress to do all in their power to keep us out of a second European conflict. And that at the same time they should use strong influence with the administration to stop the shipment of war material to Japan. For without such shipments Japan would have had to stop her carnage of innocent Chinese people. This all of us can and should do.

Whitewashed Men

There is dire need for a real Christianity that reaches to the sources of our lives and takes into consideration the great needs of the day. We do not need more whitewashed men; many are too refined to consider God. We need an army of regenerated men. Men in whose hearts the Spirit of God has caused a transfusion of mighty grace with power. The need is for men who do and dare in the name of their God. Men who are mightily reenforced with the power of the Spirit. If in every countryside there could be raised up a force of such men who would stand true to the test of the Gospel, a new hope would spring forth and a great victory would be won for God. Carefulness of life and a prayerfulness in service would bring about a tremendous change.

Let us see just wherein we have been at fault or to what extent the blame can be laid at the door of the professed church. The church's message has been one in which there has been a softening down on the denunciation of sin. Sin is no longer the blighting, blinding and benighting force that it was in the days of yore. Sin is the same, but we have a changed conception of it and have taken it into good society. We have re-christened it with easy titles and have made a place for it in the holy associations to which God would never have allowed it. In doing so, we have been thinking of the physical comforts of life and not of souls. The sins against which we cry are those influences that affect the body and the mind. To vote for the wrong man or measure is a great sin to many, while the outright rejection of Jesus Christ or the denial of His atoning death are winked at as differences in opinion. There has been a tremendous let down in the matter of our regard of the sinfulness of sin. The moral leper is no longer condemned as such, much less the sinner who tramples under foot the grace and mercy of God.

Man has been enthroned as God has been dethroned. We have exalted man to a place as Master and have been whittling down the Being and power of God to fit the smallest intellectual conception of a god. We have been engaged in building a social consciousness instead of bringing men to Christ for salvation from sin and its sting. Every attempt to bring about a social reconstruction without the transforming grace of God has taken man deeper into sin and further from God. This tends to anarchy in the religious realm.

We soon discover that we have been and still are being deceived by the same devil that tempted Adam in the garden and caused the havoc in the universe when he assayed to rule over God. A little lad in Sunday School was asked, following the lesson on the fall of man, "Who tempts us now?" He replied, "The same old devil." He still is in command of men—"whitewashed men." Yes, there is need for a real Christianity that reaches to the sources of our lives.—H. Ellis Lininger, Th. D., in GOSPEL HERALD.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Letter by Missionary H. J. Brown, China, published in the Freeman, South Dak. Courier.

Praise the Lord, who is taking care of us. Today two planes bombed Kai Chow, throwing about a dozen bombs. A few fell in the open and one hit and killed a watchman. The rest all fell on houses of civilians, and a few on the people on the market buying their daily needs. Not a one fell on any military establishment. It seems devilish to do such bombing. The people came running into the yard for protection. Our church and house in the city were not hit, but one bomb fell about a block away and demolished two dwelling houses. The glass in our windows was broken by the concussion. In one home two young women were rescued from beneath the debris and sent to the hospital. In another home a woman was buried under the debris of her little house. We reached the place about 20 minutes after the bombing, but nobody was trying to rescue her. I and my helper dug with one pick and bare hands. Finally four of us got her out, but it was too late, she had been suffocated. There are reported to be 20 of these poor people now in our hospital. When one sees such things, one revolts against the inhuman way of warfare, and especially against the civilian population. I believe in God, a righteous and just judge of heaven and earth, and I surely believe that such acts of brutality will not go unpunished. The day is coming and may be close at hand, when such acts will have their right reward. You wonder how we are otherwise. Well, we really are well and have much to do. This sorrow stricken people is turning to God. The dear Lord gives us wonderful opportunities to bring the good news of salvation to many. Thank God, ever so many people in their sorrow and distress come to Christ and find forgiveness of their sins and life eternal. In the world there is no peace, but in Christ we all can have perfect peace. Greetings to all dear relatives and friends. God bless you all. Continue to pray for us.

The Power of Resurrection. "What manner of persons ought we to be in all holy conversation and godliness?" That hope has widened the scope of all our plans and purposes. It is told of Michael Angelo that on examining the work of one of his students, he took his pencil and wrote on it the one word, *"amplius"—wider.* So the resurrection of Christ has written "amplius" on the whole sphere of human life and character. Adding the world "altius"—*higher*—we can also say that the salvation wrought by Christ means a life on an immeasurably higher plan, which draws us away from the sordid things of earth and induces us to strive for things of higher, eternal values.

God

II. THE VOICE OF NATURE

P. R. Schroeder

Second Text: Romans 1:20, *"The invisible things of him (GOD)* since the creation of the world are *clearly seen,* being perceived through the things that are made, even *his everlasting power* and *divinity;* that they may be *without excuse."*

A. SOME LAWS OF NATURE

Henry Drummond in his book, Natural Law in the Spiritual World, describes a number of natural laws that bespeak a powerful and orderly LAW MAKER, whose invisible personality can be recognized through "these things that are made," demonstrating HIS EVERLASTING POWER AND DIVINITY.

1. The Law of Five Worlds

The law of these five worlds, the mineral world, the plant world, the animal world, the human world, and the spiritual world, is, that each of them is shut out from the next higher one, until the higher one reaches down into it. Example: The mineral world cannot become part of the plant world unless the plant world reaches down into it to make use of it and to make it a part of itself. So with each of the others. And the solemn truth revealed in this law is that man, a representative of the human world, can in no way reach up into the spiritual world. The only way that he can become a part of that higher world is by having God, the Master of the spiritual world, reach down into the human world through His Only Begotten Son, whom He sent to become like us, to die for us, and to rise victoriously from death, and thereby to make us partakers with Him in conquest of the world and the flesh and the Devil.

2. The Law of Neglect or Degeneration

Neglected cattle degenerate. Neglected houses degenerate. Neglected men, that is, such that do not not commit themselves to the care of the Redeemer of body, soul and spirit, degenerate. They become corrupt. They live under a curse. They are doomed to die in judgment. They have no hope.

3. The Law of Growth

Lilies grow, because it is in their nature to grow. They toil not neither do they spin. They just grow. Boys grow. Their fathers can't make them grow by threatening them. Just feed them, and they grow, because it is a law of their natural life to grow. So it is where there is genuine spiritual life, received by faith. The new-born child of God grows, because it is the law of Life to grow.

4. The Law of Death

Death is separation, limitation. Death separates a member of the animal world and transfers it to the plant or mineral world. Death of the soul separates man from the spiritual world and transfers him into the realm of the curse. Just as the tree, a member of the plant world, cannot eat the grass that a cow, member of the animal world, eats, so man—natural man—dead in sin—cannot partake of the food of the spiritual world and live by his own effort. Just as the dog, a member of the animal world, cannot appreciate the text books of man, so man—as long as God has not transferred him by His grace into the spiritual world—is blind and dead to the living Truth of the Word of God.

5. The Law of Environment

No person, plant or animal can live or thrive without an environment. None of the original members of any of these worlds of created life could have existed, if there had not been a suitable environment for them, when they were put there. Our ability to determine and improve our environment is so limited, that families, tribes and even nations have been wiped out by catastrophic changes of environment over which they had no natural control.

6. The Law of Conformity to Type

Sugar and salt crystals never look alike. Each is always true to kind. Mica can be used for stove doors, because it is a law of nature that mica always crystalizes in layers. Snow crystals always conform to type, there being no perfectly formed snow flake with more or less than six points. This law of conformity to type is also seen in conductors and non-conductors of electricity. Glass is a poor one. Copper is a good one. If glass and copper were not true to this law, man could not safely handle them when dealing with large voltages of electric power. This law is also seen in the reproduction of plants and animals and man. Seeds reproduce blindly after their kind. Only human beings can be born of human beings. Only negroes can be born of negroes. Only sinners can be born of sinners. Only God can produce saints.

7. The Law of Multiplication

Pigeons multiply every month, wheat multiplies in about three months, some bacteria multiply every minute. The human race has its law of multiplication. And in the kingdom of God there is a law of multiplication, some thirty-, some sixty-, and some an hundred fold.

8. The Law of Unity without Uniformity

There are ninety two or more elements in nature, discovered and partly understood by chemists and physicists. Practically all of these elements are willing to unite with others, under certain favorable conditions. Example: Brass is produced by the union of copper and zinc. All the elements have a place and a purpose, and some of them were missing. For instance, if only water (hydrogen and oxygen) were missing, life would be impossible on earth. Everything has its place and purpose. There is unity in this created world, but not uniformity. Diversity is one of the most pronounced marks of the "things" that exist on this planet, and yet all have a pre-determined relation to each other

9. The Law of Order and Purpose

An example of this law is the quantity of water present in the oceans and elsewhere. Scientists assert that if there were a little bit less water on the surface of the globe, it would be so dry that plant and animal life would wither and die. If there were a small increase in the total amount of water the increased evaporation and spreading of water through rain and snow and fog, etc., would produce such soggy land conditions that life would be seriously jeopardized. The sun lifts a total of sixteen feet of water from the ocean surface every year to redistribute it for the necessary purposes of life. There is evidently a GOD of Order and Purpose back of this creation. Just as bees are made to cooperate with flowers, so innumerable forms of minerals, plants and animals are corelated to each other without any pre-meditated act of their own. It all bespeaks the MIND of a GOD of Law and Order.

Can the thoughtful observer fail to recognize the INVISIBLE GOD "in the things that are made?"

B. DOES THE VOICE OF NATURE DECLARE GOD

1. Every Movement Must have a Mover

Every machine must have a maker. Every organization must have an organizer. Every work must have an idea back of it, every idea must have a living mind back of it.

2. The Invisible Always Precedes the Visible

The architect has the invisible image of the sky scraper in his mind even before it comes onto the blueprint. The inventor has the invisible image of the invention in his mind before it can ever become a matter of record among the 2,000,000 and more inventions registered with the United States government at Washington. The gardener sees the blending beds of flowers and green in his own fruitful mind, long before the visitor gasps at the profusion of color and fragrance in the municipal park. The teacher sees the man in the boy when he is but a small bundle of disheaveled hair and ragged clothes in the primary school room. And so THE VOICE OF NATURE DECLARES GOD.

3. You Can't Weigh a Man's Thoughts with a Scale

You can't measure the temperature with a quart measure. You can't measure distance with a tuning fork. You can't detect true love with a camera. You can't measure the rain with a weather-cock. You can't determine the direction of the wind with a calendar. You can't see the wind, but you can see what it does. You can't hear the sunshine, but you can feel its warmth.

You may not be able to see God, but in spite of that *"the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse."*

The Voice of Nature declares GOD.

What Is A Jew?

By George E. Sokolsky

I am a Jew.

But for the grace of God and the easy American immigration laws of the 1880s, I should today be in a concentration camp in Germany, or in a refugee hut on the German-Polish border, or in terror in Poland.

This fact lives with me constantly: America is not only a country to me, not only the land where I happened to be born. It is more than that: it is a sanctuary—a sanctified house of refugees in freedom.

The Jew in America who does not appreciate the truth of this does not deserve the freedom, the equality, the justice which he enjoys here.

Of course, this is one man's opinion. There are others who disagree. In fact, that is one of the curiosities about the Jews—they rarely agree about the Jews.

Political equality is not an ancient right of any people. Few countries have known democratic institutions at all. Really, only the Anglo-Saxon countries, the Scandinavian countries, Holland, Belgium, Switzerland, and France ever developed true democracies. And in none of these countries is the conception of political democracy two centuries old. And that is not long enough to give firm roots to a novel social order.

The first country to recognize that a Jew has equal political, economic, and social rights was the United States. The Constitution establishes that right. Every state constitution maintains it. No silly prejudices, like keeping Jews out of clubs or hotels, can weigh against this monumental fact in the history of my people.

It was not until 1858 that a Jew could sit in the English Parliament without being converted to Christianity. (Disraeli was such a convert.) Only between 1920 and 1932 did the Jew possess equality in Germany. Only since 1917 in Russia. In France, it is true that the French Revolution gave the Jew equality, but his situation has been confused by political changes there, and it is impossible ever to forget the Dreyfus Case.

But America's history is clear. From the earlist colonial days, the Jew in America has enjoyed the rarest of human gifts—freedom, liberty, equal rights, equal justice before the law—and the most glorious of all human rights, the worship of God according to the traditions of one's ancestors and according to one's conscience.

Let me talk to you freely about my people. We *are* different. We *are* peculiar. That is both our vice and our virtue, our burden and our joy.

In the first place, let me say that *we are not a distinct race.* We are called Semites, but most of us come from families that have not been a Semitic people for two thousand years or more. We originated among Semitic tribes, that is true. But we have wandered far from the land of our origin.

And wherever we lived, we intermarried with the local people. Although, in the Bible, the teachers and leaders and prophets thundered against intermarriage, it always occurred. But marching armies, wandering traders, forbidden love—these dilute racial purity even more than formal marriage. The best informed anthropologists laugh at the idea of racial purity anywhere. Among the Jews there is not even a semblance of it.

Nor are the Jews a nation. We are of all nations, but there is no Jewish nation. There is no Jewish land. It is true that Jews of all nations look to Palestine as the place where, more than four thausand years ago, we originated. It is true that in our history and tradition, Palestine is the scene of our greatest national development, our physical and material triumph, and our greatest glory. And those memories have a traditional and poetic pull which cannot be exaggerated.

But for two thousand years we have been in the Diaspora, dispersed over all the world, in every land, in every nation. We have become citizens of numerous countries. We have taken on the characteristics of all countries. In China I found Chinese Jews who were in all respects Chinese. I once was associated in business with a Danish Jew who looked like a viking. Judge Brandeis resembles Abraham Lincoln. So it goes.

For instance, I speak English as my mother tongue. My mother spoke Polish; my father Yiddish. My mother's family originated in Italy and passed through Hungary, England, France, and other countries. Each is as much a citizen of his country as I feel that I am a citizen of America. I am sure that each loves his country.

Nationality involves love of country. There can be no mixed nationality. It is impossible to be loyal to more than one country, as the world is now constituted. Therefore, when the Jew accepts the blessings of political equality, he must accept the responsibility and obligation of loyalty. There must be no holding back.

I am convinced that the great body of Jews throughout the world hold to this view. I am sure that that is the attitude of Hore-Belisha in England, of Justice Frankfurter in America, of Kaganovich in Soviet Russia, of Leon Blum in France, of any responsible Jew anywhere who rises in public office. It is true of the man-in-the-street Jew in the United States.

Now, if the Jew is not a race and not a nationality, what is he? Why should there be a word, "Jew"? Why, if he has so often intermarried, has the Jew not disappeared? Why does he reappear as a problem in almost every century?

And the answer is so simple. The Jew is a religion, a faith, a belief, a mystical sign for the human race. From the time when Abraham broke the gods of his neighbors and Moses came down the mountain bearing the Word of God, and the prophets spoke of the love of God and man, and Christ carried the cross along the Via Dolorosa, the Jew has appeared upon this earth with a single message: There is but one God, omniscient, ever present, a God of love, yet a God that wearies of the everlasting backslidings of the human race, a God that promises peace on earth and the brotherhood of man.

Three great religions have sprung from this fountain of faiths: Judaism, Christianity, and Islam. And each has spoken these few truths, each in its own manner. And when it is realized that the prophets in the Old Testament and the disciples in the New Testament were of the same brood and spoke the same words of God and uttered identical prayers with like fervor, then all that needs to be known about the Jew is known. Whether it is Isaiah or Micah or Mark or Luke, whether it is Hillel or Paul—all Jews, all religious Jews, all believing in our God to whom they uttered the single thought:

"And thou shalt love the Lord thy God with all thy heart, and all thy soul and all thy might."

For it is this prayer that every orthodox religious Jew says as the "Sh'ma" every day of his life. And yet it is the foundation prayer of Christianity.

Now, in the days of Christ, many Jews followed him. And when Saul of Tarsus founded a new church, many Jews followed him. But the great body of Jews did not become Christians. They believed in the coming of the Messiah, but they did not believe that Jesus of Nazareth was the Messiah. And all the rest of Europe became Christian. . . .

But the Jew was not a Christian; therefore he had no fixed place in this world. . . . For many centuries he enjoyed a rich life in Spain, but even there when Ferdinand and Isabella ascended the throne, he was hated because his religion was not their religion; he was different and he was driven out. And in Poland he enjoyed periods of freedom, but there, too, he was different. It was his religion that made him different. When the missionaries of Christ were converting the heathen peoples of Europe, the Jews alone stood out in Europe as a stiff-necked, unconvertible people. And for this the Jew was hated. For this he was persecuted. And that tradition of hatred and persecution has become a part of Europen heritage and civilization. Little children were taught that the Jews were different, and the explanations were sometimes pretty awful. And Jewish children were told to dread the Christians. And so a bitterness has characterized the life of the European Jew. And it holds over in periods of enlightenment.

But when there are wars or economic depressions, or any political or social disturbances, the old poisons flare up. And they flare up on both sides. For the Jew blames all his troubles, whatever their cause, on anti-semitism, just as many Christians blame all theirs on the Jews.

For instance, nowadays the Jew is accused of all sorts of crimes, because he is an international banker or a Communist. As a matter of fact, international banking has all but disappeared since the war, and few Jews are bankers at all. And of all the Communists in the world, few are Jews. But does it matter what the truth is? The ancient poisons are at work because times are bad—and only because times are bad.

Similarly, Jews blame everything on anti-Semitism, even when there is no such feeling. I have heard Jews accuse men of anti-Semitism who never gave two thoughts to such a question. But the mere existence of a Hitler makes a Jew suspicious and defensive and, frankly, frightened. And that works like poison in the human mind.

And it must be remembered that in the European tradition these "queer" people were separated from the others; that they had to live apart. And in the ghettos where the Jews lived, they developed differently from their neighbors. Their home life was different. They were limited by law to a few occupations, trades, and businesses—and those the least attractive ones. Their culture was different. Even, in some places, their clothes were different—and different because the law of the land so prescribed.

Yet now they are simultaneously accused of being different, of isolating themselves, of being cliquy—and of pushing when they are not wanted, of being aggressive. And, unfortunately, it is all true. For the old traditions isolated them and the new freedom caused them to seek equality. And whereas the old ways pulled them back, the new ways pushed them forward. And not many of them in the course of this pulling back and pushing forward, could keep an even keel, could find a way of life that satisfied their old traditions and at the same time brought them up to the ways of the new life. So there are periods when the Jew is traditionless, when he has no ballast and no anchor. He is neither of the House of Moses nor of the House of Christ. It is this ugly confusion that the rest of the world can visualize either sympathetically or antagonistically, depending upon whether there is peace and prosperity and good feeling or war and depression and human misery and hatred.

But that has not been true in America, not from the earliest times. The first Jews to come to these shores arrived in 1654. And they have been coming ever since. Some of the descendants of these early comers remain Jews; others have become Christians. Whichever way they chose, they were free here to follow their consciences. This has in truth been the Jew's Promised Land. Will it remain that for him? Is he deserving that it should remain that? That question he cannot answer altogether, but his conduct here, his attitude in these trying times will do much to answer it?—*"Liberty" magazine.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 23, 1939

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

Acts 15:23b-29; Gal. 2:1, 2, 3, 10

Introduction

It is difficult for us to appreciate how great a crisis faced the early Church at the time of our lesson. The large increase in Gentile converts in Antioch, Syria and Cilicia aroused a controversy in the Church. The Judaizers believed, *these must keep the Mosaic law in order to be Christians.* Was Christianity to be a mere part of Judaism with its yoke of Jewish legalism? This would greatly hinder, even check the gospel progress, for Gentiles would not submit to Jewish legalism. Gentiles must be granted admittance into the Church without first becoming Jews, if Christianity was to spread in the world. So Paul and Barnabas and certain others were sent to Jerusalem where the controversy was definitely settled.

Decision of the Spirit Led Council 23b-29

The essential point of controversy was whether a person is saved by *faith apart from works* of the law, or by *faith and the works* of the law. Three arguments were presented in the Jerusalem Council to refute the Judaizers. (1) Peter's (vs8,9), God gave the Holy Spirit to the Gentile believers, making no difference. (2) Paul's (v12), God wrought miracles among the Gentiles by us, showing His approval of our missionary ministry and also of them. (3) James' argument (vs14-18), the Old Testament Scriptures declare that God will take a people for his name out of the Gentiles. These arguments convinced the Council and the Mosaic law was not laid upon the Gentile Church. This decision, in its far-reaching meaning and effect, was perhaps most momentous in all the history of the Church up to the present time.

The Gentiles are addressed as "brethren" (v23). Faith in Christ makes all men kin. Many Christians do not yet seem to believe this. The Jerusalem apostles, elders and brethren denied all responsibility for the pernicious teaching of those mentioned in verses 1 and 24. They represented only themselves. The Council was "in one accord", unanimous, in the agreement reached (v25) and sent "chosen men" to bring the official report to the Gentile converts. There is *no reason* for any difference on essential matters among those who recognize the authority of God's word. The three ceremonial prohibitions and one great moral law (v29), singled out for emphasis, are considered as "necessary" for Gentile observance after becoming Christians.

Paul Recognized as Apostle to the Gentiles

Gal. 2:1-10

Paul gives his account of the Jerusalem Council (vs1,2). Fourteen years after his previous visit to Jerusalem (Gal. 1:18), he went up in obedience to an inner revelation from God. He took with him Titus, a Greek, a living witness to Gentile Christianity, and told plainly to the Church leaders what he had preached to the Gentiles, lest the fruits of his labors among them should be wrecked. Had the law of circumcision been imposed upon the Gentiles, Paul's work would have been "in vain". The leaders of the Jewish Christians saw the evident blessing of God on his work among the Gentiles and they gave the right hands of fellowship to him and Barnabas (v9). They now became the missionaries to the Gentiles.

Paul's Aggressive Leadership

Paul was the great pioneer leader in taking the Gospel to Gentiles. He was the leader in securing the right of fellowship in the Church for them. Paul convinced the leaders of the Church in Jerusalem that his work among them was of God. They saw that God had truly called him to this work. The plain facts were that many Gentiles had been wonderfully saved apart from the law and all debate was ended. *Christ would be greatly honored if the Christians today would stress their agresments more, and their differences less.* The victory was permanently won and Paul won the most important triumph of his career in the Jerusalem Council.

Work of the Emergency Relief Board

Dear Friends: Several months ago we called your attention to the Conference resolution adopted at Saskatoon, Can., pertaining to the passage debt of those immigrants whose breadwinner has been taken from them or is incapacitated, and the family in unable to take care of this obligation. A number of churches and also individuals have taken notice of the plea and have remitted appreciative gifts for that purpose. About 25 cents per member per year for three years would mostly cover that obligation. It behooves us as Mennonites to maintain the credit which our ancestors have established and preserved for our descendants.

An ever increasing emergency is making itself felt in war torn China. We would urgently request that you send gifts for this great need. The money for this purpose is sent direct to our missionaries to relieve the distressed people in our own mission field.

For our general treasury we need gifts right along. Requests come in continually for help. We would like to help all those who are worthy of it.

We wish to thank you for the gifts we received in the past and may the Lord bless them as they are applied. Send all your gifts to Rev. P. H. Unruh, Goessel, Kansas.

Emergency Relief Board,
John E. Mueller, Secretary.

SERMON SKETCH

"THE FAITHFUL WITNESS"

Proverbs 14:25; Acts 1:8

Howard T. Landes, Pastor Germantown Mennonite Church, Philadelphia, Pa.

Introduction: To be a witness for the Lord, is the lofty position which the godly man holds, wherever he may be. God wants every one of His children on earth to be a faithful witness. In this respect He desires them to follow in the steps of their Lord and Master. And for this He gives every qualification in the gift of the Holy Spirit.

Let us first learn what a witness is. We generally mean one who furnishes evidence or proof from having known or seen anything; but the word witness, in the Greek is martyr, one who gives testimony to the truth at the expense of his life. There are three things which go to making a faithful witness. They are: Experience, Certainty and Boldness.

I. Experience.—One who desires to witness for the Lord must have a Christian experience. He must have a personal realization of the truth which he is to declare. Paul had such an experience on the "Damascus Road." Personal experience was the goal of the Apostle. By this method he was trying to lead his hearers, and for this purpose he gave his own testimony before King Agrippa desirous that he would find his Christ. We may have a similar experience by personal trust in Jesus Christ as Savior and a complete surrender to Him as Lord of our lives.

II. *Certainty.*—There must be nothing of a doubtful character in his testimony, or people will not credit it, I Cor. 14:8, "For if the trumpet give an uncertain sound, who shall prepare himself for the battle." There are three modes of witnessing. To the air: sound without sense, to the head: sense without life, to the heart: sense and life. Our Lord always spoke the truth with authority and certainty. And it is the desire and will of God that all His people should be certain of the truth, and speak with assurance. This is effected by the Spirit.

III. *Boldness.*—A faithful witness may have a testimony, but the testimony is of no value unless there is courage to declare the Message. Never did Jesus shirk from telling the truth which it was His work to announce, even in the face of the greatest danger and opposition. In The Acts 4:13, 29-31, we have the boldness of Peter and John. This was not natural nor acquired boldness which they displayed as they stood before the Council. But the Apostles knew the Lord Jesus Christ and received this boldness through the Holy Spirit, who possessed, controlled and energized them.

We know that Jesus was the faithful witness. So may you and I be, a faithful witness, never failing to declare, by word and deed, the truth which we have received from God, Proverbs 14:25, "A true witness delivereth souls; but a deceitful witness speaketh lies."

Is God Our Father?

Yes, God is our father and we are his children via the new birth spoken of by Jesus in John 3:3; but God is *not* the father of all mankind and all men are *not* brothers in the sense that he created all.

God is our Father and we are His children, on one condition only and that condition is set forth very clearly by Christ Himself, John 3:3. "Jesus answered and said unto him, verily, verily I say unto thee: Except a man be born again he cannot see the kingdom of God."

Jesus, here was addressing a religious man, Nicodemous, a Pharisee, versed in the law with the responsible position of being a ruler of the Jews, but who saw in Jesus only a teacher, not the Christ. He confessed that God was with Him but he did not see God Himself incarnated and revealed to him in Christ. He did not believe and confess Jesus as the Christ, the Son of the living God (Matt. 16:16: "He saith unto them 'But whom say *ye* that I am?' And Simon Peter answered and said, 'Thou art Christ, the son of the living God.' "

Again Jesus said to Nicodemus, "That which is born of the flesh is flesh and that which is born of the spirit is spirit. . . . Marvel not that I said unto thee . . . . Ye must be born again."

How like a bombshell these words must have exploded in the ears of this man who had been reared under the law of the Ten Commandments. But mark you, Jesus ignored all of his goodness, all of his culture, all of his honesty, all of his polish, all of his education and his honored position, yes, all of his outward credentials, even his so very scholarly salutation to Christ, "Rabbi, we know that thou art a *teacher* come from God." Yes, Christ ignored all of this in Nicodemus with the point-blank and imperative statement "Ye must be born again."

This new birth is not effected by our trying to live up to the Ten Commandments, or by having some kinship with the father's nature or in sharing in some measure the father's purpose. That is not enough. Christ demands more than all that, namely a *new birth.* That means nothing short of a new creature in Christ, 2 Cor. 5:17, "Therefore if any man be in Christ he is a new creature," also Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything nor uncircumsion, *but a new creature.*" God says that "all have sinned." Not only so, he also said, "The soul that sinneth it shall die." A man, therefore, can no more become a Christian or a child of God by living up to the Ten Commandments or, as some modern thinkers phrase it, by living up to the Sermon of the Mount, than Ethiopians can become white by coming to America. "Can the Ethiopian change his skin or the Leopard his spots? Then may ye also do good that are accustomed to doing evil," Jer. 13:23.

An Ethiopian was born an Ethiopian and a leopard was born a leopard and *will ever be recognized by his spots.* A leopard is a leopard, simply because it is its nature to be one. Even so lost mankind is not lost because of what man does, but because of what man is. That is, man in his fallen condition is a born sinner and before he can be saved and go to heaven, he *must* have a new nature imparted to him by God Himself and none other. This is the new birth. Man has inherited an evil nature no matter how polished and cultured he may be, he cannot change his nature by being educated to keep the smouldering passions of his nature in leash. He cannot change his nature by turning over a new leaf, no more than the leopard can change his spots by trying to be a bear. Why? Because man is born with a nature that is inclined to evil. Man's outward groomings do not change his real nature. He still remains a lost sinner in the sight of the Almighty, unless he accepts God's plan of salvation through Christ Jesus as his Savior. No wonder Jesus said, "Ye *must* be born again," and again, "Except a man be born again he *cannot* see the kingdom of God."

"They tell me the story of Jesus is old,
They ask me to preach something new,
They say that the Babe and the Man of the cross,
For the wise of the world will not do.
But it will never grow old,
Though a million times the story is told.
While sin lives unvanquished
And death rules the world
The story of Jesus will never grow old. —*A. R. D.*

Conferences and Conventions

EASTERN DISTRICT CONFERENCE will meet at the Bally Mennonite Church, Hereford, Pa., May 4 to 7, 1939.

PACIFIC DISTRICT CONFERENCE plans to convene at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

EASTERN DISTRICT QUARTERLY CONFERENCE will be held at First Mennonite Church, Philadelphia, Pa., Monday, April 17.

KANSAS MENNONITE TEACHER'S CONVENTION will be held at Tabor College, Hillsboro, Kansas, Sunday, April 30, 1939.

MINISTERIAL CONFERENCE of the Western District will convene on Tuesday, April 25, the place of meeting to be announced later.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke, Secretary
McPherson, Kans.

Questionnaire Results

Question No. 5 read, "Should it be a bulk-service plan of distribution, a quantity of copies to each church for general distribution there?" In favor of a bulk-service were 6, against 3, and undecided 6. Some comments were:

"Yes! This way it gets to those . . . whose interest must be built by reading material that is good."

"Such a plan reduces the possibilities for its being read. People have to pay for a thing in order to utilize it."

"Yes, specials on orders by groups."

"Yes, but individual "stamping" of address."

"No, for too often they are not distributed."

"No, the churches should pay the individual subscription price for all those of high school age."

"Here's the way to do it! The central office should have on file the names of all the members of all the C. E. organizations or at least a list of all the young people in Mennonite churches. Each one of these names should receive one of these publications. At the print shop put on the individual addresses. Wrap all the papers for one city in one bundle. The bundle is opened, and the postmaster distributes the papers. The C. E. groups could pay the subscription price for all their members. Advantages of this plan are, cheap operation because of the quantity of work done, every young Mennonite would get a paper, collecting would be easy, because it's through the C. E. groups, and postal rates would be low."

AMEN!

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing of evil, and again to move us unto it; and we certainly know, and testify to the world that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world . . . Therefore we cannot learn war any more."

George Fox and Others. A Declaration from the Harmless and Innocent People of God, called Quakers, presented to Charles II.

ALTRUISM

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before its God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.

—*Author Unknown.*

DATA FROM HOME MISSION COUNCIL

"There are 10,000 villages in rural America today without a church of any kind, Jewish, Roman Catholic or Protestant; 30,000 villages without a pastor; 13,400,000 children under 12 years of age who are receiving no religious instruction. More than one half of the population of the nation is not connected with an institution representing organized religion."—

—*The Gleaner.*

"I had no shoes and complained—until I met a man who had no feet."

Church Member's Gifts

Senior C. E. Topic for April 30, 1939

Topic—How should a church member give? Mal. 3:8-10; Mk. 12:41-44.

I. *Suggested Hymns:* "Work for the Night is Coming", "I Gave my Life for Thee", "Take my Life, Let it Be"

II. Ask 4 to 6 members to share in a short prayer service, after the leader has read the Scripture passages above for the main topics.

III. Poem for the worship Service:

I SHALL NOT PASS THIS WAY AGAIN

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live.
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give always.
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away.
I'm sure I shall not pass again this way.

I want to give to others hope and faith.
I want to do all that the Master saith,
I want to live aright from day to day,
I'm sure I shall not pass again this way.

—Author Unknown.

IV. *Suggested Topics for Short Talks:*

1. Give as Abraham gave. Gen. 14:18-20
2. Give his talents. Mt. 25:14-23
3. Give his time. Eph. 5:14-17
4. Give cheerfully. 2 Cor. 9:6-7
5. Give proportionately. 1 Cor. 16:1-2

V. *For Discussion:*

How much was the rich young ruler asked to give? Mk. 10:23-30.

Have someone read up on Muriel Lester's life of self-giving if possible.

Jesus Wore the Serf's Coat

A Russian legend which tells of a poor serf who on a bitterly cold night passed a soldier on guard was once related by Dr. D. J. Burrell. The teeth of the sentinel were chattering with cold, and the serf, observing this, said, "Man, you shiver—you are freezing; take my coat." Many years after this gracious deed the serf arrived at the gate of heaven. Seeing Christ, the new arrival said with surprise: "Master, you have on my coat." "Ay," said Jesus, "I have worn it ever since thou gavest it to me on that cold night."

There are other gifts than money which also are most valuable. Some one writes:

"I have seen a mother, holding a child in her arms, with the face of a Sistine Madonna. I have been a surgeon, saving a man's life, with a light on his face never seen on sea or land. I have seen a trained nurse pouring out her soul in Christlike ministry, whose wholesome face glowed with heavenly beauty."

There is no one so poor, but has something to give. And "giving is living", we may be sure of that. It is not only the one who receives, but also the one who gives who becomes richer through the gift.

Food for Thought:

"I hold that Christian grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men."—Alice Cary.

INTERMEDIATE DEPARTMENT

How To Measure Success In Life

Intermediate C. E. Topic for April 30, 1939

For Daily Reading

Apr. 24. Jacob's scheming. Gen. 25:29-34
Apr. 25. Solomon's wisdom. 1 Kings 3:7-12
Apr. 26. Haman's official power. Esther 5:11-14; 7:1-6, 9, 10
Apr. 27. The scribes learning. Matt. 23:1-12
Apr. 28. Joseph's trustworthiness. Gen. 39:1-6
Apr. 29. Joshua's study of God's word. Josh. 1:1-9
Apr. 30. Topic—How to measure Success in Life. Matt. 16:25, 26; Luke 12:13-31

Opening song to be used as a Prayer, "O Master Let Me Walk With Thee"

Silent Prayer with closing by leader

Presentation of topic by leader

Factors that influence success

1. The influence of the home.—The atmosphere of our homes determines in a large measure the type of man or woman we shall be. Let us not fail to thank God for the fine heritage He has given us in our Christian homes. May He fill us with the spirit of helpfulness toward those who do not have this heritage.

2. The influence of books and education.—How many of us have grown to love the Bible because our mothers loved it and taught us a reverence of it! Then too, the books and magazines which were accessible to us have done much to form certain concepts in our minds. All that we have had the opportunity to learn has made its vital contribution to our success.

3. The influence of friends.—Have we not all friends who have inspired within us the desire to possess certain qualities which we believe have made for their success?

Scripture Reading, Matt. 16:25, 26; Luke 12:13-31

Topical discussions which should have a great deal of preparation before the meeting:

1. Name a man who you think has been especially successful in his life as a minister. What special qualities, according to your observation have made him so successful?

2. Name a missionary who has achieved great success in your opinion. What qualities have made him so beloved and of such great service?

3. What qualities did the Sunday school teacher who meant most to you possess?

4. What qualities did the public school teacher who meant most to you possess?

5. Name a business man who in your opinion has been most successful.

After these discussions ask your superintendent to give a resume of the qualities mentioned which made for success.

Song, "Give of Your Best to the Master"

The above discussions should have revealed how you as intermediates measure success. Discuss further how you as young people can hope to be successful. Perhaps it would be wise to have each one mention the quality which he feels he most needs to develop. Follow this with these personal questions:

1. Must I earn huge amounts of money in order to be called successful?

2. Must I have a position which will always keep me before the eyes of the public?

3. Is it possible for me to achieve success as an ordinary citizen of my community?

4. What are some of the qualities which we as intermediates possess which if properly directed are conducive to success?

Concluding challenge by leader: "The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. It it comes at all it will come because it is deserved, not because it is sought after."—Longfellow.

Song, "Love Thyself Last"
Poem:

THE PLACE TO SERVE

Go forth and serve in fields that others shun,
Serve fallen ones who wear the blight of sin,
Serve broken hearts, made wrecks by selfish men,
Having their conscience seared, their hopes undone.
The foulest soul God's grace will never shun!
Why then should you "all joy" not count it, when
By kindness, you can bring on hope again,
And see a life of happiness begun?
The Son of God poured forth his ministries
Wherever blighting evil left its stain
And clothed the vilest souls in righteousness.
Unselfish service fills with ecstasies
The heart that gladly serves for love, not gain,
And gives it joys that will not evanesce.

Offering
Announcements
Closing song, "Purer Yet and Purer"
Sentence prayers asking God for help to be successes acceptible to Him.
Close with the Lord's Prayer.

JUNIOR DEPARTMENT

Program for April 30, 1939

"But the Comforter . . . He shall teach you all things."
John 14:26

I. Call to service by instrumental music

II. *Worship Period*

1. Sing in unison, "The Lord is in His Holy Temple"
2. Leader's prayer
3. All Juniors stand and sing: "Holy Spirit, Faithful Guide", M.H.B. No. 178
4. Scripture reading by a Junior: John 14:26; 16:7-14
5. Silent reading of hymn: "O Holy, Spirit Enter in", (M.H.B. No. 176) verses 1, 2, 3, while pianist plays the hymn very softly. At the close of this silent reading the leader repeats: (Pianist still playing)—"O Holy Spirit enter in, among these hearts Thy works begin, Thy temple deign to make us. Amen."
6. Poem: read by a Junior

"Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

"He came sweet influence to impart,
A gracious, willing guest,
While He can find one humble heart
Wherein to rest.

"Spirit of purity and grace,
Our weakness, pitying see:
O make our hearts Thy dwelling place
And worthier of Thee."

7. Sing softly in unison: "Into my Heart"

III. *Mission Minutes*

Recall again the names of our workers among our American Indians, telling also items of interest regarding them and their work. Spend a few minutes in prayer for God's blessing upon them.

IV. *Study Period*

Aim:—To learn how the Holy Spirit came on that first Pentecost and that the Holy Spirit makes a great change in our lives.

1. A Junior boy tells the story as found in Acts 2:1-18
2. Leader's heart talk stressing the change that came over the disciples after the outpouring of the Holy Spirit

3. Two minute talks by Juniors:
   - a. The Holy Spirit teaches us about God and Christ: 1 Cor. 2:9-10; 12:3; John 16:13-15
   - b. The Holy Spirit is the Author of the Scriptures: Acts 28:25; 2 Tim. 3:16
   - c. The Holy Spirit shows us Heaven as our Home and leads us there. Rev. 1:9-19; Rev. 21:2-4
   - d. The Holy Spirit abides in the hearts of all believers. 1 Cor. 3:16. Is it not wonderful to think that we are the temples of the Holy Spirit? That it is in us He dwells and through us He shines forth? We are His crystal temples. The Spirit fills us with the beauty and radiance of Christ. Does it shine forth in our lives?
   - e. Song by a quartette of girls: "Spirit Divine, Attend our Prayer", No. 183 M.H.B.
4. Bible Findings:
   Luke 11:13; Matt. 28:19; Acts 1:8; 1 Cor. 6:9; I John 2:27; Rom. 8:2; John 14:16; Rom. 8:14; Eph. 3:16; Phil. 2:1; Eph. 5:18; Gal. 5:22; Ps. 51:10; John 4:24; Rev. 2:29
5. Song of the month—"All Hail the Power of Jesus Name", verse 1
6. Verse of the month in unison, Matt. 6:33a
7. After short sentence prayers by five Juniors the leader closes with prayer
8. Sing, Doxology

TRUST

Loraine M. Ripper

I will gladly follow Jesus,
I will walk with Him below;
I can trust my precious Savior,
He will guide me right, I know.

Tho' the Way sometimes be lonely,
And I cannot understand,
I can trust my Jesus fully
As I hold His guiding Hand.

'Tis a Hand that's never changing,
'Tis a Love that holds secure,
As I follow my Beloved
I can to the end endure.

As I see Him by faith's vision,
And I hear Him speak my name,
I can always trust the Savior—
Yesterday, today the same.

PLUCK WINS

Pluck wins! It always wins! though days be slow,
And nights be dark 'twixt days that come and go,
Still pluck will win; its average is sure,
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always works.

An Opinion Worth Thinking About

Upland, Calif., April 4, 1939

Dear Dr. Thierstein: I hope the Young People's section of THE MENNONITE will not be removed from the rest of the paper, and the adults will be able to keep up with us and our problems, if it continues to remain one paper. It would be a much greater expense to the Conference to have two papers and later on, when we young people make up our own homes, we will not feel like subscribing to a new church paper such as THE MENNONITE is likely to be. Perhaps a larger Young People's section could be included in THE MENNONITE.

I want to let you know that I enjoy reading THE MENNONITE. There is a good deal of work connected with editing such a church paper but, when the work is done for Christ and His Kingdom, there is bound to be success and fruit for the effort put forth. May God bless you as you continue in the task.

"Laborers together with God"—Leonard Wiebe.

Editor's Note: The above came as a note attached to a Report of the Nineteenth Annual Mennonite S. S. and C. E. Conference, sent in by the president of the organization, Leonard Wiebe. We think his opinion pertaining to the publication of a separate Y. P.'s paper is food for thought which should be passed on. Since the report came in rather late, we can hardly find room for it in this issue, so shall bring it in the next.

Will He Always Take It?

Mrs. George Wiens Dick, Lima, O. Mission Church

Walking through a meadow one day, a man came upon something that made him step back and stare. With pitiful tenderness he stopped and picked it up. It was a newly born infant, uncared for and filthy, naked and unwashed. It had been cast out to die. The man took the tiny creature to his home, and gave it a new lease on life. He washed it off and gave it simple, nourishing food.

The little girl baby thrived and grew. As a bud she developed from girlhood to lovely womanhood. Under the kind and watchful care of her friend she bloomed to lovely womanhood. Under the kind and watchful care of her friend she bloomed in full radiance.

The kind friend loved this newly developed woman, his ward. Would she be his wife, and remain at his side all her days?

"Yes," she promised. And they became one.

As his bride he clothed her in rich garments. Expensive shoes and lovely dresses were hers for the asking. But he didn't stop there. He brought her jewelry of every kind, and the richest of everything: earings, bracelets, lockets, a lovely tiara, and everything her heart could wish. For her table he provided the finest of dainties.

Under his care and patronage she radiated and blossomed unto buxom womanhood. Her friends and neighbors found her very attractive. She became aware that her men friends thought her handsome and appealing. When they whispered sweet nothings in her ear, she was delighted. It was pleasant to be admired and loved by those about her.

Before long the admiring looks and comments went to her head. Why should she stay at home with her husband and children all the time? Why couldn't she go out and have a good time with the other gentlemen? In her husband's absence she invited them over to have dinner with her. She entertained and fed them. In time these affairs took on a more intimate nature. Rumors of illicit affairs spread around, rumors which soon became known facts.

The sweet and modest woman became bold and conspicuously dressed. She was out to catch the eye. Loud colors and excess of jewelry attracted every one's notice. Men knew, that she would give them what they wanted, and frequently visited her. She even permitted the presence of men of evil reputation. Instead of satisfying her cravings they increased. She wanted more of it all the time. She lost all sense of decency, and became openly flagrant.

As one might suppose, her beauty was no longer fresh and appealing, but worn out and hard. Her clothes and make-up were louder than ever to take the place of shop-worn beauty. She soon discovered these were not enough to attract her lovers. In order to appease her insatiable lust she offered them gifts. Instead of their paying her to come, she paid them to come. She went so far as to offer them her children to do with them what they would. There was no limit to her outrageous wickedness.

What about her husband? She was using his food to feed her admirers. He paid for the clothes and ornaments that attracted men to herself. His money paid for the gifts she passed out so freely. What did he think of it all? Would he continue to tolerate it? Of course not.

At first he covered his disappointment and jealousy under a cloak of indifference. He let her go on for a while, spending his money. Then he burst out in righteous fury.

She could go to her lovers. They could have her and make the most of her. They could strip her of her clothes, and take her fair jewels and leave her poor, and naked, and wretched. For he would give her no more. He was done with her!

The name of the woman, according to Ezekial 16, was Jerusalem, and the name of her kind and deserted friend was the Lord.

Many, many years later, in a prosperous country called the United States of America, lived many prosperous families. They had enough employment to give them the necessities of life, with a few luxuries now and then. They had enough time to amuse themselves once in a while, and as a whole, lived a well-rounded existence. Their lives, the air they breathed, their food, their capacity to work and have a good time, all came from their Creator and Sustainer, God Almighty.

Let us visit some of these families. Knock, knock. "Good morning," we say. "Won't you come out to our church sometime and worship God with us?"

"Why, I really ought to, I guess," replies the lady of the house. "I used to go to church. But you know how it is, a person just gets out of the habit of going. We usually go away on Sunday. But sometime when we stay home we'll be out to church." We encourage her a little more and then leave. Not much chance of seeing her out to church.

At another home the father does the talking. "If I want a good sermon I just turn on the radio. No use going to church. If the wife and children want to go, I won't stop them. It won't do 'em any harm, and I'd just as soon the kids were out of the way." We go away feeling nothing has been accomplished.

"I work on Saturday night, and Sunday is really the only time I have to sleep," says the wage-earner of another family.

What is the matter with folks anyway? Don't they realize everything we have comes from God? How can we so easily forget the hand of Him who feeds us and sustains us? Why do we so soon forget the most important One in the world. The serious thing about it is, how long can it go on? Where will it lead us to? We are using the dainties and treasures from our benevolent Father to hand out to false admirers. They are His gifts and we are giving them for those things which would tear us down.

How does God feel about it? Will he tolerate such doings forever? Of course not! "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5)

"The way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity . . . the wicked shall not inhabit the earth."

THE MENNONITE

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CORRESPONDENCE

EMMAUS CHURCH, WHITEWATER, KANS., 4-3-39.—For the past three months we have had visiting preachers, since our congregation was without a pastor. On the evening of March 12, the Student Volunteer Band of Bethel College gave us a very interesting and inspiring program. On Sunday, March 26, in our morning service, Rev. C. van der Smissen brought us the message, and in the evening the young peoples' C. E. from the First Mennonite Church in Newton, presented an evening program. On Palm Sunday, Rev. H. A. Fast brought us the morning message. Included in this service the boy's quartette from Bethel College sang a few numbers, which were much appreciated. On Easter Sunday our Church Choir will present a Cantata, *The Living Christ,* under the direction of Prof. David Suderman of Bethel College.

In this Easter season may we be refreshed by the thought which we find in 1 Cor. 15:57: "But thanks be to God which giveth us the victory through our Lord Jesus Christ." May I add this poem:

Easter Blessings

A conquered grave, a risen Christ,
  A High Priest gone above;
A Savior strong, a changeless Friend,
  A never-failing love;

"Abounding grace," "all things made new,"
  A refuge ever near;
A "present help," a "blessed hope"
  That He shall soon appear;

The joy of securing for His sake,
  And making known His love;
A wondrous looking forward to
  The "things prepared" above.—Ida A. Guirey

Willie Entz, Corr.

* * *

EAST SWAMP, QUAKERTOWN, PA., 4-2-39.—On the occasion of the installation of Rev. Harold Burkholder, as pastor of our church, a very impressive service was held in the East Swamp Church, Sunday afternoon. Rev. A. J. Neuenschwander of Bethany had charge of the service. Rev. Olin Krehbiel of Lansdale read 2 Tim. 4:1-5 and 1 Peter 1:1-9, followed with prayer by Rev. Freeman Swartz, Schwenksville. Rev. Daniel J. Unruh of Pandora, Ohio, gave the charge to Rev. Harold Burkholder, using the text found in Joshua 5:13-15. The charge to the congregation was given by Rev. A. J. Neuenschwander, who used as his text 1 Peter 2:9. The hymn, "Have Thine Own Way" was sung, followed with the Installation charge by Rev. J. J. Plenert of the First Church, Philadelphia.

All the pastors already mentioned and Rev. P. J. Boehr, forming a semicircle, took part in the installation of Rev. Burkholder. Rev. Burkholder made a few remarks and closed with the benediction.

May God's richest blessing rest upon Rev. Burkholder and his family as he ministers to the congregation, and spreads the glad tidings of great joy to all people.—W. W. Cope, Corr.

* * *

EINSIEDEL CHURCH, HANSTON, KANSAS, 4-2-39—The Einsiedel Church at Hanston enjoyed the story of Easter on Palm Sunday, when an octette sang, "Love Triumphant." Interest was manifested by a large attendance.

The recent visits of the Conference Field Secretary, H. A. Fast, and of Rev. W. F. Unruh, returned missionary from India, and the information and inspiration they brought us were much enjoyed.—Rev. T. A. van der Smissen of Buhler, Kans., a former pastor at Hanston, wife and family called upon old friends in the Hanston community, Saturday, April 1.

Much interest in the Lord's work has been manifest throughout the past winter. Each sabbath, morning and evening services have been conducted under the able leadership of our pastor, Rev. A. S. Bechtel.—Mrs. Vivian T. Ewy, Corr.

* * *

BETHESDA CHURCH, MARION, S. DAK., 4-31-39.—Since spring has made its appearance, our thoughts turn to nature's awakening, which brings life anew to the earth. So may it bring a new awakening of life in our hearts. As we approach the season of growth of grain and fruits, let us place our trust and hope at this seeding time in the Lord our God. May He bless us this summer with bountiful crops, which we are so much in need of in South Dakota.

The grim reaper of death has rather had his inning this spring. Dr. Derk D. Thieszen, the well-known bonesetter, died last week as a result of a stroke. Wm. Deckert, a son of Mr. and Mrs. B. L. Deckert, a comparatively young man of 28 years, died last week. Also several other parties of our little city have passed on this month. Our retired minister, Rev. D. P. Tieszen, has reached and passed his 80 years lately. He is quite well yet, however, his hearing is rather limited.

Since the newly called pastor, Rev. A. P. Waltner has taken up his work, our church has had wonderful blessings out of his inspirational sermons. We also have Bible study meetings every Tuesday evening.—The winter has been very mild, and of late the weather has been very warm. Farmers are all busy in the fields with spring work.—H. F. Tieszen, Corr.

* * *

THE GRACE MENNONITE CHURCH, PANDORA, OHIO, has had its usually busy season leading up to Easter. The men and boys of the church had a fellowship dinner at the church on Wednesday evening, March 15, at which time Dr. Lehman of Indiana gave the address on "How to Carry Our Religion into Every-day Life." It was a helpful, much worthwhile meeting.

From March 21-28 we had the usual series of special Pre-Easter Services. Rev. J. E. Amstutz and Rev. W. S. Shelly were with us for the Sunday services and made a fine contribution by their helpful sermons. Dr. E. W. Bloomquist spoke at each of the five week night services to large and appreciative congregations.

On Palm Sundays we had baptismal services, at which time fourteen were received by baptism and nine by letter and renewal of faith, adding 23 new members. This was an inspiring service. Next Sunday we shall observe Holy Communion in the morning and in the evening our choir will sing Maunder's "Olivet to Calvary" with the assistance of soloists.

COME INSIDE

A traveler visited a church in Germany, famous for its stained-glass windows. The exterior was plain; there was no beauty in the windows from the outside, there never is.

The first look within was a disappointment. The guide bade him to go forward and look eastward where the sun was rising. Lo, a marvelous vision broke upon him of Jesus in the temple with the doctors. It was called "The Glory of Christ."

The guide asked him to return about noon. Another window flamed in the sun with Christ walking upon the sea. He was requested to come yet at sunset, and the rays fell upon Christ on the cross, amazing, touching and convincing.

Many people see nothing to admire in the Christian Church. It is a disappointment, a fraud, a delusion. There are always people who see it from the outside. There are some inside who view it from the wrong angle, or on a dark and foggy day; they see only the pews and the floor. Those who come inside and look toward the sun, see the Glory of Christ, His power and His Salvation.—A Pastor's Thought.

THE MENACE OF THE DRINKING DRIVER

Near Mineola, Long Island, recently State Police on a Saturday night, from the hours of 11:00 p. m. to 4:00 a. m. stepped up to 101 motorists who had stopped for a red light and asked them if they would mind blowing up a toy baloon. The inflated baloons were studied by medical examiners. Here are the results of the tests: Of the 37 tests taken before 1:30 a. m., 13 had been drinking, and four had drunk enough to make them a menace to traffic. Of the 63 tests between 1:30 and 4:00 a. m., 45 had been drinking and 31 had drunk enough to throw their coordinating powers dangerously out of gear. This meant that 35 per cent had been drinking enough to make a danger to life and limb. These figures tell us something which do not need much explanation.

» » JOTTINGS « «

A RESTATEMENT

The article "Beyond the Blue Hills" in the last issue of this paper gave the impression that Rev. P. J. Wiens built Basna station. The secretary of the Board of Foreign Missions wants us to state that Rev. Wiens built Mauhadhi.

* * *

—*Rev. A. W. Friesen, Henderson, Nebr.,* writes: The program committee of the Northern District, composed of Rev. P. R. Schroeder, Freeman, Rev. John Bartel, Mountain Lake and myself, met recently at Freeman, instead of Henderson, to accommodate Rev. Schroeder who had a funeral on hand. The program will shortly be published. We are expecting the Freeman Junior College chorus in our midst, Apr. 16. Mr. Peter Buller of Upland, Calif., is visiting here, intending to spend a week among his children.

—*Gnadenberg Church, near Whitewater, Kans.* On March 26, Rev. Paul Erb of Hesston College, spoke to an appreciative audience on the subject of *Peace.* He serves under the auspices of the Western District Peace Committee. It is to be hoped that all of our churches will avail themselves of this service.—Corr.

—*First Church, Bluffton, Ohio, Mar. 26.* The Bluffton A Capella choir rendered a fine concert in the Mennonite Church on Sunday evening, Mar. 26. This college group leaves for an extended tour of the eastern churches on April 1st.—A group of singers from Freeman Junior College will sing in the First Church on Easter evening.—Rev. Unruh was confined to his home for several days the past week because of severe cold.—Evelyn Gratz Stauffer, Corr.

—*Rev. John T. Neufeld of the Mennonite Bible Mission,* Chicago, which our Home Mission Board has recently adopted, writes on April 3: Yesterday was a blessed day for the Mission. Five young people were baptized and three adults taken into the church by confession of faith.

—*Lehigh Church, Kansas, March sixteenth*—The Ladies' Mission Circle and a few other friends of the Lehigh Mennonite Church went to the home of Mr. and Mrs. H. A. Ewert, of Elbing, Kansas, March 10th, to celebrate Mrs. P. J. Krause's 79th birthday. Mrs. Krause has her home at the present time with Mr. and Mrs. H. A. Ewert. She is the oldest in our Ladies Mission Circle in age as well as a member. This birthday celebration was enjoyed by all those that were present.—Mrs. F. G. Unruh, Corr.

—*Bethany Church, Freeman, S. D.*—Beginning in the evening, April 2nd, pastor L. H. Linscheid will give successive sermons based on the last seven words of Christ on the cross at the Bethany Church in Freeman. — Easter morning Sunrise Services will again be observed with a program sponsored by the young people of this community.—Jas. Waltman, Corr.

— *Union Church, Sugar Creek, Ohio.*—Special Holy Week services were held in this church April 2-7, with Reverend (Prof.) A. E. Kreider of Bethel College as speaker. The following were the themes: *The Greatness of God, the Unusual Privilege of Prayer, Living Expectantly, Things That Cannot be Shaken, The Fact of Iinfluence, Sin and Its Forgiveness, Peace in Days such as These.*

— *Bethesda Church, Henderson, Nebraska, Year Book.*—The brief but thoughtful introduction by the pastor emphasizes the fact that the happiest hours of life are those, when we are doing good and serving the Master. The pastors are: A. W. Friesen, elder; assitant pastors, P. F. Epp and H. D. Epp. B. A. Friesen is the deacon. A very interesting and valuable part of the booklet is a chronicle of the church. During the year 1938, the church had an increase of 33, a loss of 19 members, and cancelled 21 because of delinquency, leaving a total of 687 members. The total contributions of the church and its organizations amount to $5049.18. They have a Male Chorus of 32 members, a Senior Ladies' Chorus of 21 members; a Mixed Chorus of 36 members, and a Junior Ladies' Chorus of 18 members. The church also maintains a Parochial Bible School during the winter months.

— *Eden Church, Schwenksville, Pa.—Lenten Services* were well attended this year. Every one of the six services had an audience of 200 or more. The illustrated messages on the Great Pyramid were well received. They constituted the Red Letter services of Lenten History in Schwenksville.—*Pastoral visits* are planned for every home—except those at a distance—between New Year and Easter. Some members may be disappointed. No one answered the door bell!—
—*Bulletin.*

— *Mennonite Church, Inman, Kansas.*—The Community Training School was a great success. 46 credits were earned during the week. The following of our S. S. did the required work and received credit: Katherine and Marie Doerksen, Mrs. J. C. Klassen, Mrs. Clarence Froese, Kathryn Wiens, Mrs. C. M. Toews, John C. Klassen, J. P. Schierling, J. E. Kaufman, Virginia Toews, D. C. Ewert, Viola Doerksen, H. F. Reimer, Mrs. Waldo Friesen and Aganetha Duerksen.—Baptismal services are being planned for Pentecost.

— *Grace Menn. Church, Lansdale, Pa.—Facts about our Church:* 200 active members, 24 gained, 9 lost, 286 S. S. enrollment, 16 classes, 76 members in three Young People's societies, 64 members in two Women's organizations, 22 members in Brotherhood.—Saturday, April 8, Bluffton College; April 9, Sunrise Service, Stanley Fretz in charge. Communion service with the Bluffton choir participating. Evening, Cantata, "Risen Indeed," by church choir, Miss Sarah Allem directing.—Next year, 1940, is the tenth anniversary of our church and plans are underway for a fitting celebration. —*Church Messenger*

— *First Church, Upland, Calif.*—The evening of Sunday, April 16, is set aside for a special program by the Gideons, an organization of Christian business men, interested in the distribution of Bibles in hotels and schools. Among other things, they will give testimony to the value of Bible reading and report some results of their work.—*The Young People* are planning an auto caravan to the Indian Mission fields in Arizona. The plan is to make the trip after the close of school, camp and cook on the way, make stop-overs at Hoover Dam and Grand Canyon, and visit Moencopi, Oraibi, and Hotevilla.

— *Bethany Church, Freeman, S. D.*—Beginning with Palm Sunday evening, Monday, Tuesday, Wednesday, and Thursday evenings, Good Friday morning and evening the pastor preached on the Seven Last Words of Christ, under the titles, *A Word of Forgiveness, A Word of Restoration, A Word of Affection, A Word of Desolation, A Word of Physical Suffering, A Word of Achievement,* and *A Word of Commital.* — An Easter Sunrise service, with a very full and worthwhile program, was given by the young people.

— *Salem Church, near Freeman, S. D.*—The very interesting Year Book of this church has just reached us. During the past year new song books have been purchased, the Mother's room, parsonage and parking grounds have been improved, a library has been established, and the treasuries show a balance.—Dr. P. R. Schroeder is the pastor; William J. Senner, Prof. John D. Unruh and John M. Miller are the deacons, Attorney John J. Gering correspondent to *The Mennonite.* The membership, though apparently not definitely given, is about 480. The pastor preached 139 regular and 11 special sermons, total 150. He made 507 visits in the home community and 223 in other communities. The contributions made by the church and its different organizations during 1938 amount to $5642.02. Of this $817.28 went to Foreign Missions and $425.00 to Home Missions.

— *Second Church, Philadelphia.* — New organ for Easter Sunday! Easter Sunday is always a great occasion at Second Mennonite. This year, however, added features, make it greater than ever. A new electric organ, similar to the one we hope to purchase as a Memorial soon, is being installed to be used at the Easter services. The evening service will be devoted to a musical program, featuring the organ and a guest soloist.—Our Easter joy, if it is genuine, must be in the risen Christ, our hope for the present and future. "If in this life only we have hope in Christ, we are of all men the most miserable." 1 Cor. 15:19.—"But now is Christ risen," and thus we are of all men the most joyful. —*Bulletin.*

— American farmers took in $7,632,000,000 in cash and government aid during 1938, according to the Bureau of Agricultural Economics. In 1937 they took in $8,574,000,000, in 1929, $10,479,000,000.

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, APRIL 18, 1939 NO. 16

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A Christian's Conversation

Men say it is the fashion
And expression of the age
To abuse our stately language
And make "slang" the modern rage.
They have forced its vulgar usage
Into every land and state;
Until even God's own children
Have begun to imitate.

We, whose lives should waft the fragrance
Of the Heavenly Life and Way;
We, whose souls are bought by Jesus,
Should be careful what we say.
So we pray Thee: Lift us, Father,
Out upon a higher plain;
So that e'en our conversation
May reflect Thy Holy Name.

—*Graycelyn Polstra Augsburger*

EDITORIALS

TWENTY YEARS AGO AND NOW

Twenty years ago the world was at war. The conflagration began with a minor incident—the killing of an Austrian Prince in Serbia. Our country tried to stay out of it but could not. We went into the war, sacrificed thousands of lives and paid billions of dollars, believing that a good cause was being served. Now we know that no good came from it. The war righted no wrongs; it only created greater ones. We followed Europe into war and learned a lesson. We are wiser and sadder.

Today we are again following Europe, not in war, it may be, but in preparedness for war. European countries are all afraid of each other and are arming to the tooth, believing that might makes right. It is a made race, unprecedented in human history. Many high-minded people have counselled our government not to follow but the counsel goes unheeded. The President asks for more battleships and more bombing planes—more and more instruments of destruction—and the majority of people, as the Gallup poll shows, cheer him on. That the budget is unbalanced and that we are in the midst of a serious depression does not matter. We have billions for preparedness. Europe is traveling a dark road leading to competitive killing. And we are following again in their footsteps.

The Christian way points the opposite direction—not competitive killing but cooperative living. Our advancement in education, scientific knowledge, and mechanical skill should be turned to mutual helpfulness, to making life fuller and freer and happier. God intends it so. And it is the business of Christian people, in season and out of season, to work to make it so. Our huge preparedness program may temporarily stimulate business but it arrives at nothing constructive. It is a waste of energy and resources and in the end we will be the worse off. The Easter message is a message of LIFE. But the world, still crucifying Jesus, prefers DEATH.—*Lester Hostetler.*

* * *

A DAY WITH JESUS

It is said, to know a man we must observe him when he is by himself or when he is whole heartedly at his work. That is true of Jesus. When he was left to himself, especially during the hour of the night, his favorite pastime was *prayer,* to replenish the rundown spiritual resources of a busy day. To be sure, all of his waking days were crowded with work. There is one passage of scripture that more than perhaps any other gives an account of a day's work done by Jesus. It is found in Luke, chapter 7. He starts out by halting a funeral procession near the city of Nain and raising a young man, the provider of a widow, from death. Then he received a delegation of John the Baptist's disciples, with the enquiry, "Art thou he that cometh or look we for another?" But the Master was too busy "curing many of diseases and plagues, and evil spirits" . . . restoring the sight of the blind, the hearing of the deaf, health to the lame and the leprous. Only when the crowd had somewhat disbursed did he answer the question put to him by virtually saying: You see what I am doing. Is it not proof of who I am? Then he delivered a telling sermon to the crowd with an unmistakable reproof to the Pharisees and Scribes, and ended with a eulogy of John. In the evening he had supper at the home of a Pharisee, and while at the table, a woman from the street, doing penitance before him, had her sins forgiven and her faith restored. When he perceived that the Pharisee inwardly objected to his familiarity with a sinner, he discussed with Peter the great question about forgiveness, which ended with the thought that we should never cease forgiving, and the reason for forgiving the woman her sins was that she loved much. What an array of deeds of mercy, contacts with all sorts of men, discussion and answers to great soul problems! Could any mere man do all this, and in one day? Could any one be so insensible as not to perceive and to know this man Jesus must be God, the son of God?

* * *

THE TEMPTATIONS OF AN INDUSTRIAL AGE

Before us lies a 132-page copy of the magazine *American Home,* profusely and exquisitely illustrated, with endless advertisements for the improvement of the home and its comforts, and suggestions to cooks and housewives for the preparation of new, savory dishes for the table. They are all intended to create an appetite or desire for things that are not really a necessity, but tempters for getting things that would mostly be classed as luxuries. And the more the wants multiply and the desires for easing and grooming the body increase, the less we Americans, including Christians, especially *so-called* Christians, are apt to think of the needs of our souls and of the countless number of fellow human beings the world over who have not the wherewithals to keep body and soul together. Likewise, the less concern we are likely to have for the upbuilding of the kingdom of God. A good many years ago we faced the novelty of the telephone. Some saw in it a thing to be shunned, an invention of the devil. Some soon sensed its utility. It is now an absolute necessity to the progress of modern life. Then there came the auto, the electric or power-driven washer, the electric cooker, the electric iron, the frigidaire machine, and what not, all of which soon advanced to the list of necessities in many, many homes. And with every new devise, comes a new temptation to add it to the comforts of home and life, and even to go into debt to get it. All for self, largely for the gratification of the flesh! And the needs of others, whose keepers we are whether or not we admit it, are forgotten. O the contrast between the people, Christian people, living in the American homes of today and Christ! He went about doing good *to others.* He could truthfully say, "The foxes have holes, and the birds of heaven have nests, but the son of man has not where to lay his head." Is there not much food for thought in this contrast? And we Mennonites, where are we coming to with our boasted simple life?

Prince Eugene once said to his friend, in his life he had been exposed to many Potiphars, to all of whom he had proved a Joseph, merely because he had so many other things to tend to. —Colton.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

EXPERIENCES AT LAME DEER, MONTANA

By Mrs. B. K. Petter

Looking back upon the year 1938, what have we to report to the churches whose representatives we are? An article should go out promptly, according to the secretary of our Board, and I shall quickly attempt a retrospect.

Without interruptions the usual program of work and services was followed during the entire year. There were marriages and funerals. Sunday School and church services continued interspersed by prayer meetings. Hospital visitation, and receiving of daily callers in the home required attention as ever. Then some personal correspondence must be crowded in here and there. The native workers' Bible class to prepare readers and preachers for the pulpit, has been a very important part of the program for many years. These meet regularly on Tuesday evening and come often on other evenings for more individual instruction.

For the most part the entire program seemed rather "up-hill" work during the entire year. A certain lethargy was felt by all as the opposing forces seemed so strong. The New Deal program which led to the Howard-Wheeler Act helped in the general chaos of missionaries trying against tremendous odds to preach the "one thing needful," while government and relief agencies were putting on program and projects galore to "better the Indians." Add to this, frequent white dances, Indian dances, card parties, gambling, movies, "booze" as never before, one gets a conception of the kaleidoscopic and confused picture.

In the midst of these new conditions, the poor Indian finds himself wheedled or cajoled to be this or that, according to the view point from each avenue of approach. He is thus no more the rugged, stalwart, fearsome, commanding figure of early days. The fact stands out ever more clearly that when one destroys the initiative of a people, the result is disastrous. Thus the Indian of today is largely the product of indefinite, often conflicting, and even mere experimental policies. He becomes to a large extent a creature of circumstance, having lost even the self-respect of his once free, wild existence.

In this chaos, we have ever rejoiced in a positive message, a clear program and an unchanging policy. Our message is the only unalterable challenge the Indians receive, and we are ever glad to give it in the spirit of conquerors. The "Thus saith the Lord," sounds also here above all the confusion of voices, and is heard. We have ever rejoiced in victories all along the way. Oh, had we but ten lives to give to this all-absorbing task!

Now in retrospect of the year 1938. It was not a pleasant matter last spring, when the doctor in Miles City said in substance to Mr. Petter, "Slow down. Avoid all strain of public speaking. Change your diet somewhat. Continue in such tasks that are pleasant to you, and that do not tax you. Your heart has thumped faithfully through years of most strenuous labor, and it asks for a little more consideration now. Do this and, with God's help, you can still render valuable service."

Thus we had to adapt ourselves to a new program. While I had always assumed many responsibilities to relieve Mr. Petter in his greater task, this was still more to be the case. To the praise of God, I cannot recall a single indisposition during the year that hindered me in my duties. Thus was the promise, "As thy days so shall thy strength be" literally fulfilled.

In June it was my privilege to attend the National Fellowship of Indian Workers Conference at the Nez Perces Indian Camp Grounds near Lewiston, Idaho. Milton Whiteman and family accompanied me and we made the 2,000 mile trip in his car, stopping also at Colfax for Childrens' Day, then in Spokane, Kettle Falls, the Flathead Lake region, passing through Glacier National Park and on to Ft. Shaw, where Milton had spent some of his boyhood years getting an education. This Conference is worthy of a report on its own merit.

On Thanksgiving Day, our agent, Mr. Jennings, gave a much appreciated message from our pulpit, which encouraged our Christian Indians. In substance he said, "While the government comes to the Indians with all kinds of programs and projects, it is the missionaries that bring the program most worth while. Their message outweighs by far the thousands of dollars spent in behalf of the Indians through other agencies."

The year 1939 opened hopefully. A new spirit seems to be manifest. Such who had grown cold have renewed their vows. A deeper interest is manifest in the Word. Peyote devotees give evidence of turning from it as a false worship. A fourth man has been added to the class of native evangelists, who can read the Cheyenne Scriptures fluently and give its message from the pulpit. Two young girls were baptized recently, and others ask for instruction. Thanks are rendered continually for the Word that speaks Cheyenne, and for God's servant who translated the Word. Many have shown a pardonable pride in seeing a Cheyenne Scripture portion listed in the new publication of the American Bible Society, entitled "The Book of a Thousand Tongues." Again and again they express their pity for Indian tribes or Indian groups who are not so privileged as they to hear God speak to them in the mother tongue.

How true the preface to the authorized version of the English Bible in 1611, which reads in its quaint English and ancient spelling:

"Translation it is that openeth the window to let in the light: that breaketh the shell, that we may eat the kernel: that putteth aside the curtain, that we may look into the most Holy place: that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are like children at Jacob's well (which was deepe) without a bucket or something to draw with: or as that person mentioned in Esay to whom when a sealed booke was delivered, with this motion, read this, I pray thee, hee was faine to make this answere, I cannot, for it is sealed."

NOTE: The foot note in last week's mission article should read: Mauhadhi station was built by Rev. P. J. Wiens and Basna station by Bro. S. T. Moyer.

GOD

III. THE VOICE OF MEN

P. R. Schroeder

Socrates (Philosopher): There is a God and there must be one.

Cicero (Historian): That God is, is so plain, that I question the mental soundness of one who denies Him.

Roger Bacon (Naturalist): There is only One Perfect Wisdom, and that is completely recorded in the Scriptures. All wisdom comes from God.

Kepler (Astronomer): In the created universe I virtually take God by the hand.

Pasteur (Chemist): Men of the future will some day laugh at the foolishness of our present day materialistic philosophy. The more I study nature the more I am astonished and awed by the works of the Creator.

Fichte (Philosopher): True peace and happiness can be found no where else, than in the Eternal One.

Ibsen (Norwegian Poet): And if all lights of the world are wiped out, one bright light of the mind remains: there is God.

Voltaire (Atheist): I cannot believe that this watch exists, but no watch-maker.

Schiller (Poet): The Universe is a thought of God.

And someone has said that it would be just as reasonable to imagine that the alphabet flew together and formed Dicken's David Copperfield as that nature just happened.

The voice of men is overwhelming in the declaration of GOD.

— *God Hides Nothing.* His very work from the beginning is revelation—a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact Divine He advances until at length in His Son Jesus He unveils His very face.

"MEDITATION"

This article is taken from the April number of THE VINE PRESS, organ of the Middle District Young People, Miss Inda Sprunger, editor. It is only one of the many good things contained in this model paper.—Editor.

Let us think for a little while on the subject "The Face of Christ."

Our life is a Christ bought life—Christ the eternal Son—Christ the Lamb of God purchased it. His sacrifice, His suffering and death was the price of our salvation.

Dr. Robert G. Lee, that wonderful pastor and orator of Memphis, Tenn., makes us realize and grasp in a very definite and unusual way, the meaning of this sacrifice, by bringing before us through a word picture, the face of Christ.

He refers to the Vatican of Rome, the largest of earth's art galleries; where are eleven thousand rooms, with walls of speaking pictures on either side, and all sides. One may wander for days and look at these pictures.

"But the Bible" he says, "is an art gallery; greater than the Vatican. One may wander for centuries and not see all its glories. But on every page we will get evidence that all portraits lose their splendor in the greater glory of the face of Jesus."

"What kind of face" Dr. Lee asks, "is it? Was it a stained face—a tear stained face, sometimes? Once in Bethany this face was stained with tears, in the home of friends."

During the days of the last week that sloped to Calvary's bloody top, He came around Olivet's brow one day in His one and only hour of royal pomp. Then and there he burst into tears. Luke 19:41.

A tear stained face, not because of anything He had done—there was no sin in His life to bring forth those tears. His love and compassion brought forth those tears. It was stained with something else. In the book of Mark, one bold statement stands out "They smote Him on the head with a reed and did spit upon Him."

But it was also stained with blood. In Gethsemane's garden we see Him sweating drops of blood. Blood trickling from the thorn puncture in His brow; blood oozing from the holes in His palms where the nails went. Blood spurting from the feet where the spikes were driven. Blood dripping from His back where the scourges had cut his back.

And it was also a smitten face. The prophet Isiah says, "Surely He has borne our griefs and carried our sorrow; yet we did esteem Him stricken, smitten of God, and afflicted." Matthew says, ". . . and others smote Him with the palms of their hand;" and Luke tells us, "And the men that held Jesus mocked Him and smote Him."

Think of it! Smitten His face, where never dwelt hate.

Smitten with hard fists, the face where no hypocrisy ever stamped itself.

God forbid that we should forget that marred face, that has been brought to our attention again this Easter season.

Toward a Continuous Mennonite Fellowship

I was very much interested in the suggestion of working toward a continuous Mennonite Fellowship as suggested by Mr. Smucker in the Mennonite of April 4. I think the idea is splendid. I love the Mennonites and am proud of my Mennonite heritage, yet it always rubs me the wrong way if I hear one deploring the fact that Mennonite P. H. D.'s for instance have left our church and are serving in other denominations. To me it seems that is a reason for gratitude. After all, the Mennonites are a people apart in order that they may develop their peculiar contribution to the rest of the world, and not in order to keep all for themselves.

Mennonites have a sincerity of purpose, a seriousness of mind and an honesty of character which the world needs badly. We have in the past too often permitted this sincerity of purpose, this seriousness of mind to go off on a tangent by overemphasizing minor details and frittering away our energy over hooks and buttons and such matters, when there are matters of life and death in this world waiting for our sincerity and our seriousmindedness.

A student here at the Chicago Theological Seminary acted as secretary to the Peace Conference of Quakers and Mennonites held here in Chicago. She told me repeatedly how much she was impressed with the zeal as well as the resourcefulness of the Mennonites in bringing Russian Mennonites to Canada and getting others settled in South America. That is the Mennonite quality which we need to share with the world.

On the other hand of course we do not have a monopoly on all the Christian virtues. We need to see things in larger relationships than what the average Mennonite is apt to do. Therefore we need the broader outlook of other churches, they need our depth.

It seems to me that a Mennonite fellowship would work in both of these directions. The individual Mennonite who is away from the group will thereby be strengthened and anchored more securely in his priceless heritage. On the other hand he can pass on to the Mennonite church the good things he finds in other churches.

Therefore, I for one, am heartily in favor of establishing a Mennonite Fellowship.

—Marie J. Regier.

What Happens When We Pray?

"The Lord is in His holy temple."—"Who shall ascend into the hill of the Lord?"

Did it ever occur to you that there is a very definite purpose and plan back of every worship service? It is not just a meeting with a program arranged to fill the alloted time. It is not merely a sermon with a few hymns hung around to make the instruction agreeable. Rather a service of worship is a studied plan. Each part of the service has its own function to play to create the effect which worship should produce on him who worships.

Call to Worship

Worshippers gather together during the organ prelude. In quietness they take their places, knowing that a wonderful experience is in store for them. The hour for worship arrives. Comes the call to worship.

Humility and Plea for Pardon

Assured that God is in His church, the next attitude of the worshipper is that of a supplicant for pardon and forgiveness. The expression of this may come in a prayer or confession. Who has not heard the beautiful historic prayer of the church which begins: "Almighty and most merciful father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws."

These words are typical of a general confession. Through it the worshipper is making his own approach to the blessing which he is sure that God has for him.

Instruction and Illumination

Having made himself ready through the plea for forgiveness, the worshipper is now ready to receive, from the Lord, Light. This comes through the reading of the Bible, the law from the Old Testament, grace from the New Testament. Following this giving of light there naturally follows a spirit of thanksgiving.

Dedication of Self

After knowledge, consecration. The offering is the open symbol of personal dedication. It is truly a part of worship. Thankful givers place their offering on the plates as a token of the gift of themselves. These gifts will be received at the altar and consecrated to a holy purpose. The offering is a most important part of the entire service of worship and should never be considered as purely a mechanical method of raising money.

The Particular Vision

This is the sermon. The sermon has a big place in the service of worship. The preacher takes the philosophy of ages. The Scriptures of the Old and New Testaments, the personal experiences of his own life, and builds them into a message of illumination and help. If the sermon is omitted, the service is incomplete; if the sermon overbalances the other features, the result is not pleasing.

Final Vision and Gift of God

The sermon has been completed, a hymn of consecration has been sung, the worshippers with bowed heads have received the benediction which comes as the climax of the hour of worship.

You then go out into the world, a better man, inspired to live a life of Christian service and helpfulness.—"The Mennonite Messenger," Sugar Creek, Ohio.

"Faith: The Confidence of the Hope That Is in Us"

Scripture Lesson: Hebr. 11:1-6; Text Hebr. 11:1

by Rev. Victor Sawatzky, Butterfield, Minnesota

Christianity is a religion of certainties. There are many forms of religion in the world today and all of them present some plan of salvation, but none of these, except Christianity, present a way of salvation that is based upon a sure foundation. No system of theology outside of the Word of God can present a way of life that will give its adherents the positive assurance that they are actually safe and that their salvation will be complete in eternity.

Why am I a Christian? The first part of our answer is, because we have a sufficient Savior who died for us on Calvary's Cross in whose very person our sins were borne up onto the tree. This Savior who is the foundation of my salvation is none other than Jesus Christ, the Lord of Glory. Other religions center their beliefs around the work, teachings, and person of some certain man. Mohammedanism has Mohammed for its savior; Confucianism has Confucius for its basis; Mormonism rests upon Joseph Smith. But none of these religious cults can boast of a sufficient Savior, because all base their hopes in a mere man who has lived and who now is dead and buried. In what state his soul is, no one knows. But not so with Christianity, for it has a living Savior who is both God and man.

We see, then, that Christianity has a sure foundation on which to rest its hope. Christianity is a religion of assurance and comfort to those who are partakers of it. The Scriptures say, "There is no fear in love; but perfect love casteth out fear." (1 John 4:18)

Not only is Christianity based upon Jesus Christ the God-Man, but we find the further teaching in Scripture that faith plays a large part in the assurance of our salvation. Jesus Christ as the foundation of our faith gives us the aspect of salvation outside of our own beings; but faith as the confidence of the hope that is in us, gives us the assurance of salvation in our very souls; it is part of our inner experience. We will realize how necessary it is that we see clearly these two points, namely, the work of Christ on Calvary, and the faith which we have, as a twofold basis of our assurance. For if the death of Jesus on Calvary's Cross were the only ground of our assurance then all those who believe or possess the saving faith can rest assured of salvation. "But as many as received him (the same as believe in Him) to them gave He the power to become the sons of God, even to them that believe on His name." (1 John 1:12)

In order to possess the assurance of our personal salvation or acceptance by God we must have that necessary, vital faith. To the end that we might be helped to find how we stand in relation to God by faith let us briefly meditate upon the teaching of our text.

1. The meaning of this verse as found in the King James version of the Bible is not very clear. Let us read it once more and then translate it from the German Bible. It says, "Now faith is the substance of things hoped for, the evidence of things not seen." The German says, "Faith is a sure confidence of what we hope for, and not doubting the reality of that which we do not see."

Faith is a confidence of what we hope for; it is something within us that makes us feel and know that that which God has promised to those who believe has really happened and what remains to be done will find fulfillment in the future. I am positive that there is such a town as Butterfield in the state of Minnesota, in the nation of the U. S. A. But the reason I am so sure of the existence of the town is that I have seen it with my own eyes and have felt the buildings with my own touch. Now the confidence which we find in the Christian faith is just as sure that God is and that He is a rewarder of them that diligently seek Him as I am that Butterfield exists. With such a definition of faith as we find in Hebrews 11:1 we realize that faith is a thing that makes our salvation obsolutely sure.

2. Let us read farther, "Faith is a sure confidence of what we hope for." The word hope brings to our minds other Scripture passages which deal with the same subject and which will throw light on our discussion of faith as a sure confidence of our salvation. The first Scripture is this, "Now abideth faith, hope, love, these three; but the geratest of these is love." (1 Cor. 13:13) In this verse faith and hope are linked together with love in one great chain; and we find according to another Scripture passage how vital this relationship is which exists between faith and hope. This truth is found in parts of two verses from two different epistles of Paul. The first is our text (Heb. 1:11) which states that faith is a sure confidence of what we hope for. The second is found in Romans 8:24, "For we are saved by hope." Here again we prefer the German reading which says, "We are saved, but that in hope."

We have said that faith is something that makes us sure that God is and that He is a rewarder of those who diligently seek Him. But when we speak of hope we immediately think of a certain condition within us, by which we wish certain things would happen, though we are not sure that they will. But let me say that the hope which these Scripture verses speak of is not something uncertain, for faith is the sure confidence of this hope.

Let us look at it from another angle. Romans 8:24 does not say, "We hope to be saved," but rather, "We *are* saved (present tense, right now where we sit or stand), but nevertheless it is still in hope." That does not mean that there is any uncertainty as to our salvation, but it does mean that we do not yet see our Savior face to face and ourselves completely sinless. The completion of our salvation is still future, even though the transaction has already been completed as far as our relationship to God is concerned. Hope always has to do with things unseen which are yet future, as is explained in the remaining portion of Romans 8:24, "But hope that is seen is not hope: for what a man seeth why doth he yet hope for?" As soon as we see the object of our hope, we cease hoping, and that is why Scripture states that love is the greatest of the three, because when we shall see our Savior face to face, faith and hope will pass away for they are no longer necessary when we see the object of our faith and hope, but love will never pass away, it cannot cease. The hope, then, spoken of in connection with our salvation is not an uncertain thing; it is just as sure as faith because faith is the sure confidence of what we hope for.

Another Scripture says, "Hope maketh not ashamed." We all know what it means to be ashamed. If we have boasted that we could do a certain thing and then fail to do it, we feel ashamed of ourselves. But the hope of salvation does not make us ashamed, and from this we know that it is something sure.

Yet another Scripture, which says, "As it is writen, Behold I lay in Zion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed." (Rom. 9:33) The German says, "And whosever believeth on him shall not be put to shame." Knowing what the German says, I was always disgusted when a leading minister in this country quoted the last part of this verse when he asked for a show of hands in his church after a sermon so as to mean that whosoever believeth will not be ashamed to show it by a raised hand. But it means, as the German says, "Whosoever believeth will not be put to shame." and it points to the great judgment day. Even so the hope of salvation will not end in failure or shame.

Beloved, let us rejoice that our salvation is both sure and steadfast, because it is rooted and grounded in Christ Jesus and because faith and hope give us a sure confidence.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 30, 1939

PAUL CROSSES INTO EUROPE

Acts 15:36; 16:4-15

Introduction

Paul started on his second missionary journey as a follow-up campaign to encourage and strengthen the converts made on the first journey (v36). He had a constant concern for the brethren in the faith. It reveals the great heart of the apostle who gave himself unsparingly for others. Under the divine guidance this journey was extended until the gospel had been carried into Europe and important churches were established in Macedonia and Corinth. Our lesson is one of the great Bible passages on divine guidance.

The Spirit Closed the Door to Paul in Asia vs 6-8

Paul chose Silas as his companion on this journey, while Barnabas and Mark went to Cyprus. The missionary work was enlarged into two great streams of missionary influence. As they went to the groups of Christians (v4), they delivered to them the decree of the Jerusalem Council (see last lesson) and encouraged them in their work. Their faith was strengthened and their numbers increased by constantly gaining new converts. This is a good and practical example for our churches today.

Paul wished to carry the gospel message into the populous province of Asia which appeared to be a very promising field. The divine hand of God closed this door to him for the time being (v6). Later it was opened and with marvelous results (19:1, 8, 10). Paul submissively followed the guidance of the Holy Spirit, even though He closed the door to a seemingly ripe opportunity. If we would do the Lord's work in the right place and at the right time, we must look to the Spirit for needed guidance.

God had larger plans for Paul and Silas, so He closed all doors to them and they came to Troas (vs 7, 8), an important sea port city in Paul's day. Here, at what must have seemed like the end of the road, Paul received the call to bring the gospel to Europe.

The Spirit Opened the Door into Europe to Paul vs 9-12

God guided Paul step by step. His divine action is mentioned three times in four verses (6-9), all leading him to enter Macedonia. God now uses a vision (v9) to call him to this larger field of opportunity. All uncertainty has now disappeared. Paul recognizes the vision as a direct call from God (v 10) to bring the gospel message to Macedonia, and at once he started for the new field (vs 11, 12). A readiness to follow God's guidance is one of the greatest secrets of a happy and efficient life. As we respond to divine guidance, it becomes clearer and clearer.

The First Convert in Europe. vs 13-15

Paul and his companions—Silas, Timothy and Luke—went directly to the chief city, Philippi, a Roman colony, and abode there some days waiting, watching and praying. On the sabbath they began in a quiet way (v13), seeking the place where the Jews gathered for worship and speaking to the women gathered there for prayer. European evangelism began with a handful of praying women, one of the notable gatherings of all history. The words spoken here resulted in the conversion of Lydia, a prominent and religious woman. The Lord opened her heart to Paul's message (v14), she accepted it, was baptized and gave shelter to the missionary party (v15).

One of the fundamental facts of Paul's life was the guidance of the Spirit, and his ready response was the secret of his success. He declares that all of God's children may be led by the Spirit. Paul prayed much that he might rightly learn God's plan. God can guide those consecrated to do His will. God will not fail us when we are willing to be led. We need to do faithfully the thing at hand as opportunities come to us.

SERMON SKETCH

"Rumours of Wars"

Text: Matt. 24:6, 7

Howard G. Nyce, Pastor of Allentown and Zionsville Churches, Pa.

For quite some time we have been hearing people talk about World Peace, and yet, today, every time we pick up the paper or hear the news flashes over the radio, we hear something about rumors of wars. It seems that the question is not, will there be world peace, but how long may war be avoided? This problem of world peace has been discussd from every angle and, to be sure, is more often misinterpreted than correctly understood. As peace with God is the chief issue with the individual soul, so world peace is the paramount question for the nations. We know from God's Word that world peace is coming; it is an absolute certainty. But WHEN will that be? What are we as Christians to do about it? It is certain that before there can be a warless world there MUST BE a righteous world. In Heb. 7:2 we see that Christ is *first* King of Righteousness, then King of Peace.

Our Lord prophecied that this age would be characterized by war, and that these wars would climax at the end in the birth pangs of a new age. We so often hear Isa. 2:4 quoted, but, before the swords are beaten into plowshares, we see another prophecy in Joel 3:9, 10. This will take place before the Isaiah prophecy and therefore the text is slowly but surely being fulfilled, for today we do find that people are preparing to have the plowshares beaten into swords.

Surely we, as Christians want peace. Christ wants peace. He came as the Prince of Peace, but He also knew that the wisdom of man, and the cleverness of men through greed would devise ways whereby they would take by force what they could not possibly get otherwise. There shall be wars and rumors of wars until that time when Jesus as King of Kings and Lord of Lords will be recognized as the Universal King. This however, will not take place until after the Church has been received unto Himself. A warless world bowing to Christ before He comes, is evidently in vain. All Christians hate war and long for peace, but in this age blood will be shed.

We may agree that the principles of Christ have great weight with Christian statesmen who have fought for peace treaties, but what will be the outcome of a Godless movement for peace that leaves out the Prince of Peace? In Matt. 5:9, Jesus said, "Blessed are the peace-makers: for they shall be called the children of God." PEACE-MAKERS! Who are the peace-makers? Acts 10:36 we read, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)" and Romans 10:15 "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The peace-makers are the soul winners who preach the righteousness by faith that results in peace. Before there can be universal peace, there must be universal righteousness. The blessed hope of a warless world cannot be separated from the blessed hope of the personal return of the Lord Jesus Christ. Perhaps some dear reader would receive the impression that I think it is foolish to speak or even think of peace among the nations. If that is your impression, it is not correct. Though wars will not be done away with until Christ returns, much may be done toward temporary periods of peace and Christians SHOULD as far as possible promote the idea of peace. Although the Word informs us that there will be no permanent peace until Christ returns, it would be utterly foolish for me or any other Christian to fold his hands and say "What's the use, the Bible says there will be no permanent peace." We do not remain silent on other problems. For instance, we urge our young people not to touch liquor, and yet look at the amount consumed annually. As Christian ministers we do not remain silent about sin, and yet we will have to contend with the problem of sin until Christ returns. If it is foolish to speak about peace, then it is also foolish to speak about sin. I am not saying that all peace movements should be supported, for they are not all in accord with the teaching of Christ. We are exhorted to pray for all men, and especially for rulers, that we may live a quiet life and that the Gospel may be forwarded, I Tim. 2:1-4.

Yes, if all people of all nations were Christians, there would be no war. If all the people of the world would realize the importance of the words of Jesus, "Thou shalt not kill," there could be no war. But this is not the case. People are drifting away from God. There are wars and rumors of wars, and yet the text informs us that we should not be troubled. These things must come to pass, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom. "All these are the beginnings of sorrows."

One thing we may be certain of when we hear of these rumors of wars: "The coming of the Lord draweth nigh." We should busy ourselves in His vineyard to bring unto Him lost dying souls who may have eternal life by believing in the name of God's well beloved Son, who died that we might have everlasting life.—John 3:16.

Program of the Mennonite Teachers' Association

Sunday, April 30, 1939, at Tabor College

Theme: *A Christian As a Light in This Dark Age*

Afternoon Session: 2:30 P. M.

Chairman ---------------- Dr. E. L. Harshbarger
Devotions.—Music -------------- Hesston College
"The Need for and the Opportunity of Mennonite Youth to Present a Hopeful Attitude in a World of Chaos" ---- --- William Juhnke
Resultant Blessings—"A Fulfillment of This Great Mission" -------- Rev. J. N. Smucker
Music --------------------------- Bethel College
Address, "An Unrestricted Commitment for Peace" ---- Dr. Harold S. Bender, Goshen, Ind.
Business Meetings

Evening Session: 7:30 P. M.

Chairman --------------------- Prof. D. D. Driver
Music (Half-hour program) ---- Alexanderwohl Men's Chorus
Address, "The Mennonites under the Southern Cross" ---------------- Dr. Harold S. Bender

(Silver offering at each session)

Lunch will be served in the Dormitory Dining Hall at a nominal fee.

All who are interested in the furthering of Christian education are invited to attend the sessions of this program.

—*Christian Tolerance Needed*—How easy it is in these days to hurl an epithet across the seas to trample in scorn the name of another nation. How hard it is for us to remember that once our nation marched across the lands of another race and took them as our own under the paltry moral excuse of "manifest destiny." This does not minimize the atrocity of the international crimes now committed but it reminds us that there is also "a beam in our own eye." All nations have sinned and all need to repent. Until nations confess their sins and ask forgiveness, the world picture remains very dark indeed.

—*By a Young Pastor.*

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

The Armament-Maker

He oils the tongue of lobbyists
Whose logic fits his will.
If Britain's guns have blinding glints,
Ours must be shinier still.

The brothers, Fear and Hate, he hires
To help the planet's press—
And ignorance who sometimes gives
Jesus centurion dress.

When tax-dazed nations meet to spin
Disarmament's bright scheme,
He delegates sleek anarchists
To blast the common dream.

If countries war, his subtle trade
Claims enemies as friends.
Whoever vomits up his lungs
Will vomit dividends.

While millions starve, and millions more
Draw an uncertain breath,
He has his yacht and proud estates,
This racketeer of death.

—Alan Jenkins, in *The World Tomorrow.*

Favor Paid Advertising

The first part of question 6 read as follows, "Should such a paper welcome financial support through paid advertising?" Of those who replied, 8 said, "Yes." Undecided were 3 persons, and 4 were opposed to such a means of support. The latter part of the question read, "If so, what limitations do you suggest as to types of advertising admitted?" Some comments on this question were:

"I see no objections, providing competent persons select the advertising. I feel that advertisers would be rather limited."

"Any product or institution which appeals to young people and has Christian endorsement."

"It should be limited to good books, etc. Patent medicines, etc., out."

"Limit it to Mennonite institutions."

"Limit it to Christian advertising. Colleges, books to read, and other things of that type might be advertised."

"It might be good to accept advertising from Mennonite schools, hospitals, etc."

"Whatever fits the spirit and the object of the paper."

This and That

The Grace Mennonite Church, Lansdale, Pa. has sent in the first money for a follow-up fund. The amount was five dollars. On Good Friday this church had a three-hour community service. The Bluffton Vesper Choir sang there on Easter Day. They report that the weather is rather cool for spring.

The Western District Convention has received an invitation from the Beatrice, Neb. church. This meeting will be held on July 30th.

Chairmen of Western Dist. C. E. Societies, have you sent in that list of young people's names?

The Y. P. Standards Committee has completed the revised standards. They will be ready for distribution soon.

The Grace Mennonite Church, Enid, Okla. reports that "a very fine group of young people" participates in the church work. The choir attendance runs as high as 24; the Sunday School enrollment at present is 83. God willing, the new building will be ready June 1st. The Young Married Women's S. S. Class of Bethel College sent $10.00 towards furnishing the pastor's study in the new church. H. N. Harder is the young pastor of the church.

WANTED—A young Mennonite lady to help in Summer Vacation Bible School work for three weeks. Room and board free. Write to Route 2, Box 44, McPherson, Kansas.

"LET MY PEOPLE GO," a drama taken largely from genuine, Mennonite historical incidents, was presented in Mennonite Communities of Indiana, Illinois, and Iowa during Spring vacation—April 7-17, by a group of Bluffton College students, under the auspices of THE MENNONITE PEACE SOCIETY.

The cast was as follows: John Miller, Wm. Ramseyer; Ruth Lander, Betty Kenney; General Dejaro, Leonard Metzker; Menno Simons, Melvin Yoder; Mrs. Simon, Anne Schumacher; Brother Smythe, Richard Weaver; Elder Epp, Rollin Moser; Elder Isaac, Carl J. Landes; Czar of Russia, Karl Schultz; A Brigand Captain, Richard Weaver; Brigand Soldier, Melvin Yoder; Dietrich Neufeld, Bertram Smucker.

Accumulating Riches

"You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones of stumbling blocks; If you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend or foe. You are far richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."———

—David Grayson.

My Life Work

Senior C. E. Topic for May 7, 1939 . .

Main Topic: Being Christian in My Life Work

Deut. 10:12-14; 1 Tim. 6:6-12

I. Special music: "I Want My Life to Tell for Jesus"

II. Let the leader read the passages for the main topic, and bring a few suggestive thoughts.

"It is important for a person to think of his life work in terms of something more noble and enduring than *merely making a living.* He should learn to think of it in terms of *making a life,* a life that amounts to something in the service of God and of mankind."

III. Quiet music: "I Would Be True"

Let all join in the singing, softly, with bowed heads.

IV. Suggested poem:

A DREAM

"Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy.
As an angel dream passed o'er him.
He carved that dream on the yielding stone,
With many a sharp incision,
Till heaven's own beauty in sculpture shone,
He had caught the angel vision.

Sulptors of life are we, as we stand,
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
Let us carve that dream in the yielding stone,
With many a sharp incision,
It's heavenly beauty will be our own,
Our own that angel vision."

V. Suggested topics for short talks:

1. Joseph's loyalty to God and his faithfulness in his work: Gen. 41:38-44.
2. What can we learn from these three tentmakers? Acts 18:1-4.
3. Greatness in service: Mt. 20:25-28.
4. The most important thing in life: Mk. 8:34-38.

VI. For discussion:

Does Mt. 6:33 hold out a selfish motive for the service of God?

How can we use our job to be a life work for Christ and his Kingdom?

VII. The work in this world is done by people who hold many various kinds of jobs. If each one will do his job in the spirit of devotion to God his work whether it be with the head or with the hands, will have value in the upbuilding of God's kingdom. Whether it be farming, or clerking, or teaching, or being a maid, or running errands, being a Christian will make a difference in your work, and will lend dignity and give value to your work.

VIII. Facts for study:

1. In a typical city of around 100,000 the workers are divided as follows: (a) about 38% are at work making things, engaged in factories and shops; (b) 18% are buying and selling, working in stores and as visiting salesmen; (c) 10% are engaged in transportation, taxi drivers, street car operators, truck drivers, etc.; (d) 10% are engaged in clerical work, such as stengraphy, accounting, filing, etc.; (e) 12% are engaged in personal services, such as cooks, waiters, laundry workers, barbers, etc.; (f) 10% are engaged in professions, such as law, teaching, medicine, dentistry, etc.; (g) 2% are engaged in public service and protection, such as policemen, firemen, garbage collectors, street cleaners, etc.

Would it be possible for all these people to be Christians in their life work? Would it make their work count for more if they were Christians?

Food for thought:

"Whatsoever thy hand findeth to do, do it with thy might." Proverbs.

INTERMEDIATE DEPARTMENT

What to Consider in Choosing a Vocation

Intermediate C. E., May 7, 1939

For Daily Reading

May 1. Moses' choice. Heb. 11:24-29.
May 2. The service of Bezaieel and Aholiab. Ex. 31:1-11.
May 3. Hobab's opportunity. Num. 10:20-32.
May 4. Isaiah volunteers. Isa. 6:1-10.
May 5. Jeremiah's call. Jer. 1:4-10.
May 6. Drawbacks. Luke 9:57-62.
May 7. Topic. Mark 10:35-45; Mark 4:1-11.

Call to Worship

Your Place

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
That set you there.

—John Oxenham, Fleming H. Revell Co. Pub., Copyright, 1933.

Opening Song: "If you cannot on the Ocean"

Leader's Introduction to topic: In our thoughts as to what to consider in choosing a vocation let us keep uppermost in our minds the desire to be doing that which Christ would have us do. May we first of all yield ourselves unto him as "instruments of righteousness," to be used by him as he pleases.

"Jesus was only a young man when he died. His problems were the problems of sensitive, idealistic youth everywhere. As a boy of sixteen he was learning to make yokes that are light and easy. He oft trudged the Judean hills because he too had no money or way to ride. Remember him looking out over the world from a hilltop and choosing the hard but triumphant way of sacrifice.

We have a Savior who, because he was once the young man of Nazareth, can understand our problems and guide us into the proper vocation.

Song: "Trust and Obey"

Scripture Reading: Mark 10:35-45; Matt. 4:1-11.

Sentence prayers asking God to open our lives to His call to service.

Vocational Talks: These should be given by people from various vocations. Be sure to ask a minister, teacher, and nurse. Other vocations should also be represented. If your superintendent is willing it would be very fine to have a panel discussion under his leadership. If conducted informally this can be made very much worthwhile. The following are some questions which should be discussed by the panel:

1. What aptitudes are necessary in all vocations?
2. Is it right to believe that one's personality fits one for one vocation better than another?
3. How important is preparation? Is it necessary to complete a college course or can one become prepared through experience?
4. Does hard work develop character? Many great men have seemed to prove this fact. Is it proper to work hard in order to develop character?

"Joseph Turner, a great artist, said 'I have no secret but hard work. This is a secret that many never learn and they don't succeed because they don't learn it!

5. Is it always wrong to work for money? One cannot live without money today. It is the source of our existence, food and shelter. It gives us a feeling of security. By it we are able to help others.

Is it wrong to work for money to give?

Song: "Serve the Lord in Youth"

Offering and announcements

Poem:

Laborers Together with God"

Helpless am I indeed
To right earth's grievous wrong,
To help earth's bitter need;
But thou, my God, art strong.

Too weak I am, I know,
To fight the foes within;
But thou dost strength bestow
That I may conquer sin.

Naught for life's work have I
But feeble human sense;
Thou dost my need supply
From thy omnipotence.

Oh partnership divine,
That thou dost work with me!
What wealth and power are mine,
Since I may work with thee!

Lucy Alice Perkins.—L. H. Revell, Co.

Close with sentence prayers, asking God to guide each one into the vocation which He would have us choose.

JUNIOR DEPARTMENT

Suggestive Outline for May 1939

Theme: THIS IS MY FATHER'S WORLD

May 7 He created it. Gen. 1:1.
May 14 Mother's Day Program.
May 21 He speaks to us through it. Amos 4:13; Acts 7:49-50
May 28 Jesus helps us see it. Matt. 6:28.

Opening Sentence for each service: "He hath made everything beautiful in His time." Ecc. 33:11a.

Verse for month: "Sing unto Him, sing praises unto Him; Talk ye all His marvelous works." Ps. 105:2.

Song for month: "This Is My Father's World."

"HE CREATED IT"—Gen. 1:1

Program for May 7

To the Leaders: May the following poem by Grace Noll Crowell be our aim in the studies planned for May.

"A Teacher's Aim"

"To make these precious children see
God's face in every little flower,
His strength in every splendid tree,
His glory in each silver shower;

His splendor in the new green grass,
His grace within the waving grain—
Could I but bring these things to pass,
My teaching will not be in vain.

If anything that I might say
Would make them feel that God is near,
Through every moment of the day,
To love them—that they need not fear—

If I could teach these shining truths,
Dear heavenly Father, I would be
So very glad—and these dear youths,
With clearer vision, would serve Thee."

Setting— If possible secure a large good globe, place it so that all Juniors can see it. Have spring flowers and spring pictures placed about the room.

I. Worship Service

1. Prelude
2. Opening Sentence: "He hath made everything beautiful in His time." Ecc. 33:11a.
3. Song—"Come Thou Almighty King."
4. Scripture: Two Juniors read the following:
    First: Ps. 24:1, 2
    Second: Ps. 95:1-5
    First: Ps. 95:6, 7
    Second: Ps. 148: 2-5
    First: Ps. 148:12, 13
5. Leader's Prayer.
6. Song—"This is My Father's World."

Before the Juniors sing this song they read it silently while the leader reads it to them. The pianist may play the melody very softly during this reading.

II. Mission Minutes

1. Two Juniors report on news from the Mission fields in China.
2. Short prayers for God's blessing on our workers everywhere.
3. The great commission (Matt. 28:18-20) in concert.

III. Study Period.

Aim: To impress upon the mind of every Junior the stupendous, fundamental truth that all this universe came from the hand of a wise and loving God.

1. Eight juniors read the first chapter of Genesis.

a) v. 1-2; b) v.3-5; c) v. 6-8; d) v. 9-13; e) v. 14-19; f) v. 20-23; g) v. 24-27; h) v. 28-31.

2. Leader's heart talk: Beauty of our world. God's love and wisdom and power is seen in the creation.

3. Poem: "To God, who makes all lovely things
How happy must our praises be!
Each day a new surprise He brings
To make us glad His world to see"—Selected.

4. Minute talks by three juniors.
    a. "In the beginning God created the heaven and the earth." Gen. 1:2. Create does not mean make. We should worship and praise God the creator of this beautiful world.
    b. "And God said, Let us make man in our image." Gen. 1:26. What does it mean to be made in the image of God? It means that we have a soul, that we can think and plan and decide. It also means that we will live forever. Just as God is eternal so are we.
    c. "Remember your creator." Ecc. 12:1. Because then we can be blessed and can also be a blessing. So we remember our creator in the days of youth that we may praise God by our lives.

(These are just suggestions. The juniors should not use them for their talks.)

5. Prayer by a Junior. "We thank Thee God for this beautiful world that thou hast created. May we see in it Thy wisdom, Thy love, and Thy power." May we show our thanks, not only with our lips, but in our lives. Make us more loving in our hearts and help us to be more willing to serve Thee." Amen.

6. Song—"For the Beauty of the Earth." v. 1, 2.
7. Leader's closing prayer.
8. Doxology.

THE CROSS, A SYMBOL OF SACRIFICE

Above the empty Cross the face of the living Christ makes glorious the Easter day.

The devotion of Holy Week has kept the cross of Christ before our eyes. His love and sacrifice have made our hearts responsive to the love of God. On Easter day we do not lay the empty cross aside but make it a symbol of the sacrifice and service which is to command our lives, and from the Cross we lift our eyes to the glorious face of Him who said, "Because I live ye shall live also."

THE MENNONITE

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Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Report of the 19th Annual California Mennonite S. S. and C. E. Conference

The convention took place at Shafter Calif., March 24-26, 1939. The president, Mr. Gust Linscheid of Los Angeles, presided very effectively at all meetings. As soon as we entered the church, we could feel the Spirit of God present and that all who attended would be spiritually refreshed. The theme of the convention was, "The Saving Christ." Eph. 2:8.

Mr. John Unruh, Shafter, led the opening prayer service, stressing the need of personal prayer. Eph. 1-15.—The address of the evening was given by Dr. J. A. Hubbard of the Bible Institute of Los Angeles. His theme was ,"The Three Imperatives." John 3:7, "Ye MUST be born again," v,. 14, "Even so MUST the Son of Man be lifted up," v. 30, "He MUST increase, but I MUST decrease."—The testimony period Saturday morning, led by Mrs. W. N. Claassen, Paso Robles, was very fine. She used various passages of Scripture showing praise to God and said that we should testify more than we do.—The devotional message was given by Rev. W. A. Regier, Los Angeles, saying Luke 19:10 is a picture of the Saving Christ.—The business session was then held. Among other things a motion was accepted that our Conference appoint a nominee to the Pacific District Conference to represent the Pacific District in the General Conference Y. P. Union.

In the afternoon the Reedley Y. P. gave a play, "White Unto Harvest," which was very well presented. This was under the direction of Miss Helen Fast, our Missionary Superintendent. These same Y. P. sang two very fine choral numbers under the direction of Miss Emma Ruth.—An Open Forum, dealing with S. S problems was held under the direction of Rev. D. D. Eitzen, Los Angeles. The questions were: 1. What can we do to interest our people, professed Christians, in the Lord's work? 2.How can we get our people to come to S. S.? 3. How can we get our substitute teachers to take part in teacher's meetings? 4. How can we get the teachers of younger classes to take advantage of the time for the lesson?

In the evening the annual convention banquet was served in the church basement, with practically every available place taken. The Shafter women served fine meals throughout the convention.—Miss Emma Ruth of Reedley showed moving pictures of her trip to the General Conference in Canada and also the California Retreat, held at Lake Sequoia last August.—Rev. J. J. Penner of Reedley brought the evening message on, "The Enlarged Christian Life," 11 Cor. 6:11-13," . . . our heart is ENLARGED," "be ye also ENLARGED." Ps. 18:36, "Thou hast ENLARGED my steps under me, that my feet did not slip."

Rev. D. D. Eitzen was in charge of the installation service Sunday morning

Missionary P. W. Penner, India brought the closing message with the subject, "What Shall I Believe In Jesus?" Acts 16:31, Mark 1:1. He remarked "Scripture shows that unbelief bars us from the salvation of Jesus Christ."

There were 168 registered delegates outside of the host church which attended this fine convention.—The convention next year will be held in the San Marcos church, Paso Robles.

The officers for the coming year are: President, Leonard Wiebe, Upland; 1st Vice Pres., Louis Bergman, Paso Robles; 2nd Vice Pres., Rudolph Lichti, Parlier; Sec., Mrs. Elizabeth Hiebert, Los Angeles; Treas., Miss Olga Unruh, Bakersfield; Missionary Supt., Miss Helen Fast, Fresno; Jr. Supt., Miss Louise Richert, Los Angeles.

The outstanding project of the year, with the help of the other Pacific District churches was, sending Mr. and Mrs. Aaron Jantzen to India.

—Leonard Wiebe, Secr.

Fourth Quarterly Conference of the Eastern District

At First Church, Philadelphia, Pa., Monday, April 17

NOTE: This program came in too late to serve as an advance Announcement.

Afternoon Program

2:30—Devotions—Miss Catherine Niswander
2:45—Conference Business: (a) Treas. Report— (b) Discussion of Conference Proceedings
3:30—Discussion—"Benevolent and Relief Work."
4:00—Paper - "The Message from Easter to Pentecost."—Rev. Howard T. Landes
4:20—Paper - "After Easter—What?"—Rev. Freeman H. Swartz
4:40—General Discussion.—5:00—Closing Prayer. Fellowship and Supper

Evening Program

7:30—Devotions — Rev. Harold Burkholder
7:30—Special Music by the Local Church
7:50—Illustrated Lecture—"The Holy Land" — Rev. Erland Waltner
8:50—Closing Meditation by Rev. Ernest J. Bohn

* * *

The Ladies Aid Society of the Local Church serves Supper.

The Home Mission and Church Extenion Committee will meet during the afternoon and evening intermission.

Conference Officers

President—Rev. John J. Plenert
Vice President—Rev. Howard T. Landes
Secretary—Rev. Howard G. Nyce
Treasurer—Mr. Alvin H. Alderfer

IN MEMORIAM

ED FRIDAY, son of Friedrich and Florentina Leth Friday, was born January 18, 1894 on a farm near Peabody, Kans., where he grew up and lived until the family moved to Newton, in 1934, the next year to Russel, Kansas, and to Inola, Oklahoma in 1938, where they lived on a farm until his sudden death.

On the 19th of May, 1929 he was baptized upon the confession of his faith in Jesus Christ as his personal Savior and received into the Hillsboro Mennonite church, which membership he retained until his death. In the same year, on the 20th of June, 1929, he was united in holy matrimony. One son was born to them on June 3, 1937, who lived but a few hours.

Ed was a devoted and loving husband, ever ready to lend a helping hand where necessary and always mindful of his duties as a Christian husband in maintaining our family altar and in providing the necessities of life.

On the morning, when he left for Newton, Kansas, he remarked to his wife, "You know, Jessie, I wish I could take you with me on this trip. You could then also visit your mother who is getting old and weak. The Bible tells us that the Lord will soon come to take all his own unto himself." Just before leaving he said, "I am sure happy, and will come back soon as happy as I left." And with a wave of his hand he disappeared in the distance, not realizing that on the next day, Tuesday, March 28, at 3 p. m. he would meet with that fatal accident. When crossing a railroad track in Ponca City, Okla., his car was struck by an oncoming train, killing him instantly.

He reached the age of 45 years, 7 months and 10 days. He leaves to mourn his untimely departure, besides his wife, his aged mother-in-law, 3 brothers, Fred, of Bakersfield, Calif., John, of Newton, and Charlie, of Peabody, Kansas; also 3 sisters, Tena, Mrs. Kelso, of Aberdeen, Idaho; Carrie, Mrs. P. P. Newman, Pueblo, Colo.; and Minnie, Mrs. E. E. Ward, Caldwell, Idaho; also 7 brothers-in-law, 7 sisters-in-law and a host of friends and relatives.

Funeral services were held at 2:30, Sunday afternoon, in the First Mennonite Church at Hillsboro. Rev. J. H. Epp and Rev. A. E. Funk conducted the services.

* * *

SUSANNA BOESE, daughter of Mr. and Mrs. Karl Schartner, was born Jan. 22, 1872, in Philadelphia. At the age of 4 years she moved with her parents to South Dakota. May 14, 1893, she was baptized and received into the church.

On Jan. 17, 1895 she was married to Bengamin J. Boese, to which union were born five children, the oldest of which, Lena, died nearly 6 years ago.

In 1901 the family moved to Oklahoma where they have lived ever since. She transferred her membership to the Zoar Mennonite Church of Goltry, of which she remained a member.

For some time she has been somewhat ill, and since November her condition took a more severe turn. But by the last of March she apparently seemed to be as before. This was not for long, though, for after she had taken her breakfast, she passed away.

She leaves to mourn her passing, her husband; her children, Elvina Johnson, Enid; William, Carrier; Esther Buller, Enid, and Joseph at home. Also 14 grandchildren, three of whom have been staying with their grandparents because of their mother's death; 6 sisters and one brother.

She has been a loving mother and left the testimony that she was ready to go, inviting others to meet her in the beyond.

* * *

PETER P. FLAMING was born near Inman, Kansas, on February 22, 1880. He passed away on April 2, 1939, having attained the age of 59 years, 1 month and 11 days.

He professed himself a follower of Christ at the age of 18 years and joined the church known as the Hoffnungsau Mennonite Church near his home.

In 1903 he went to Oklahoma, where he lived for 17 years. During this time he met Agnes Wiens, whom he married on May 9, 1907. One son and two daughters were born to this union. Both of the daughters passed into the Beyond in their infancy

In 1920 the family came to Reedley and have lived here ever since. Mr. and Mrs. Flaming became members of this church in 1924. During recent years he has been a member of the Board of Trustees of this church and also a member of the Men's Chorus.

The departed leaves to mourn, his wife, son and daughter-in-law, aged father, three brothers and three sisters, as members of his immediate family and, in addition, many other relatives and a large host of friends.

> "If we could push ajar the gates of Life
> And stand within and all God's workings see,
> We could interpret all this doubt and strife
> And for each mystery could find a key.
> But not today; then be content, poor heart,
> God's plans, like lilies pure and white, unfold,
> We must not tear the close shut leaves apart;
> Time will reveal the calyxes of gold,
> And when we reach the land,
> Where tired feet with sandals loosed may rest
> When we shall clearly see and understand,
> I think that we shall say, "God Knew Best."

Funeral services were held April 4th at the Reedley First Mennonite church, with Dr. J. H. Langenwalter in charge. His words of comfort were based on John 14:1-6.

DERK D. TIESZEN, was born on Dec. 7, 1881, near Marion, S. Dak. and died in Marion, March 21, 1939. He was baptized upon confession of his faith, and became a member of the Bethesda Church. As a young man he began helping his father with the work of setting bones. After the death of his father he continued in the same work. He has given help and service as doctor to very many in the last thirty years.

He was joined in marriage to Maria Kleinsasser in 1901. This union was blessed with five sons, all of whom survive him. The mother preceeded them into the Beyond in 1914. In 1915 he married Kathrina Schartner. From this union three daughters survive, the mother preceeding in death in 1937.

Dr. Tieszen suffered a paralytic stroke in January from which he never fully recovered. Several hours before his death he suffered another stroke, and cerebral hemorrhage caused his death.

His son, Dr. Edw. Tieszen, will continue the practice. Funeral services were held March 24 from the Bethesda Mennonite Church, Rev. A. P. Waltner, Rev. David Schultz, and Rev. Jacob A. Tieszen officiating.

» » JOTTINGS « «

— *First Church, Reedley, Calif.*—Dr. and Mrs. H. J. Krehbiel spent Easter with their daughter Ruth and family in Los Angeles. They sent wishes for a blessed Eater season to their church and the church wished them a rich experience during their stay in the city. Sunday evening, April 2, during the evening meditation at the church, Mr. P. P. Flaming breathed his last at the Reedley Hospital. The large attendance at the funeral attested to the many friendships the departed had established. —*Bulletin.*

— *Rev. Jacob Unruh, pastor of the Bethel Church, Fortuna, Mo.,* writes in part: We have been away a month. Our visit to the East was a most enjoyable one. We were in eight states. Saw the famous Japanese Cherry Blossoms in Washington D. C. Traveled in all over 3000 miles. My parents' golden wedding was a very blessed event.

— *Bulletin, St. John Church, near Pandora, O.*—The Union Meeting of the Mennonite Ladies' Missionary Societies of Ohio and Indiana will be held April 20, 7:30 p.m. Mrs. J. J. Thiessen of India will speak.—It was a great privilege and a great joy afforded the pastor and his family to attend the golden wedding of his parents who live at Lancaster, Pa. The celebration took place in Fire Hall, Denver, Pa.—He also spoke at services in the East Swamp, Lansdale, and Mechanics Grove Churches.—Among many whom he visited were Rev. and Mrs. Gottshall. Both are in very poor health, the memory impaired and their speech affected, but they were glad to see us.

— *President S. C. Yoder of Goshen College* has announced his desire to retire and requested the Mennonite Board of Education to elect a successor to whom he could relinquish the office at an early date. The Board has agreed to accept the president's request to be relieved at an early date, but at the same time reelected him to serve another year, until a succesor could be chosen. Dr. Yoder has done outstanding work at Goshen during his fifteen years as president and Bible teacher.

— *Rev. A. S. Bechtel, pastor of the Hanston, Kans.,* church reports that they had an alarmingly severe storm recently, with clouds of dust, then hail and rain and snow. He thinks even some of the small churches could do more in the way of a pastor's financial support if they really tried. He cites the Hanston congregation of 72 members on the east edge of the "dust bowl" which is doing so nobly in this respect. He feels, where there is a will and the necessary vision, there is also a way.

— *Colfax, Washington.*—To the editor: "Will endeavor to comply with your request for an article for the Mennonite. The changes in the paper are improvements and well received by our people. Special Easter music and a blessed Easter here. Communion services are arranged for and anticipated. Wishing you God's grace.—Sincerely, W. Harley King

— *Hebron Church, Buhler, Kansas,* 4-10-39.—Recently our congregation met to make plans and set the date for the 60th celebration of the organization of the church. The tenth of September was chosen.—All friends and former members of Hebron please note this date and plan to be present.—The Senior C. E. arranged a very inspiring Sunrise program for Easter. A number of people came out to enjoy it. Last night a twister passed through the community a few miles east of Buhler. Many buildings and trees were blown down. Hebron church property suffered considerable damage. —Mrs. v.d. S., Corr.

— *Salem Zion Church, Marion, S. Dak.*—The Ladies' Missionary Society of this church met April 5 at the home of Mrs. Nick Goosen. After the regular business and a short program, the ladies cut quilt blocks and worked on baby quilts to be sent to the Indians at the Arizona mission. A delicious lunch was served by Mrs. Goosen at the close of the meeting. — We were happy to have Rev. J. J. Balzer of Mountain Lake with us Easter Sunday. He delivered two very inspiring sermons, one in the forenoon and one in the evening. His Easter message gave us much food for meditation and we are grateful to him.—Mrs. J. J. S.

— *Germantown Church, Philadelphia.* "Remember the Sabbath Day" is one of the commandments easily memorized, but perhaps on that account is more often forgotten. Whatever plans you may make for Sunday, I am sure will be found more enjoyable after first attending Sunday School and Church.—*Bulletin.*

—*Disagreeable Slips.*—In the last issue of this paper the name of Joseph A. Wollman, correspondent of the Bethany Church, Freeman, S. D., came out as Jas. Waltman, and that of John C. Mueller, Secretary of the Relief Board, as John E. Mueller. Such slips are very regretable and should not occur, especially when the copy is very legible as it was in these cases.

—From *Y. P. S. and S. S. U. Notes,* Eastern Conference organ.—"Our Eastern District Union is to be represented in the publication work of the General Conference. Rev. Olin Krehbiel has just announced the appointment of Miss Huldah Myers as Intermediate editor of "Our Youth Says," in the Mennonite. Huldah is well qualified for this work, a truly consecrated young woman, past president of our union, a graduate of Ursinus College, and a very active Retreat leader. She succeeds Miss Emma Ruth of Reedley, Calif., who has done oustanding work in our Y. P. committee.—We have the names of 14 young people in Canada who would like to correspond with American young people. So far Bally has taken four, Lansdale one, and Germantown one. That leaves plenty for you. (More next time from this good paper.—E.)

—*Mennonite Church, Upland, Calif.*—Our Sunday evening song service is meeting with good response. Old favorites are used and less familiar hymns to be used in the morning services are learned.—Our trustees deserve commendation for the excellent manner in which they are keeping up the physical property of the church. The floor of the foyer was refinished, repairs made in the kitchen, basement walls and woodwork painted, and broken window lights replaced. It costs extra money but the house of God deserves the best of care.

—*From the "Witness," Berne, Indiana.*—Children and grown-ups of Berne and vicinity again enjoyed the Easter egg hunt at Lehman Park on Easter Sunday afternoon. A case of eggs—360 of them—plus fifteen prize eggs—were hid in the Park, hunted and found by a large number of children, while a huge crowd looked on. "The Berne Witness" has for years been the host to this gathering.

—*Salem Mennonite Church, Dalton, Ohio.*—Twelve young people were received into the Salem church Palm Sunday morning through the rites of baptism. Peter Schneck who has been a Sunday school teacher in this church for 53 years resigned his position because of failing health.

—*Eicher Emmanuel Menn. Church, Noble, Iowa.*—On Palm Sunday we had our baptismal services. 5 young people, who have been taking catechistical instruction for the past 6 months were baptized upon their confession of faith and received into the membership of the church. This was indeed an inspiring service and we pray that the Lord will bless and guide all those who have accepted Him as their personal Savior. —Mrs. D. E. W. Corr.

—*Bethel Church, Mountain Lake, Minn.*— Rev. David Wedel, pastor of the Halstead, Kansas, church held a series of Easter services at this church. The meetings were well attended and brought blessings to the hearers.

—*Hillsboro, Kans., April 11, 1939.*—"Friends and relatives in and around Goessel, Kans., were shocked to receive word of the tragic death of Abe Schroeder at Chinock, Montana, the son of Mr. and Mrs. P. J. Schroeder of Deer Park, Wash. Abe Schroeder was teaching school near Chinock, and when he failed to appear in his school the school board investigated the matter. Only after weeks of searching it was found that he had been drowned in an irrigation ditch after stepping from a bus on his way to school."

—Mrs. A. R. D. Corr.

—*Rev. H. E. Widmer, Pastor of the Grace Church, Dallas, Oregon,* writes, April 6: "I have resigned here, to be effective April 16. Have been here with the Grace Church five and a half years. We started with 24 charter members and now the membership is 60. In 1938 we started a new building. We are worshipping in the basement until the auditorium is completed. We have enjoyed our work immensely. Our new field is with the Bethlehem Church, Bloomfield, Montana."

—*A Pastoral Message by a Young Minister.*—Who is Jesus to you? Is He simply an object of superstition, is He merely an historical oddity, or is He a Savior and Lord? By the answer you give you do not only judge Christ but you judge yourself. You take your place either with the friends of Jesus or with His enemies. A disinterested neutrality is as impossible here as in modern international problems. Jesus of Nazareth stands on trial today. Who is He to you?

—*The Bridegroom's Love.* — Have you not heard someone make a comment like this: "Mr. and Mrs. Jones have lived together so many years and they are always so courteous to each other. Don't they look alike?" This is a cmpliment to whomever it applies. There is an evidence of love, mutual helpfulness and team work—one living for the other, each sharing life and, therefore, they are happy and become identical.

—*Bethany Messenger, Freeman, S. D.*

—*Second Church, Philadelphia.*—"Christians are frequently called upon for ACTION. Perhaps the reason there is so little Christian social action is that there is so little KNEE-ACTION. Prayer is the needed knee-action of the Christian. The Christian equipped with a deep prayer life will find that the BUMPS on the road of life are easier to take. He will find a greater measure of SAFETY, because he is traveling with an unerring Chauffer, Jesus Christ.—Pastoral Message.

Every period of life has its peculiar prejudices; whoever saw old age, that did not applaud the past, and condemn the present times?—Montaigne.

REV G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

"THE WORLD HATH NOT KNOWN THEE"

These words are taken from one of the most precious portions of the New Testament, Jesus' farewell address to his disciples in John's Gospel. Jesus had not been deceived by the Hosannahs of the populace on the Sunday preceding. He does not for a moment lose sight of the conditions of the world of his day, yes of all days. He knows the real reason why the period of his suffering and that of his followers is on. The world denies the Son, because it denies the Father and that for the reason that *it does not know Him*. Thus it has ever been in the world. In this respect it distinguishes itself from the Church of Jesus Christ, and it is for this reason that we have to be continually ready to face the enmity of the world. This is sad indeed, for how we yearn to live in peace with all men, including those that do not know God in His Son. But Jesus spake the truth, for the world that does not know God will never make peace with the followers of Christ. It is only that group of men and women who heed his word and are united with him in faithful obedience that, through faith, know something of the mission of Christ through the Father. The world continues to maintain the same attitude of enmity toward God and His Christ. Only if the Christians' influence could become so powerful and penetrating as to permeate the hearts of all the people of the world, might there be hope of a change. But will God have the patience to wait that long?

* * *

A NEW HEART, A NEW LIFE

More than ever the Church needs to preach *a new heart, a new life, a new living*. Ex-President Calvin Coolidge once told this story to emphasize the great need in the Christian Church today: My thoughts turn back a quarter century and memory's eye focusses on an old college church in Oregon. I hear a young preacher cry with passion and with power, "*This Galilean, this kingly man, this manly king, Jesus, wants you. He will change your heart. He will give you a new life. He alone can do it and He will do it. What is your answer?* My gaze concentrates on a young man—no, a boy—sitting at the heart of that tense congregation. I see him terribly concerned and almost persuaded. Now he hesitates visibly, but for the last time. He rises, pushes into the aisle and moves with a firm step of great decision to the altar. He kneels and when he stands again, he is "changed," he is "new." "A change of heart,—a new life." . . . I see that boy again later. He is a little older, a little wiser, sometimes disillusioned, and often a failure, but always conscious of the fact, the superlative fact, of that "change of heart" and a "new life." That fact commands his soul. *I am that boy*.—Thus ends the good President's story, a valuable and blessed experience for the boy who was destined to be a great nation's blessed leader! How fortunate the nation that has such a man, with a *new heart*, as its head!

* * *

ADDICTS

This word, taken from the Latin "addicere," meaning to adjudge, to devote or to give one's self wholly up to some thing, is used to designate people who have become slaves to certain destructive habits, as the drink habit, the swearing habit, the drug habit, the smoking habit and others. They are addicted to the satisfaction of certain bodily cravings, often with a strangling hold on them. But, though many, too many, people are addicts to things that are harmful, God, in his mercy, has led many more to become addicts to good things and causes. Speaking in eulogistic terms of the house of Stephanns, Paul says, "they have addicted themselves to the ministry of saints," 1 Cor. 16:15. In the language of today we would probably say, "They have dedicated or consecrated themselves to Christian service." And just as some people can become fettered to evil habits, so can others, through the power of God's spirit, become seized with a craving for doing spiritual good that they cannot divest themselves of it. Such was the experience of the apostles and many saintly men and women since the time of Christ, and Christ himself. "Wist ye not that I *must* be about my father's business?" "My meat is *to do the will of Him that* sent me." Happily it can be said of a truth that the world today has far more people that are addicted to Christ-like work than ever before. The fact that the progress of their labors is slow is not their fault but that of the forces of darkness, hell let loose to counteract and destroy their efforts. Think of all the missionaries, evangelists, ministers, church, Sunday School and Christian endeavor workers, Christian day school teachers, seriously interested in leading aright the immortal souls of boys and girls intrusted to their care; Christian doctors, nurses, slum and social workers! What a mighty army marching against the foe of Christendom! May we never cease to support and pray for this great army. And we gain new hope and encouragement in these times of distress, of rumors of war, that the forces of righteousness are at work bringing about a better day.

* * *

THE MORAL BOYCOTT

Shall we go to war? That is the question upon every lip. Feverishly we are getting ready for war, if war must be. But we do not want war. We are seeking to find some other way, some better way, perhaps, to gain the end we seek without destroying all that we hold dear. We have recalled our ambassador from Berlin, temporarily, and Britain and France and Germany seem to agree that such a first step may well be taken. We have sent word to the third Reich that we will not recognize the conquest of Czechoslovakia. We have upped the tariff on German imports; thus we have begun a sort of political and economic boycott, although it falls far short of being that. Why not try Jesus' suggestion of a moral boycott? If a brother sin against you, reprove him. If he listens you have won him over. If he will not listen, take one or two others along with you and try again. If he refuses to listen to them, take it to the church, the highest spiritual tribunal. And if he still refuses, and is bent upon continuing in his sin, treat him as a pagan. That is cast him out of the pale of civilized society. Bring moral sanctions to bear upon him.—*The Presbyterian.*

(Is President Roosevelt's peace proposal a move in this direction?—Editor.)

* * *

EVANGELIZING SIGNS

Deeds are signs. They point to the source of life and its beauty. For this reason deeds are more than mere acts. They are a witness to a power. The early Christian Church grew rapidly because "signs" of good deeds prepared the hearts of the people for the Good News. "The multitude gave heed with one accord unto the things that were spoken when they heard and saw the signs." In the early church these signs were largely deeds of healing. The Christians were out frankly to help those who were unfortunate and needy. The nursing and medical professions have a unique opportunity to contribute to church growth when the motivating and controlling aim is evangelism. Neighborly kindness and helpfulness in any form to the needy and unfortunate are "signs" which will surely induce the "multitude to give heed with one accord unto the things that were spoken." The whole of Christian life and activity should be saturated with and controlled by a conscious evangelistic aim. —W. F. U.

GOD

IV. THE VOICE OF GOD'S WORD

P. R. Schroeder

Third Text: Psalm 14:1, "The *fool* hath said in his heart, There is no God." The result of thus denying GOD is described in all its gruesomeness in the first chapter of Paul's letter to the Romans, verses 22 to 32. And the dishonesty prompting it is declared in verse 21 of that same chapter: "Because that *knowing God,* they *glorified him not* as God, *neither gave thanks;* but *became vain,* and their *senseless* heart was *darkened.*"

Three classes of atheists can be distinguished among the ranks of those whom Psalm 14:1 calls "Fools."

1. *School bench atheists.* These are those who sit at the feet of learned professors in high schools and colleges, persuaded by shrewd words of apparent wisdom to deny the God of their fathers and mothers. This is atheism in the head.

2. *Park bench atheists.* These are those who love to stand on a soap box to air their theories of evolution and materialism, with park and street loiterers gathered around them,—breeders and products of a life of indulgence and sin. This is atheism in the heart, a step lower than the school bench atheism of the head.

3. *Law bench atheists.* These are the men who through laborious preparation and oftentimes highly merited recognition, have been seated in the judges benches of the state and the nation. When they take the attitude that justice and judgment can be meeted out without depending on or turning to GOD for guidance and strength and mercy, then a sad day has come for the nation. This is atheism in the nation. Had there been no school bench or park bench atheism, law bench atheism could not have become possible, but woe unto the nation whose leaders forget GOD. America is confronting that danger today.

The preacher is happy to announce that there are three steps toward knowing GOD, that can be taken by every earnest seeker after GOD.

First step: By observation. The voice of the heavens, the voice of nature and, the voice of men, are united in making this step possible. Wherever you look, wherever you may be, if you will but acknowledge truthfully what you observe, you will realize the FACT OF GOD.

Second step: By Revelation. GOD has seen fit to reveal Himself personally through His only begotten Son, Jesus Christ, and through His Written Word. Whosoever sees Jesus sees God the Father. Whosoever accepts Jesus Christ by faith is brought face to face with God his Savior.

Third step: By Experience. The first two steps, if honestly taken lead to this third one. You can experience GOD in your own life. He will enter into your life, and become your *very life,* if you will acknowledge His revelation of Himself in His Son and in

His Word. For then it will become possible for you to say with the apostle Paul, "It is no longer I that live, but Christ liveth in me." Do you really want to know GOD? Do you really with all honesty of mind and heart want to follow the light that you have before you? "Blessed are they that hunger and thirst after righteousness: for they shall be filled." "Blessed are the pure in heart: for they SHALL SEE GOD." Moody thought at one time that faith in GOD comes somewhat like lightning. You don't have it, and then all of a sudden you do have it, not knowing where the experience of GOD comes from. For it says in that verse: "So faith cometh by hearing, and hearing by the Word of GOD." May it be the happy lot of your honest heart to KNOW GOD!

Does Salvation Come by Education?

J. M. Regier

The business of education is one of the biggest enterprises in our country. One fourth of our population is giving their full time to the schools. In 1930 there were 30,000,000 children and young people in our schools. Two and one half billions of dollars were spent that year for their training. Figures from 1934 show that we had over one million teachers in the United States.

The purpose of all this expenditure of time and money and energy is to prepare young people for lives of greater usefulness. But unless the Christian motive is injected into this whole enterprise, it will merely cultivate and strengthen the head, the intellect making folks more skillful. As Christian people, however, we are not merely interested in skill, but also in true goodness. We want people to become saved from selfishness, fear, anxiety, destructive habits, and the dominion of sin, to lives of happy and cheerful service and usefulness and eternal life. That is why we promote schools that have this Christian motive.

The materialist says, salvation is for this life only and comes by education. That salvation is for this life we believe most sincerely, but that it is for this life only we do not believe. It is for all time to come.

But what about the other assertion that salvation comes by education? Then the most educated should be the most thoroughly Christian. That however is not necessarily the case. Some of the finest Christian people, including the Galilean fishermen, were unlearned men and women. On the other hand, some of the most brilliant and learned scholars have been rather godless.

Still, a degree of education must precede salvation. The person must be taught how salvation can become possible. He must be taught just what it means to be saved and how a Christian must live. If mere education would save, then America with all her educational facilities, with her millions who have finished the high school, and the thousands upon thousands of college graduates, should be one of the most Christian nations in the world.

However, during the last century in which education has increased in America by leaps and bounds, we were told at the Stewardship Conference in Chicago last December that crime has increased 500 per cent. Education does not save. "Ye were saved, not with corruptible things with silver or gold. . . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

Look at the man in the Old Testament who had possibly greater influence than any other man. Moses was probably the most educated. He became learned in "all the wisdom of the Egyptians." And yet he was a murderer. The most influential man in the New Testament was Paul, having received a thorough training in the universities of Tarsus. He, too, was a murderer. Two very talented men, both possessing very good education. But neither one became saved by this education. Both made definite experiences with God and then their lives were changed. Moses met God in the wilderness and Paul in Damascus.

What about the value of their education? Was it all useless? Some of this training, especially Paul's, may have been of a religious nature, but undoubtedly not all. After dedicating their lives to God, they made the finest use of all their training. It had not been obtained in vain.

Man is not saved by education, but education will become a most valuable servant in the hands of a consecrated Christian. Education rightly used multiplies man's usefulness. Jesus challenges us to work with the talents entrusted to us, and these talents which can be developed by education, will become of greatest service, when used as Moses and Paul used theirs.

SPECIAL NOTICE

Please note that the program of the MENNONITE TEACHERS' ASSOCIATION which had been announced to be held at Tabor College will be held at the First Mennonite Church, Newton, Kansas, Sunday, April 30, 1939. Last week's MENNONITE gives you the full program.

THE MENNONITE

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The Church and the World Crisis

By Albert W. Palmer

The morning after the Munich conference one of America's outstanding preachers and advocates of peace was met by a parishioner with these startling words: "You are to blame for this! What has happened at Munich is because of you and others like you!" What did he mean? He meant that Chamberlain and Deladier gave way to Hitler at Munich because they and their countries had been unnerved by pacifism and no longer had the will to fight.

There are three theories about what happened at Munich. One is that it was a gigantic hoax, mere play-acting by Chamberlain and Deladier to cover up a bargain already made with Hitler secretly. The second theory is that, when it came to a show-down, Hitler held up the democracies because Germany was vastly superior in aeroplanes. The third explanation of Munich is that popular opinion in all four countries was overwhelmingly against war.

In either case it was pacifism that enforced the hands of the big four at Munich, either the pacifism which had resulted in British and French unpreparedness or the deeper popular pacifism in public opinion. The leaders of the world came to the brink of the abyss of war and looked over. But they did not have the heart to hurl civilization over that brnik. And so they capitulated to Hitler's demands.

The way was cleared for Germany's advance eastward so far as military strategy is concerned and, more sinister still, the way was prepared psychologically for more demands until at last Germany should dominate Europe. Or, the alternative might be, that France and England by feverish rearmament and propaganda might build up a rearmament both of aeroplanes and popular fighting temper to the point where they could dare defy Germany and the postponed war could then take place but with the strategic disadvantage of having surrendered the Czechoslovak citadel.

The World's Answer to Munich

Things are now moving in both these directions. Hitler is more daring in his demands and utterly scornful of world public opinion, as shown by his outrageous persecution of the Jews. On the other hand not are only France and Britain feverishly adding to their armaments but other countries as well—and, by no means least, our own.

The world's answer to Munich then is: "Bigger and bigger armaments!" What this means in the dislocation of peaceful industry, in taxation, and in swelling the profits of the merchants of death I need not tell you. Far more sinister is what it means in mental attitudes. You cannot get people to vote these vast sums for military preparation without an equally vast campaign of propaganda getting them to fear and hate potential foes. This is already under way, helped mightily by the terrible behavior of Germany in persecuting the Jews. We who do not fear the invasion of the United States must be shipped into a frenzy of fear lest South America be invaded. We must fear, distrust and hate the Germans and the Japanese so that we may be willing to tax ourselves to build vast armaments against them. That is the world's answer! It is the counsel of despair. That way madness lies, and war, and chaos and the new dark ages!

The Church's Answer to Munich

Over against this reliance on "reeking tube and iron shard" what should be the answer of the church? There are three possible answers:

(1) One is that the church can do nothing beyond calling people to pray about it. It can advance no policy, make no protest, just confine itself to the personal salvation of individuals one by one and leave the policies and conduct of nations outside its sphere of responsibility.

(2) A second answer is that the church can do nothing but wait. Maybe Hitler will become more tractable in the face of adequate preparedness by the rest of the world. History has a way of going on and just now there is nothing to do but drift.

(3) I am not content with either of these answers. I do not think the conscience of mankind will be content with them. I think that a church which is so anemic in mind and heart that it settles back into defeatism or passive pietism in the face of so stupendous a world calamity will lose and deserves to lose its authority over the hearts and consciences of men.

I propose, therefore, a more heroic answer than either of the two just noted, an answer more in keeping with the historic moral leadership of the Christian church in times of as great moral crisis. A contemporary English historian has called attention to the fact that Christianity survived the downfall of the Roman Empire and thereafter achieved the moral leadership of the world because of three factors:

1. It had a universal philosophy and character;
2. It had a concern for the poor and fulfilled the needs of the proletariat; and
3. It had a constructive outlook toward the future!

Are not those three things precisely what humanity needs today? 1) A world divided by nationalism which is universal and above the fragmentation of race and clan. 2) A world struggling with depression, unemployment and threatened industrial rebellion, needs some constructive urge toward economic justice and sound employment doing more useful tasks than building great engines of war with which to kill men and destroy civilization. 3) And, third, when secular statesmanship has lost almost all vision, hope or leadership toward a better future, and apparently knows only how to build armaments and foment hatreds, some force must arise with a constructive program in the leadership of the world.

Since Munich the world is quivering in the balance, waiting for leadership. Now is the strategic moment for the church to speak and to speak largely, grandly, with a note of universal truth and real international insight. After Munich it is either peace or war. If the church keeps silent, it looks like war. If the church sounds a bugle call for right, reason and universal principles we may go on toward peace. But whatever is done must be done quickly before another major world crisis shall arise. After another crisis it may be too late. There must be either more intelligent determined work for peace or else pacifism will be discredited, betrayed and perhaps hopelessly defeated.

What is supremely needed today is a clear, assured, commanding voice which shall say to this generation: "Look deeper! Don't be victimized by surface emotions. Don't be exploited by those who through either blindness or quest of power or selfish profit would like to stampede you into a stereotyped hatred of dictatorships and hostility to Germans, Italians or Japanese! Look deeper! Ask who made the Germans go away and choose a Hitler for their leader? What driving force sent the Japanese into China? Unless thee deeper causes are recognized and then removed thy will continue to operate. They will produce new Hitlers. They will cause new invasions." When a child is in a tantrum it isn't enough just to punish him. It may only make the tantrum worse. We ask: what caused this tantrum? Is the child hungry and undernourished? Is he coming down with scarlet fever? Has he a temperature? Is he in the grip of some fear? Has some bully up the street been abusing him? What is the cause? So with nations swept by tantrums of persecution, menacing military preparations and aggression, ready to defy the world and destroy its peace. Someone must have the restraint and wisdom to stop and ask: Why? How do nations get that way? What are they suffering from? What could be done to reduce their fever?

The supreme peril of the moment is that instead of doing this we will short-circuit our resentment and irritation into hatreds, embargoes, belligerent gesture, bigger armaments. And always in the background there is the sinister possibility that popular hysteria and easy antagonisms are being whipped up by propaganda because they are so capable of being manipulated for selfish ends and political purposes.

What the causes of the present world tantrum of hatred, fear and violence may be no man can say completely. But it seems increasingly clear that they are largely psychological and economic—the largest single cause is economic fear. Modern science has given us a world in which every nation needs to import large amounts of raw materials from beyond its borders. To do this, it must, in exchange, be able to sell its own products abroad. No nation is self-sufficient. Economically the world needs free access to raw materials and markets. But across a world which should be an economic unit we have inherited from a divided past national boundaries at any one of which goods may be blocked by tariffs backed by military force. The only answer to customs barriers seems to be military power. As Cordell Hull has said: "If goods cannot cross frontiers, sooner or later soldiers will!"

(To be concluded next week with an exposition of the writer's idea of "What the Church Can Do.")

History Views the Jewish Persecutions

4. THE MOST COMMON ANTISEMITIC ARGUMENTS

In previous articles the verdict of history on several antisemitic arguments has been given. It was found that history regards *The Protocols of the Elders of Zion*, the fountain source of antisemitic arguments today, as a notorious forgery; that the Weimar Republic had many Jewish officials, whose number was out of proportion to the size of the total Jewish population, but that Jews by no means dominated the country, and that there was even a well-organized wave of anti-semitism; and finally, that the finances of the world, although deeply influenced by Jews, especially in central Europe, were by no means controlled by the "international Jew."

We come now to the last argument for discussion, namely, that the Jew is the source of radicalism of all kinds, culminating in atheistic communism in the Soviet Union. Does it seem logical that Jews should seek to dominate the world's finances and at the same time be responsible for bringing on communism which would confiscate that wealth? But one should remember that logic and reason are not characteristics of this type of propaganda. Let us then examine the pages of history to ascertain the facts about radicalism among the Jews.

If radicalism means a regard for the human being, then the ancient Jew was a radical. Moses, 1250 years before Christ, proclaimed the rights of man. Protection was given to the widow, the fatherless, the stranger, the poor, and even the slaves. Every seventh year debts were cancelled, those imprisoned for debt were set free, and in the year of jubilee every family could regain land it had been previously compelled to sell. Taking interest from fellow Jews was forbidden. Equality before God led naturally to social and economic equality. Judged by modern standards that was truly a radical program. But then came the dispersion of the Jews and a thousand other changes in the moving drama of history. The Jews departed from the social and economic details of the codes of their fathers. Therefore, unless Jews have developed another kind of radicalism, they cannot be considered the source of all radical movements. And that says the antisemitic, is just what happened, for, beginning with Karl Marx in the nineteenth century the Jew became the source and propagator of new radical movements like materialism, socialism and bolshevism.

It is true that Karl Marx, the reputed founder of materialistic socialism, was a Jew. But history shows that it is also true that he was baptized at the age of six, and that he was "indifferent to everything Jewish, nay, hostile toward Judaism and the Jews, in whom, naively accepting the antisemitic views of the outer world, he saw the incarnation of capitalism, the spirit of huckstering and mammonism, the objects of his burning hatred." It is also true that the Frenchmen from whom he got most of his social ideas—Saint Simon, Proudhon, Louis Blanc, and Fourier—were all non-Jewish, and that the great German philosopher, Hegel, from whom he took his research method was Aryan. Therefore, in spite of the fact that the socialists Lasalle, Adler, Bauer, and Marx were Jews, it is hardly historically accurate to label socialism Jewish or the Jew radical.

Neither is the term "Jewish materialism" historically accurate. The economic view of history can hardly be characteristic of a people whose great contributions are universally conceded to be in the Intellectual sphere. The founders of philosophical materialism,—Democritus, Epicurus, Lucretius, Holbach, Helvetius, and others, were non-Jewish. On the other hand many Jewish leaders from Amos and Hosea down to Henri Bergson have been among the severest critics of materialism.

Finally comes the antisemitic reference to "Jewish Bolshevism," the charge that the Jews are the creators and propagators of communism in Russia and seek its spread over the world. But here again history recalls the words of the English-Jewish statesman, Disraeli, who maintained that the Jew was by nature conservative, and that only injurious treatment makes him a radical. History records that with the exception of Karl Marx, the intellectual leaders of Russian Bolshevism, — Herzen, Bielinsky, Pisarev, Tschernyshevsky and Bakunin, were non-Jewish. Moreover, these Russian radicals got their ideas from their study of the German thinkers Feuerbach, Strauss, and Büchner, and the English and French positivists—all of whom were Aryan.

Historians agree that Bolshevism arose in Russia chiefly because of the backward, and often inhuman, social and economic conditions in Tsaristic Russia, and not because it was instituted by Jews. The violent antisemitic policy of the Tsars did drive some Jews into the ranks of radicalism, but the majority of Jews were not Bolsheviks. The largest group of Jews interested in politics were "Cadets," or bourgeois and liberal constitutional democrats. Most of the Jewish workers and many intellectuals were members of the social democratic Mensheviki. Such Jewish Menshevists as Dan, Axelrod, Martov, Liber, and Abramovitch were quite as capable as their Communist opponents, whose names, thanks to final Communist victory in 1917, have become known all over the world: Trotsky (Bronstein), Kamenev (Rosenfeld), Zinoviev (Radomyslsky), Litvinov (Wallach, not Finkelstein), Radek (Sobelsohn), and others. It should be noticed that the two greatest leaders of the Soviet Union, Lenin and Stalin, are non-Jewish, in spite of belabored attempts of the antisemitics to brand them otherwise.

As previously mentioned, the Bolshevist revolution placed the Jew in a precarious position. Two fifths of the Russian Jews were engaged in private trade, and another one third lived by handicrafts, thus making them capitalists and hated by the Communists. In the Ukraine Jews were the chief representatives of private trade. With the adoption of a drastic anticapitalist course by the Soviet government in 1924, the O. G. P. U. confiscated Jewish property and deported thousands of Jews. And this was done by the Jewish Communists listed above, again shownig that Jews are not all joined in a conspiracy against the world. An example of this attitude of the Communist Jews toward members of their own race is found in the story of a delegation of Jews who called upon Trotsky and asked him to resign as leader in view of the terrible reprisals to which Jews would otherwise be exposed. Trotsky's reply was, "Go you home to your Jews and tell them that I am not a Jew and I care nothing for the Jews and their fate."

Thus, when we come to summarize this antisemitic argument we again find lying propaganda, exaggeration, and misleading statements. It is true that there are Jews in Communist ranks, but it is not true that Jews are the creators and chief disseminator of Communism. It might be mentioned in passing that very few Jews are mentioned in the report of the Dies Committee on un-American activities in the United States. As to conditions in Germany and Europe in general, allow me to quote from a Nazi source, which certainly cannot be accused of being pro-Jewish, and which shows some discernment for historical fact. A writer in the Nazi review, *Erwachendes Europa,* emphasizes that the Jews of Russia are by no means the real rulers, but occupy almost everywhere the second and third rank. On account of their linguistic ability and suppleness alone they are the most skillful negotiators with foreign countries, and they are useful as advisors and assistants in economic affairs and finance. . . . They are the executive organs, but are far from being leaders."

NEXT: Concluding statements from the Christian Viewpoint.

—*First Church, Philadelphia, Pa.*—The following were baptised and joined our church Good Friday: Chas. P. Cicchino, Wm. English, Lawrence and Elwood Lauer, Jack Harrelson, Elsie L. Smith, while Mrs. Catherine English and Mrs. Edith Olson joined by the hand of fellowship.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 7, 1939

PAUL WORKS A HARD FIELD

Acts 18:1, 4-11; I Cor. 2:1-5

Introduction

After starting his missionary labors in Macedonia, Paul gradually moved westward and south into Greece, going as far as Athens, the city of culture, philosophy and advanced civilization. From there he came to Corinth (v1), a city of commerce, architecture, wealth, luxury. It was a large city, the political capital of Greece and notoriously wicked. Drunkenness and vice were rampant. In this hard field little could be accomplished by preaching for a few weeks and then hurrying on. Only the transforming power of God could enable the gospel to gain a foothold and make Christians out of these unpromising sinners. It is not surprising that problems of discipline arose in this church.

Paul Preaching in the Corinth Synagogue vs 4-6

Paul came alone to Corinth and there met Aquila and his wife, Priscilla, Jews, who had recently come from Rome. He found lodging in their home and worked with them at their mutual trade of tent-making. On the sabbath he went to the synagogue and preached the gospel to the Jews and Greek proselytes, endeavoring to persuade and convince his hearers who were hungering for a more satisfying type of religion. The coming of Silas and Timothy (v5) much encouraged Paul who had begun this difficult work alone. He now felt so moved by the Spirit that he devoted himself to preaching with unusual zeal. He testified with great earnestness that Jesus was the Christ, the Messiah.

Many of the Jews were unwilling to receive his testimony and opposition of a violent kind arose (v6). Paul stated clearly that he had done his duty to them, now they must bear the responsibility for rejecting the gospel. He turned to the Gentiles.

Paul Conducts His Work in the Home of Justus vs 7-11

Paul continued his work in the home of Justus, a Greek proselyte, a worshipper of God, who lived next to the synagogue. His labors bore abundant fruit, even the ruler of the synagogue believed Paul's message, with his whole house (v8). Many others also heard and believed Paul's message and openly confessed their faith in baptism. Opposition, however was active, doubtless increasing in intensity with Paul's success. The Lord was mindful of his needs and spoke to him in the night (vs 9, 10). He never forsakes His own. He encourages Paul to be unafraid and assures him of His constant help. How welcome this message must have been to Paul. The assurance of large results to follow must have greatly encouraged him. It is easier to make sacrifices when we can feel that they really count for something. God so blessed the work in this hard field that the Corinthian Church became one of the greatest in the early centuries of the Christian Church.

Paul's Dependance Upon God 1 Cor. 2:1-5

Paul came to Corinth greatly concerned about the churches in Macedonia. He came resolved to present only the message of the crucified Christ (v3). He purposed to put his whole effort into presenting Christ in a plain and simple manner. He realized that elegant language (v1) was not sufficient if he would accomplish anything in Corinth. He realized his weakness, being fearful and trembling. He had a deep sense of his need of God's help. We need this sense of needing His help. Paul wished the converts to feel that it was the power of God that changed their lives. Paul faced a difficult task. God strengthened him for it. We need difficult tasks to strengthen the sinews of the soul. We must not make the Christian life seem so easy that it loses the appeal of a hard task.

Transparent Lives

"Not I, but Christ liveth in me!" Gal. 2:20

Scripture Reading, Romans 8—Comp. text, Ps. 34:5

Freeman H. Swartz, Pastor,
Eden Church, Schwenksville, Pa.

In this day of Visual Education nearly everyone knows the value and the beauty of film transparencies!

There is the plain black and white with gradations of gray in between. We have seen too, the color transparencies, a film so constructed that the three basic colors of the light beam are filtered apart and recombined in the pleasing reproduction of the natural picture we see with the naked eye. Two facts should be noted about these transparencies which make them so attractive and useful. *First,* they must be sharply in focus, clear in lights and shadows, not mottled with densities which blacken out their brilliancy. *Second,* the light of their beauty is not their own but that of the light-beam which is projected through them.

I

Our text, written by the Apostle Paul to the Galatian Christians, sets for the the primary secret of the power of his life. This reveals the motive of his glorious venture which blazed along the shores of the Mediteranean and reflected across the pages of Western civilization. His life portrays the most brilliant achievement of any single life, save that of our Lord! This text declares that the source of his life was not resident in himself but that it was the reflection of the living resurrected Christ who is the effulgence of Glory; not his own achievements, nor his drive, nor qualities his own, but the shining of a life through him!

II

Thus we will do well to look upon our lives as transparencies which are reflections not of our own achievements, our own energies, our brilliant mentality but rather the transforming life of Christ. Our lives, are they well defined and in sharp focus? It is here that we should look to our beliefs and see whether we are really in the faith. A classic example of such a life, distorted and out of focus, is Appollos. "Aquilla and Priscilla showed him the way of God more perfectly." What conceptions of divine truth do some messengers for Christ portray?

Again, we ask, are they in close proximity with the living Christ, or like the slide lying beside the projector, clear and sharp but dark, flat and lifeless with no glowing color to delight the eye and refresh the heart? Many Christians are doctrinally clear and sharply refined but personally flat and dark, because the light of the living Christ is not projected through them. (And some are just plain dirty and smudged with fingermarks and grime, so that no matter where placed no light of life divine however strong, could shine through them!)

God needs transparent Christian personalities through which to reflect His Triune Glories!

Organization and Early Developments

of Second Mennonite Church, Philadelphia, Penna.

In 1894, the Young Peoples' Society of the Christian Endeavor of the First Mennonite Church, Philadelphia, Pa., devotedly felt enthused to do more effective work for the Master. They felt that they should engage in Home Mission Work of some kind. A committee, appointed by the Society and approved by the congregation, established a Mission at three different locations in the city at which Sunday School and Young Peoples' work was conducted. This young group later interested the members of the First Church to release them of their affiliation with the church so that they could organize another congregation in the section known at that time as North Philadelphia. This was granted and a lot was purchased at the present site of the Second Church and a building erected there in 1899. This group numbered thirty and was a nucleus of the present congregation numbering about 200. Rev. Silas M. Grubb, eldest son of Rev. Nathaniel B. Grubb, pastor of the First Church was called to the pastorate. It is interesting to know the contents of the copper box which was placed in the corner-stone of this church. A list is shown in the printed pamphlet which is being prepared for the Fortieth Anniversary exercises which will be held in May of this year.

One of the locations in which the Mission was conducted was formerly used as an athletic club of no excellent reputation. There was a large room over a stable, wholly incapable of being properly heated or kept free of offensive odors. The old boxing ring was still in the room and from it the Sunday School was directed and services conducted.

Among the leaders who gave of their untiring efforts in the establishment of the Second Church beside Rev. S. M. Grubb, were: Rev. N. B. Grubb, Harvey W. Shelly and his wife, Wm. H. Grubb, Franklin F. Gabel and Mrs. Aravesta Apple.

The dedication exercises were conducted by Rev. N. B. Grubb on Sunday, December 4, 1898. Rev. W. S. Gottschall preached an eloquent sermon.

Much credit must be given to the congregation at the First Mennonite Church for their endeavors in this enterprise both in their moral and financial support. The financial burden was carried by them for many years before turning it over to the new congregation.

Could these original workers who established this work be here today, they would be very thankful to God for the outcome of their successful efforts.

Wm. H. Shelly.

CORRESPONDENCE

DEER CREEK, OKLA., APRIL 1, 1939

Spring has been slow in coming, even to sunny Oklahoma. However, shrubs and trees are slowly leafing out beautifully. Wheat and spring sown grains give promise of another harvest, should God grant us sunshine and rain, and protection from the elements. The last Sunday in March we had the privilege of listening to an inspiring program given by a group of students of the Bethel College Volunteer Band. It gives one courage and hope for the coming of God's Kingdom on earth to know that we have young people who give of their time and talent to tell us such messages in story and song.

Recently a study of the Book of Acts was completed. These study periods were held weekly and were conducted by our pastor, Rev. Herbert E. Miller. On Good Friday morning we had our usual services. In the evening a choir of thirty-five voices, under the direction of Rev. Miller, again rendered the Contata, "Redemption's Song," telling in song the story of our Lord's crucifixion and resurrection. Friends of the entire community came to listen to the story. Easter Sunday morning communion was observed.

On Sunday morning, April 16, consecration services were held for Paul Eldor, infant son of Rev. and Mrs. Miller. The service was conducted by Rev. John Lichti. This service reminds us anew of our responsibility as Christian parents. A sermon on Consecrating our life for work in Christ's Kingdom was given by Rev. Lichti. —Mrs. M. C. Lichti, Corr.

FIRST MENN. CH., WADSWORTH, O., 4-12-39

Our church can report a week of inspiring church activities during Holy Week. On Monday evening, April 3, we had the privilege of hearing the Bluffton College Vesper Choir, which gave a very fine concert to a large and appreciative audience. On Tuesday and Wednesday evenings special Lenten services were held, with Rev. Arthur Rosenberger of the Salem Church, near Dalton, as the speaker Tuesday. On Good Friday evening preparatory services were held for the observance of Holy Communion on Easter. Early Sunday morning, a sunrise service was held at the church, and a fine program given, which was followed by a breakfast. At the regular service, Communion was observed and a missionary offering was received for brother Vernon Sprunger and family in Africa.

* * *

FIRST MENNONITE CHURCH, UPLAND, CAL.

"But now hath Christ been raised from the dead, the first-fruits of them that are asleep." 1 Cor. 15:20.

Easter Day 1939, dawned in all its glory, even nature seemed atune with the glad tidings. Members and friends of the First Mennonite Church, from far and near, gathered to worship and partake of Holy Communion. Easter music, a stirring message by our pastor, Lester Hostetler, on "The Risen Redeemer" helped prepare the hearts for the sacred event, in which many participated and received a blessing. Ten new members were received into the fellowship of the church, namely, Mr. and Mrs. M. A. Niswander, Mr. and Mrs. John Dick, Mr. and Mrs. Henry Siemens, Mr. and Mrs. Albert Friesen, Mrs. Lucy Baird and Mr. Lawrence Delk. Three of our members who had been ill, Mrs. J. C. Mehl, Rev. J. J. Voth and Mr. J. S. Boshart were able to be present at the service. Private communion was administered to two of our sick members. The evening meeting portrayed the life of Christ in a song service of hymns, instrumental solos, duets and trios. Those supplying the instrumental music were Miss Genevieve Jacobs, violinist, Miss Pauline Jacobs, flutist and Miss Alice Hostetler, organist. The pastor's message: "Are We Witnesses of the Resurrection?" was a fitting close for a blessed day.

On Palm Sunday afternoon, "The Seven Last Words of Christ," by Th. Dubois, was given by the Upland Oratorio Society, Rev. Hostetler directing. This was the third annual rendition. The large and appreciative audience listened reverently and prayerfully as this sacred Oratorio was so beautifully sung.

A community Good Friday service was held at the Brethren in Christ Church in commemoration of our Lord's suffering, the pastors of the Upland churches all having some part in the service.

Since early in the fall season the first Wednesday of each month has been set aside as Church Night. This has taken the place of the Brotherhood which had previously been disbanded. Each family supplys some food, some church organization or Sunday School class has charge of the arrangement and all gather in the basement of the church for an evening of good-will and fellowship. After the social hour, a song service is held, in which all heartily join, then some phase of our church life and work is discussed. These meetings have been very well attended and prove of mutual benefit.

Since the beginning of Lent the pastor has based his Sunday morning sermons on the last seven words of Christ on the cross, closing this series at our last church night, Wednesday before Easter. At the evening worship he delivered successive sermons on the Lord's prayer. The final sermon of this series was given on Palm Sunday. These sermons have been an inspiration and blessing to all the hearers. For the last few months the Wednesday evening studies have been on "The Kingdom of God."—Corr.

* * *

MISSION CHURCH, PORTLAND, ORE., 4-10-39

The past month has been an unusually busy one at the Alberta Community Church. From March 19 to 26 Homer Leisy of Salem, Oregon, was the special speaker in a series of evangelistic meetings. His Spirit-filled messages, illustrated by charts and cartoons, were well-received and the attendance at the meetings far exceeded our expectations. The Christian people had deepened their experiences, and others were won for Christ. Of special blessing was the interest shown by the children. Every night one or two front benches were filled by youngsters who always received an object lesson before the sermon, and several of them were saved. We pray that this is just the beginning of a revival in the church and in the community.

March 31 the Women's Missionary Society celebrated its tenth anniversary, in cooperation with the Sunday School, at a dinner followed by a fine program. About 120 were present and the wholesome Christian fellowship and good time were a real blessing.

The Lord's Supper was celebrated on Good Friday evening at an impressive candle-light Communion service, and Easter Sunday brought a record attendance to Sunday School and a capacity audience to the worship service. Three were baptized and 2 others received into the church by the right-hand of fellowship.

April 13, the Women's Missionary Society is to have a "pot-luck" luncheon at the pastor's home, after which Colonel Roy W. Gilks of London, England, will give a talk on the missionary work of the salvation Army. We are highly privileged in having this widely traveled lecturer come to us.

Surely the prayers of God's people have been going up for the Mission in Portland! May they continue to do so. Christine Miller, Corr.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Render Unto Caesar

Jesus said unto them, *Render therefore unto Caesar the things which are Caesar's.*

Unto the Jew of that day this could hardly mean more than the payment of taxes to the Roman Emperor. Caesar governed. That system of government did not place upon the Jews the duty to help solve complex problems of state. Caesar dictated, and the Roman legions marched. The commandment had a narrow scope.

Today, unto the Mennonites of America, this is a vital and challenging commandment. In a democracy the people are supposed to govern. To voice their desires is their duty. "Render unto Caesar" refers, then, not only to the payment of taxes, but also to the duty of informing our law-makers that the troops of the United States shall not march.

Such action does not interfere with our supreme allegiance to God; it intensifies this allegiance. Let us step out of the shadow of inactivity and into the sunlight of creative, Christian action for peace—sunlight which will help to dispel the shadows of war.

Either write to your representatives in congress when you consider the time opportune, or get in touch with Public Action, 30 Rockefeller Plaza, New York, N. Y. This agency will inform you when critical measures are before congress and when and to whom you should write. This same agency issues the excellent *Washington Information Letter.*

Render therefore unto Caesar the things which are Caesar's.

CONTACT!

By Wilbur Lauer

Pastors will welcome enthusiastically the plan for a Young People's Follow-Up Index, now being prepared by the Young People's Union. It arises out of a direct need, expressed many times by the leaders of our churches, for a method of keeping in touch with those Mennonite youths who leave their home communities to work in other localities or who go away to school. Although many of these do affiliate themselves with the Mennonite churches in the new communities, it is not infrequent that some drift completely away from Mennonite influence. Sometimes this is the result of reticence, indifference, or lack of information on the part of the young person; in other instances it is the result of living in a community which does not have a Mennonite church. In the past this has been a perplexing problem for the leaders of our churches, one that offered little hope of solution. The proposed Follow-Up Index, however, provides the needed means for overcoming the most stubborn obstacles. When a member of one of our young people's societies leaves his home community, his pastor will be assured he will find a hospitable welcome in a Mennonite church of his new community. And where there are no Mennonite churches to extend a friendly hand, he (the pastor) can be instrumental in keeping in touch with that member both through the mails and such Mennonite friends as may be near enough to entertain that young person occasionally in their homes. In other words, whenever a Mennonite youth moves to a new community, he will have a "letter of introduction" to the religious fellowship of that community.

But the Index should not be regarded simple as another means of bolstering up our membership. It is more than that. It means that Mennonites of distant communities will be more vitally related to each other, that their work will be more effectively integrated. Loose ends of our widely scattered Mennonite communion will be gathered up in concrete fashion, thereby rendering our work more significant. When our pastors are called upon to supply the names of their young people for the Follow-Up Index, we are assured of the utmost cooperation and cordial aid.

Two Youths Visit Europe

by Robert Kreider

Throbbing in the heart of every youth is a deep desire for adventure and travel. One longs to visit strange lands, meet new personalities, contact cultures different from our own. So it was with Rollin Moser of Bluffton College and myself when we set sail for Europe last June.

With only a limited number of dollars in our pockets for the three-month sojourn, it was necessary for us to live a very simple life. In our jaunt rarely did we resort to the railways, preferring to travel either by bicycle or hitch-hiking. At nights we stayed in the homes of friends or in the youth hotels or *Jugendher-*

bergen which are distributed throughout all of Britain and the Continent.

One of the primary factors encouraging us to make the trip to Europe was that we had received scholarships to a volunteer work camp of the International Voluntary Service for Peace in England. The IVSP is a Christian pacifist organization whose purpose it is to enter areas of poverty and distress and to aid the communities in reestablishing themselves economically and morally. With volunteers from some twelve different nations, we worked in the poverty stricken English mining town of Oakengates, Shropshire, building a community center for these miners. Day after day we worked with pick and shovel, glorying all the while in the rich fellowship and in the sense that we were serivng a wholesome end.

A most stimulating experience in our travels in Great Britain was our visit to the Costwold Bruderhof, a Huterian religious-cooperative community in Wiltshire, England. We found there a group of 250 German and English people seeking earnestly to live the Christian ethic in all phases of their life. These folk were deeply interested in the Mennonites and Huterites of America.

Crossing to the Continent, after five weeks on the British Isles, Rollin and I found the dyke-enclosed land of Holland one of the more fascinating countries which we visited. It was fascinating not only because of the quaint beauty of the countryside, but because here in the tiny village of Witmarsum, near the Zuyder Zee, the early leader of the Mennonite church, Menno Simons, was born. It was here where he cast off the yoke of the Catholic church. We visited this little village with its canals, cobblestone streets, windmills, wooden shoes, and marveled at the grand history which lingers along these ancient streets.

In coming to Europe, we were eager to become acquainted with the Mennonites of Holland, Germany, and Switzerland. Leaving the Netherlands we turned eastward into Germany, where we visited numerous Mennonite communities along the historic Rhine and in the Pfalz. We were entertained in such homes as those of Dr. Christian Neff of Weierhof and Prof. Benjamin Unruh of Karlsruhe, both prominent Mennonite leaders. Everywhere we were received with the utmost cordiality. It was a disappointment, however, for us to learn that the Mennonite church in Europe no longer adheres to the traditional Mennoite doctrine of non-resistance. This fact, nevertheless, should not cause any breech in the bonds of fellowship binding the American and the European Mennonites.

Another country of beauty and historic interest was Switzerland, home of our forefathers. The majestic beauty of the Alps is matchless. Here also we visited in the humble homes of the rugged Alpine people. At Geneva, the home of the League of Nations, we saw more fully the need for utilizing the international machinery for justice and peace.

Although we found our summer's experiences most pleasant, we encountered, also, a grim side to Europe. We were depressed with the sight of feverish military activity in all of the nations we visited. With greater clarity we recognized our good fortune in living in a nation devoted to democracy and freedom and, we hope, to peace.

A Christian Home

Senior C. E. Topic for May 14, 1939

Mother's Day Program

Main Topic: When is a Home Christian?

Col. 3:12-21; Eph. 4:31, 32

I. *Worship Service*

1. Song, "Faith of our Fathers"
2. The Leader reads the passages for the main topic followed by prayer
3. Special music in keeping with Mother's Day

II. *Introduction of topic by leader*

Some suggestive thoughts are the following:

It is a very challenging point to notice that family religion was such an important item in the home life in Jesus' family.

Religion, like everything else that is good, began in the home. And no problems of social religion are more serious and pressing just now than the problems of the family.

It will be wholesome for us all to think back to the simple home in Nazareth and contrast it with our strenuous modern living.

III. *Suggested topics for short talks:*

1. The home of Samuel
2. The home of Jesus
3. The home of Mary, Martha and Lazarus
4. How does environment influence the home?

IV. *For discussion:*

1. How do you account for the breakdown of love in so many homes?
2. How does the Christian spirit of a home manifest itself:
    a. As regards Christian practices, such as church attendance, place at mealtimes, family altar?
    b. As to books and magazines, movies, radio programs, amusements?
    c. In its relation among its own members?

V. The basis upon which to build a home are the principles of Christian character, love, truth, purity sincerity. *A Godly home is like a fixed star.* Here the parents live and work together in love and understanding. Here the child absorbs the spirit of kindness, patience, good will, and trust in God.

What counts and what is immeasureably vital is, that *Christ* shall be a member of the family circle, and *increasingly a part of the intimate life of the home.*

The home is easily the most deeply influential environment known to man. For good or for evil! When we want to account for the nobility of some great man, we inquire into his family origins. Think of the homes from which John Wesley and Henry Ward Beecher came. Lincoln said, "All I am, I owe to my angel mother."

On the other hand, when children are brought into the juvenile court, the social worker knows where to look for the reasons which often brought them there. The break down of the large number of homes, the many divorces and unhappy homes, shall we say, the many un-Christian homes are responsible for much of the crime committed by the young people.

VI. *Facts for study:*

"Personal habits are largely formed before the age of twenty, and a single year in the teens is worth a decade in the forties for that purpose. At sixteen we are what we are likely to be at sixty."

Conversions usually take place in the earlier years of life.

"More individuals are arrested who are twenty-two years of age than in any other age group. Judge Epstein recently declared that few of the youths arraigned before him on serious charges had any spiritual education in the home."

Parents should give as much care to leading their children into fellowship with God as they do to their physical well-being.

VII. *Religion on the outside*

There is a story of a Novia Scotia sailor who has the Lord's Prayer tatooed on his back. He says that his dying mother asked him never to part with the back cover of a family Bible, on which the Lord's Prayer was printed in letters of gold. For many years he carried this cover on all his cruises; but one day, having a tussle with a sailor, he lost it overboard. Bad luck pursued him after that; and finally a companion who had heard him lament the loss of the talisman suggested his having the prayer tatooed on his back. He did this, though he suffered very much during the process.

Alas! there are many who are making the mistake of this poor ignorant, superstitious sailor. There are multitudes who are putting their religion on the outside rather than on the inside. The Lord's Prayer cannot do any good on a man's back, but it may lift him up to fellowship with angels if it be graven on his heart.—"John and His Friends."

VIII. *Food for thought*

In the home "Jesus increased in wisdom and stature, and in favor with God and man."

THE HOME came from heaven, modeled after the Father's home and the many mansions. It was transplanted to the Garden of Eden, but ruined by the Fall. Our Savior, Jesus Christ, brought it back to earth as a gift, to Christianity, to make it a training school for the Home above.

INTERMEDIATE DEPARTMENT

What We Owe to Our Homes

Intermediate C. E. Topic for May 14, 1939

For Daily Reading

May 8. Gatherings of brothers and sisters. Job 1:4, 5
May 9. Family religious observances. 1 Sam. 20:5, 6
May 10. Parents instructions. Prov. 6:20-23
May 11. Training for life. Prov. 22:6
May 12. Parents prayers. I Chron. 29:19
May 13. Christian influences. II Tim. 1:3-7
May 14. Topic — What we owe to our homes. Luke 15:11-32; Eph. 6:1-3

Call to Worship

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Song, "O Happy Home Where Thou Art Loved"
Scripture Reading, Luke 15:11-32; Eph. 6:1-3
Prayer by leader
Vocal solo in honor of Mother
Poem:

Hymn For A Household

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and even song.
Dost thou, with heaven in thy ken,
Seek still a dwelling place with men,
Wandering the world in ceaseless quest?
A Man of Nazareth be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth be our guest!

—*Daniel Henderson*

The above poem expresses the prayer of every Christian home. It is in this spirit that our parents strive to bring their children into rich fellowship with the Heavenly Father.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Thus Jesus wished parents to realize that kingdom training must begin with the day of birth. Every home builds up its own pattern of behavior which bears its influence upon every member of the household. How fortunate we are if we have been born into a home whose behavior is formed in accordance with the life pattern of Jesus.

Song, "Tell Me the Stories of Jesus." Does this song not express what our mothers did for us?

Thoughts for further discussion on the topic:

1. When does a home become merely a house? It becomes merely a house when children have not been raised in the fear of the Lord, when mothers have not told the stories of Jesus.

2. How is the home the dominating influence of an individual? It is the place where we live and love and sacrifice and share. It is the place to which we turn when in deep need and when we are in ecstacies of joy. All too true it is also the place where we grumble and give way to impatience. Too often it is the place where we hurt those we love most yet we always expect to be forgiven. Hence, it is the place where we must learn self-sacrifice. Do we not owe it to our homes to be willing to show that we are learning those lessons? Do we not owe it to our parents that as we are growing older we hurt them less often?

3. Do we not owe it to our homes to be part of a partnership which is willing to profit by our parents experience and to share our experiences with them?

4. Other things for which we are indebted to our homes: (a) Food and shelter until we are able to provide for ourselves. (2) Most excellent care when we have been ill. (3) A good family name so that it may be said of us "He (she) comes from a fine Christian home." (4) The influence of good books and magazines. (5) The desire to go to the House of God on Sunday. (6) The desire to later engage in an honorable vocation.

Song, "Home, sweet Home"
Offering and announcements
Reading appropriate for Mother's Day by one of the members
Closing song, "Count Your Blessings"
Mizpah Benediction

JUNIOR DEPARTMENT

Mother's Day

Program for May 14, 1939

(*To the Leaders:* Let us remember, not only mother, but father and the home in this program.)

I. CALL TO WORSHIP

Instrumental prelude
Hymn (Standing) "For the Beauty of the Earth" verses 1, 2 and 3

Opening sentence in unison: "He hath made everything beautiful in His time." Eccl. 33:11a.

1. Scripture by three Junior girls:
   a. Exodus 20:12. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."
   b. Prov. 1:8. "My Son hear the instruction of thy father, and forsake not the law of thy mother."
   c. Col. 3:20. "Children, obey your parents in all things: for this is well pleasing unto the Lord."
2. Prayer by an older Junior boy:

> "Lord Jesus, thou hast known
> A mother's love and tender care,
> And thou wilt hear while
> for my own mother most dear
> I make this Sabbath prayer.
> Protect her life, I pray,
> Who gave the gift of life to me;
> And may she know, from day to
> day, the deepening glow
> Of joy that comes from Thee.
> I cannot pay my debt
> For all the love that she has given;
> But Thou, O Lord, wilt not forget
> her due reward—
> Bless her in earth and heaven."
> —Henry Van Dyke

3. Song in unison, "O Happy Home"

II. MISSION MINUTES

1. Name the missionary mothers in our mission fields, telling where they are stationed and how many children they have.
2. If possible have a missionary mother speak to the Juniors about their special problems, such as the care and education of their children. Help the Juniors to realize the sacrifice our missionary parents often make in leaving their children in the homeland when they go to their stations.
3. Leader's prayer of thanksgiving for and blessing upon these missionary parents

III. STUDY PERIOD

Aim: To help the Juniors appreciate a Christian home and to realize their responsibility in making the home a happy one.

1. Leader's heart talk
   "Jesus in His home." Luke 2:51
2. Duet, "I Would Be True"
3. Story by a Junior: "Hannah, A Godly Mother." 1 Samuel 1:1-28; 2:1-11, 18, 19; 3:1-18.
4. Two minute talks by four Juniors:
   a. We should honor our parents. Ex. 20:12
   b. We should obey our parents. Eph. 6:1
   c. We should listen to our father's instruction. Prov. 4:1
   d. We should love our Bibles and remember its teachings as our mothers have taught us. 2 Tim. 3:14, 15; 2 Tim. 1:5
5. Solo by a Junior girl carrying her mother's Bible: "My Mother's Bible"
6. Bible Findings:
   Prov. 1:8; Matt. 2:11; Prov. 6:20; Luke 2:51; Eph. 6:1; Ruth 1:16, 17; Rrov. 23:22; Ex. 20:12; Deut. 11:19; 2 Tim. 1:5; Col. 3:20; Jno. 19:25-27. When all of the references have been found

they should be read clearly and distinctly. Our Bible reading should *always* be done reverently.

7. A short talk by the Pastor or an older person: "God's gift to children—parents; God's gift to parents—children"
8. Verse of the month in unison:
   "Sing unto Him, sing praises unto Him; talk ye of all his wondrous works." Ps. 105:2.
9. Song for month: "This Is My Father's World"
10. Leader's closing prayer

Conferences and Conventions

EASTERN DISTRICT CONFERENCE will meet at the Bally Mennonite Church, Hereford, Pa., May 4 to 7, 1939.

PACIFIC DISTRICT CONFERENCE plans to convene at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

MIDDLE DISTRICT CONFERENCE will be held in the First Mennonite Church at Bluffton, Ohio, June 17-20.

KANSAS MENNONITE TEACHER'S CONVENTION will be held at the First Mennonite Church, Newton, Kansas, Sunday April 30, 1939.

MINISTERIAL CONFERENCE of the Western District will convene on Tuesday, April 25, at the Eden Mennonite Church, near Moundridge, Kansas.

Correspondence

IMMANUEL MENN. CHURCH, PRATUM, ORE.

The first quarter of the year has brought us many rich spiritual blessings. Besides the wonderful messages from God's Word brought to us every Lord's day by our beloved pastor, J. M. Franz, we also enjoyed some special services. Paul Voronaeff, a young Russian evangelist, whose parents are held in exile in Siberia, brought us an evening message illustrated by slides, telling and showing the conditions in Russia. Shall we not give thanks to God anew for the liberty we enjoy in our land and pray earnestly that we may be permitted to live in peace, in order to be able to help those who are in such dire need of both the gospel and material things.

A Bible Conference was held March 29, 30 and Sunday evening, April 2, with Brother Simon Foresheg, Dean of the Multnomah School of the Bible in Portland, Oregon, as guest speaker. The messages were deeply spiritual, yet very practical. Two of our young women, Misses Beulah and Martha Gerig students at the above named school. We hope and pray that more of our young people might prepare themselves for definite Christian service.—Our neighboring Methodist Church joined us in service on Good Friday evening. Both pastors gave messages.

Easter was a full day. Home-coming and the Lord's Supper were observed. Nine new members, representing two families, were added to the church. Six by letter and three young men were baptized upon their confession of faith in the Lord Jesus as their personal Savior. We are indeed happy to have these fathers and mothers, with their children, join with us in worshipping and serving the Lord. The choir rendered the contata, "Rise Conqueror," in the evening. It was well received by a large, appreciative audience. May the message of the risen Lord inspire us to live for Him, day by day, and may the hope of His early coming give courage in these troublesome times.

We also rejoice in the fact that some of our workers have been privileged to bring the gospel by word and song in other places and that through this ministry souls were saved and believers edified.

Mrs. Jno. L. Merryman, Corr.

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SECOND CHURCH, PHILADELPHIA, PA., 4-13-39

In May of this year, the Second Mennonite Church of Philadelphia, Pa., will be forty years old. At our annual congregational meeting, held in January, our pastor, Rev. Waltner stated: "Walter B. Pitkin says: 'Life Begins at Forty.' If that is true, why not have a birthday party—an anniversary commemorating the founding of this congregation."

These exercises will be held on the evenings of April 26th, 28th, May 2nd., celebrating "Old Home Night," "Sunday School Night," "Musical Night," and "Organizations Night," respectively. In connection with this celebration we are planning to complete our drive for a new organ in memory of our former pastor, Dr. Silas M. Grubb and our former Deacon, Mr. Abraham B. Weiss. It may not be entirely possible to procure this organ by that time, but we are all working earnestly to attain that goal. Also in connection with this anniversary, a pamphlet has been compiled entitled "Organization and Early Developments of Second Mennonite Church, Philadelphia" which will be ready for distribution at that time. We invite our friends and members of the Mennonite Churches to enjoy these exercises with us.—Wm. H. Shelly, Correspondent.

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EMMANUEL MENN. CHURCH, NOBLE, IOWA

On April 10 at the Wayland High School auditorium the Wayland and Noble communities had the privilege of seeing the drama "Let My People Go" played by a cast of Bluffton College students, sponsored by the Mennonite Peace Society, under the direction of Carl Landes. A large attentive and appreciative audience was present. This is a most effective way of presenting the Peace problem. Many have expressed themselves as having a clearer knowledge of the meaning of Christ's words "Love your enemies, do good to them which hate you, bless them that curse you and pray for them which despitefully use you. And unto him that smiteth thee on one cheek offer also the other," than ever before.

On Friday evening April 16, the Wayland and Noble Mennonite churches were hosts to the Freeman Junior College chorus, of Freeman, South Dakota. Their program of songs and addresses was given before a fair sized audience. Many more would like to have been present but due to the frequent April showers and Iowa mud, were denied the privilege of hearing them. Mr. Toews, their director, should be commended for the good work he is doing with this group of young people. Mrs. D. E. W.

» » JOTTINGS « «

—*The Middle District Conference* will be held in the First Mennonite Church at Bluffton, Ohio, June 17-20 next. Dr. Rufus D. Bowman of Chicago will bring three messages on Saturday and Sunday.

—*For some time Mrs. Entz, wife of Rev. J. E. Entz, of the First Mennonite Church, Newton, Kansas,* has willingly and efficiently furnished the material for the *Junior Corner* in *Our Youth Says* in the Mennonite. She did this while the regular editor, Mrs. Johana Andres, was recuperating from her illness and eventually asked to be relieved of this duty. So Rev. Olin Krehbiel, chairman of the Y. P. Union, has wisely asked Mrs. Entz to become the regular editor, and it is to be seriously hoped that she will accept. To Mrs. Andres we wish to express our sincere gratitude for her good work with the Junior Corner.

—*Bethany Church, Freeman, S. D.*—Rev. Linscheid is conducting a S. S. teacher training class every Tuesday evening.—The church choir, making its first appearance Easter Sunday was quite a surprise to some folks.—Rev. S. P. Preheim is soon to begin extensive solicitation work for Freeman Jr. College.

—*St. John Church, Pandora, Ohio.*—An unusual service for lovers of music and the gospel will be presented in this church April 22 in the evening, by Mr. Eivin Bjornstad, lyric dramatic tenor and king of gospel singers. He sings with the quality and clearness of the artist and the fervency of the child of God.

—*First Menn. Church, Nappanee, Ind.*—From this church we have just received a fine Easter folder and some Sunday service programs. We are glad for these and shall be looking for more. In this town, too, the churches united on Good Friday for special services in commemoration of Christ's suffering from 12:00 to 3:00.—In the evening the Bluffton College peace group gave the three act drama "Let My People Go."

—*Prof. W. H. Hohmann of Bethel College* and family will make a trip to the Pacific Coast this summer. At Upland, Calif., he and Rev. L. Hostetler will busily collaborate in preparing the "dummy" for the revised Mennonite Hymn Book for the engravers and printers. They will keep in touch by correspondence with the other members of the Hymn Book Committee, Prof. Russell Lantz and Rev. C. E. Krehbiel. Prof. A. E. Kreider and Rev. J. N. Smucker of Bethel College, with Rev. C. E. Krehbiel as chairman, who are revising the Responsive Readings.

—*Grace Mennonite Church, Albany, Oregon.*—On Easter Sunday we enjoyed Communion. An added interest to many was the Consecration Service during which two babies were publicly dedicated.—Our Sunday School attendance is rapidly increasing. Much effort and prayer is being exercised for its growth and spiritual development.—This is the month for our quarterly musical program which is a city-wide attraction. What a power for God Christian music can become!—On Friday, April 14, we are looking forward to having the Pratum Choir render their Easter Cantata.—Sincerely, the correspondent.

—From the Bulletin, Zion Menn. Church, Souderton, Pa.: *"Rev. A. C. Schultz, teacher of Bible at Bluffton College* is known for his fine Christian messages. He will bring us a series of vital messages April 9-16. Let us put God first in our lives during these meetings."—Twelve people recently joined this church by baptism and five by letter.

—*Rev. Olin Krehbiel, Lansdale, Pa. writes, April 18:* Yesterday we were in Philadelphia attending our Eastern District Quarterly Conference. Missionary John Thiessens were there and spoke briefly to us. They landed in New York last week.

—*First Church, Allentown, Pa.*—This Easter season has been a great blessing to us. Eighteen new members have been added to the church by baptism, confession of faith, and letter. On Easter Sunday afternoon a capacity crowd enjoyed the inspiring concert by the Bluffton College Vesper Choir, and in the evening the Upper Milford Mennonite choir and congregation visited our church and the choir presented selections of the Easter Cantata, "Christ is Victor."—Corr.

—*Other new editors for the OUR YOUTH SAYS section.*—Readers of this paper will have noticed that other changes in the editorial staff have taken place. *Mr. Reynold Weinbrenner* has taken the place of Prof. B. Bargen as editor of the Senior Department, and is doing nicely. *Miss Huldah Myers* of Quakertown, Pa., has kindly agreed to serve as editor of the Intermediate Department in the place of Miss Emma Ruth of Reedley, Calif., who had so efficiently served for some years. *Mrs. Gerhard Friesen* of North Newton, Kansas, is now furnishing the lesson outlines for the senior section.

— *Rev. Lester Hostetler of Upland, Calif.* has been getting in touch with two retired gentlemen, who are spending their declining days in California. Each of them is well versed in hymnology, one of them having edited the latest Methodist Hymnal and the other the H. Augustine Smith Hymn Book. Bro. Hostetler went over the draft of our coming Hymn Book with them and they both highly commented the splendid collection of the hymns and the wide variety.

— *Rev. J. J. Esau, our blind evangelist,* gives notice that they are now located at 307 South Main St., Bluffton, Ohio, for a few months. He adds, "We have had a very delightful time in evangelistic work during the past winter."

— *San Marcos Church, Paso Robles, Calif.*—Missionaries P. W. Penner are visiting in the San Marcos neighborhood for a week, holding meetings each evening in the Mennonite Church, with Mrs. Penner speaking to the Women's Missionary Society this Monday afternoon. — Mr. and Mrs. John Janzen of Elbing, Kans., who have been visiting here for some time, are now returning to their Kansas home.

HOME MISSION BOARD REPORT FOR MARCH 1939

RECEIPTS

Mennonite Church, Butterfield, Minn., $42.08; Grace Church, Albany, Ore., $13.52; Bethesda, Henderson, Nebr., $62.96; Hoffnungsfeld, Moundridge, Kans., $8.51; A Friend, Phila. Pa., $3.00; Friends, Newton, Kans., $30.00; First, Chicago, Ill., $6.00; Bequest, Mary Goering, Diseased, Moundridge, Kans., $1000.00; Immanuel, Adult C. E., Los Angeles, Calif., $7.88; First, Chicago, Ill., $11.63; West Swamp, Quakertown, Pa., $38.75; Zion, Elbing, Kans., $69.-73; Bethany, Kingman, Kans., $22.14; H. D. Voth, Escondido, Calif., $15.00; Salem Zion, Freeman, S. Dak., $25.00; Mrs. Frieda Regier Entz, Treas., Ex. Comm. of Mission Societies, $134.16; Bergtal, Pawnee Rock, Kans., $11.55; West Zion, Moundridge, Kans., $26.00; Johannesthal S. S., Hillsboro, Kans., $9.14; Eden, Inola, Okla., $13.00; Alexanderwohl, Goessel, Kans., $40.51; First, Aberdeen, Idaho, $59.67; Bergthal C. E., Corn, Okla., $10.00; Pulaski, Iowa, $10.78; General Conference Trust Fund, Carl A. Richert, Treas., $67.04; First, Chicago, Ill., $6.00; Mrs. Katie Schumacher, Clayton, Mo., $5.00; New Hopedale S. S., Ringwood, Okla., $7.13; Bethesda, Henderson, Nebr., $54.22. **Total, $1,810.40.**

Disbursements

Salaries, rents, expenses, $1,416.10; Loans to Churches, $2,200.00. **Total, $3,616.10.**

All gifts gratefully acknowledged.

J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

REPORT OF THE EX. COM. OF MISSION SOC. FOR MARCH, 1939

For India: Mrs. Susie Janzen, Medford, Okla., Biblewoman $25.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Widow $20.00; Same, Evangelist $16.00; Sew. Soc., First Ch., Beatrice, Nebr., three orphans and one Biblewoman, $110.00; same, Evangelist and Biblewoman Work in General $15.00; Miss. Soc., Upland, Calif., Wards, Champa Hospital $15.00; Sew. Circle, First Ch., Nappanee, Ind., Champa Hospital $15.00; Deep Run Sew. Soc., Plumsteadville, Pa., same $5.00; Friendship Circle, First Ch., Bluffton, Ohio, same $10.00; West Zion Sew. Soc., Moundridge, Kans., Sick Children and Old People, Champa St. $10.00; Sew. Soc., Hillsboro, Kans., Jr. Quarter Fund, Poor Children in Champa Hospital $10.00; Friendship Circle, Inman, Kans., Leper Work, Champa St. $10.00; Miss. Soc., Upland, Calif., Cabinets for Drugs, Basna Hospital $10.00; Friendship Circle, Menn. Ch., Wichita, Kans., same $5.00; Zion Miss. Soc., Souderton, Pa., Basna Hospital $10.00; Ladies Organization, Eastern Distr. Conf., Beds, Basna Hospital $25.00; Ladies Aid, First Ch., Hillsboro, Kans., Basna Boarding School $5.00; Ladies Aid Soc., First Ch., Allentown, Pa., Basna St. Work $5.00; Friendship Circle, Inman, Kans., Birra St., Work where needed, $10.00; Friendship Circle, Menn. Ch., Wichita, Kansas, same $5.00; Miss. Soc., Aberdeen, Idaho, Korba St., Work, where needed, $7.86.—**Total $338.86.**

For China: Oakleaf Sew. Soc., Mountain Lake, Minn., Biblewoman $25.00; Miss. Soc., Donnellson, Iowa, Biblewoman $5.00; "Out and Out for Christ" Circle, Gotebo, Okla., Teacher $15.95; Menn. Sew. Soc., Buhler, Kans., Evangelist Work in General $15.00; Sew Soc., First Ch., Beatrice, Nebr., Evangelist and Biblewoman Work in General $15.00; Ladies Aid, First Ch., Hillsboro, Kans., X-Ray, Kai Chow Hospital $10.00; Miss. Soc., Upland, Calif., same $10.00; Ladies Aid Soc., First Ch., Allentown, Pa., Taming St., where needed, $10.00; Zion Miss. Soc., Souderton, Pa., same $5.00; Miss Estella Heier, Philadelphia, Pa., Miss W. Kuyf $10.00.—**Total $120.95.**

Expenses of Ex. Com. and "Miss. News and Notes": Herald Publ. Co., Newton, Kans., Donation for "Miss. News and Notes" $7.25; Mrs. Norman M. Wisner, Jarrettown, Pa., $.50; Mrs. M. Bochman, Carrot River. Sask., $.25; Miss Cora Janke, Richey, Mont. $.10; Sew. Soc., First Ch., Beatrice, Nebr. $8.20; Miss. Soc., Donnellson, Iowa $5.30.—**Total $21.60.**

Miscellaneous: Oakleaf Miss. Soc., Mountain Lake, Minn., Foreign Miss., Gen'l. Treas., $20.00; Miss. Soc., Upland, Calif., Retired Miss. Pension Fund $10.00; Chr. Menn. Sew. Soc., Moundridge, Kans., same, $4.73; Ladies' Aid, First Ch., Hillsboro, Kans., Traveling Expenses of Miss., $5.00; same, Chicago Branch Mission, $5.00; same, Portland, Oreg., Mission $5.00; same, Home Missions, Western Distr., Conf., $10.00; same, U. S. Indian Missions $10.00; Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., Ashland St., Mont., Bibles and Tracts $15.00; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, Birthday Gift $5.00.—**Total $89.73.**

Grand Total ______________________________ $571.14

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSIONS OF THE WESTERN DISTRICT CONFERENCE

Receipts for March 1939

Hoffnungsau, A. B. Reimer, $19.59; New Hopedale, Alpha J. Unruh, $20.72; Hebron, C. Plett, $18.68; Christian, John E. Goering, $94.50; Bethel College, Helen Penner, $22.76; Friedensfeld, H. B. Regier, $20.00; Burrton, J. V. Regier, $6.02; Hope View Sewing Society, $20.00; Kidron, F. W. Koehn, $3.60; Einsiedel, E. D. Miller, $18.24.

H. J. Dyck, Treas., Elbing, Kansas.

REV. J. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MAY 2, 1939 NO. 18

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History Views the Jewish Persecutions

5. CONCLUDING STATEMENTS FROM A CHRISTIAN POINT OF VIEW

E. L. Harshbarger

Can a Christian participate in antisemitic propaganda and persecution of the Jews? History says, "yes", because many of the leading antisemitics have been staunch Christians. This has been due largely to social rather than Christian causes, that is, the Jews always represented a small alien group and were easily persecuted in spite of the Christian profession of their persecutors. But I am convinced that Christians, especially those who, like the Mennonites, profess to live the simple Gospel of the Sermon on the Mount, cannot and should not participate in such degrading propaganda.

As a Christian, therefore, I wish to place myself definitely on record as opposed to all such vicious propaganda, for, in the first place, I must have a high regard for truth. A review of the previous articles shows that all antisemitic propaganda is guilty of unscrupulous carelessness with the truth. The fountain source of antisemitism, *The Protocols of the Elders of Zion,* is a weird forgery, and the charges that Jews practice ritual murder, dominate the world's finances, created and propagated Communism, are the source of all obscene literature, stage and movie productions—are all shown to be gross and malicious exaggerations of fact. (The statement "created . . . . fact" is altogether too sweeping." —Editor.)

Secondly, we ought to hold ourselves aloof from such class hatred because, as Mennonites, we know something, vicariously or actually, of what it means to be a persecuted minority group. For generations our fathers have been driven from pillar to post in search of religious liberty. It ill behooves us, a persecuted minority, to aid in any way the persecution of another minority group.

Thirdly, I am opposed to the Jewish persecutions because I cannot forget the great cultural contributions of the Jewish people. Space limitations prevent a listing of more than a few of the Jewish benefactors of mankind. In Germany alone there are so many Jewish cultural leaders that their works cannot be ignored even by the Nazis, therefore, Jewish contributions are used anonymously. One example is the Nazi use of the song "Die Lorelei", written by the great Jewish poet, Heine. Call the roll of the immortals in any field of culture and the names of Jews are prominent. Mendelssohn and Strauss in music, and Einstein and Wasserman in science are examples of many. The Nazi antisemitic campaign drove five Nobel prize winners from the country: Albert Einstein and James Franck, noted physicists; Gustav Hertz and Otto Meyerhoff, famous physiologists; and Fritz Haber, the chemist. Jewish cultural contributions to the world are undeniable. Can we, therefore, denounce a whole race for the sins of a few representatives of that race?

Fourthly, as a Christian I cannot participate in Jewish persecutions because I am supposed to live peaceably with all men, and to love all, even my enemies. That is all-inclusive, I cannot exclude any person or group simply because I disagree with them or because they are peculiarly clannish and unlike my group. Certainly, love of my fellowmen, including the Jew, means I cannot spread lies about him, persecute him, or in any way degrade his personality. To do so is fundamentally un-Christian. To foster hatred against the Jews is to spread hatred among other groups just as surely as handling coal produces black hands. Hate will beget hatred. This too is un-Christian.

Finally, as a Christian I cannot become an antisemitic, because I remember that nearly all my religious idealism and Christian hope came through the Jewish race. Moses, the great lawgiver, the prophets of Israel, Jesus, our Savior, and all his disciples were members of this, now accursed, race. How can anyone who loves his Bible, anyone who names the name of Jesus and professes to follow Him, be an antisemitic?

That there are disreputable characters among the Jews, even the Jews will admit. But the entire race cannot in justice and in a Christian spirit be condemned because of some black sheep. Every group, even the Mennonites, have some of these black sheep which we would rather not own. Therefore, the attitude of the Christian toward the Jew, it seems to me, as toward all other people, should be one of tolerance and Christian love, not forgetting that the sins and shortcomings of the Jews are the sins of all mankind, that many of these sins are aggravated by the clannish attitude of Aryans and by the Aryan inclination to exploit a Jewish minority, and that the Jews also are human beings, humanity "for whom Christ died."

(The author would welcome written comments on the value of such articles.)

If War, Will the U. S. Be In It?

Recently when President Roosevelt left Warm Springs, Georgia, his parting words were: "I'll be back in the fall—if we don't have war." In an attempt to interpret the puzzling *we* and the whole statement, the "Washington Post" opined somewhat as follows: By *we Mr.* Roosevelt meant the Western civilization and the whole statement was intended to do certain things: (1) Tell the axis-powers that a war forced by them would involve the destinies of the U. S. (2) Rebuke the isolationists who, in spite of the certainty of American involvement . . . , would protect themselves by closing their eyes. (3) Link America with the stop-Hitler drive." The President is reported to have heartily endorsed this explanation and thus also to have revealed his opinion that another European war would again involve our country.

Meanwhile there is developing in the already feverish minds of a large number of our people the conviction that *this must not be,* that we have no business to help fight the wars of Europe. In a recent hearing before the House Foreign Affairs Committee, a prominent person said, *"In the present state of public opinion there is great reluctance to trust the President in the matter of foreign affairs."* And that opinion is growing strong enough that Congress is beginning to bestir itself to the need of some legislation that will serve as a means of stopping belligerent agitation that is rampant in the country. In a recent debate on our foreign policy Senator Reynolds of N. C. said, the war propaganda in our land was getting dangerously strong and that, strangely, we were the only people who are being badly stirred up by the affairs in Europe. And Senator George of Georgia said among other things, his mail was loaded with letters from worrying mothers and fathers fearing war. That it was high time for Congress to let Europe know, where the United States stand. That whoever, in higher or subordinate position, was telling European countries that we are ready to go to war was leading Europe astray, for the Congress of the U. S. and the American people had no thought of going into a European war.

But the war propaganda is at work and anything may happen that will quickly get us stirred up to a point of war hysteria, so it behooves all who *really* and *genuinely* love our country, to get busy and petition our representatives in Washington to pass such legislation that will keep us out of an European war.

Perhaps it would help some of us in drafting and sending our petitions to Washington more readily, if we had some suggestions how to do it. Below we give two suggestive petitions, the first, general in its nature, can be addressed to the Congress at large; the second, more special, to be addressed to your representative and senators. The first can be clipped, signed and mailed as given, but this gives it a stereotyped appearance. A hand-written or type-written letter is preferable and more effective. It is also better if each petitioner composes his letter in his own words.

To the Congress of the United States--

Earnestly desiring to save this nation and its people from being drawn unnecessarily into foreign wars in which we ought not to be embroiled, we the undersigned petition your honorable body to:

Strengthen, not weaken, the Neutrality Act;

Mind our own business and keep out of foreign war; follow the sound foreign policy laid down by Washington of avoiding foreign entanglements and alliances;

Stop all loans or credit advances to foreign governments at war;

Enact effective legislation to take the profits out of war;

Keep our battleships and our soldiers out of foreign war zones;

Stop all shipments of war supplies to Japan or any other nation engaged in war;

Submit to the people for early ratification the War Referendum Amendment, introduced by Senator Capper and eleven other Senators, which would return to the people the sole power to declare or engage in wars, except when an attack or threatened attack is made upon the United States.

Name --

Address --

Note: The last clause above "except . . . United States" can be crossed out if objectionable.

Hon. ------------------------------------
(Name of senator or congressman)
Member of the House of Representatives,
(Member of the U. S. Senate)
Washington, D. C.

Dear Sir:

Since our country is in danger of being drawn into another European war with all of its terrible consequences, I am making use of the privilege granted me by the U. S. Constitution "to petition the government" and ask you, our representative in Congress, kindly to use your full influence and power in helping set up such bars as will keep us out of foreign wars.

Name ------------------------------------

Address ---------------------------------

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Christian Hospital, Champa, C. P., India, 2-2-39

Dear Brethren of the Mission Board:

The outstanding event in the Champa church during 1938 was the conversion of Ganesh and Tetki, his wife. No, they are not high caste Brahmans nor rich, influential people of the Champa community. Ganesh has been a sweeper in the mission employ for about 18 years. Even the conversion of a sweeper is not such a new thing. In India there are many sweeper converts. The interesting fact is that Ganesh did not give up his job when he became a Christian. He and his wife were batpized May 1, 1938. Ganesh is continuing his work as before. The other Christians put considerable pressure on him asking him to do some other kind of work. Most sweepers change their work on becoming Christians. In this a definite victory has been won in the church.

The second step in this victory is the fact that since the baptism of Ganesh and his wife Holy Communion has been held three times. Each time both communed with the other Christians. No trouble has arisen. In most places in India the sweeper Christian is not allowed to commune with other Christians unless he changes his occupation. On New Year's Day 127 Christians communed, perhaps the highest number in the history of the Champa Church.

Ganesh has been building a new house which was to be dedicated on Jan. 3rd. He invited one member of each Christian family in Champa to a meal after the dedication. This was the final test! Would the Christians eat in his house? Ganesh felt that many were not receiving him into the Christian fellowship. Again in most places in India where there are sweeper converts, other Christians will not eat with sweeper Christians.

The day of the dedication appeared. Soon Ganesh came and said that three influential Christians had been to his house the night before asking him to have the meal on the hospital compound, then the Christians would come eat with him. Now, most of the Christians would not eat in his house. The missionaries advised him to go ahead and cook the food in his house. There was to be no compromise. Soon Ganesh was back again saying that none of the Christians would help him with the cooking preparations. Mrs. Penner announced it in the Girls' Boarding. Two women immediately offered their services. I announced it in the hospital. A trained nurse offered to go over and help them. By this time Ganesh sent word that men had arrived in sufficient numbers to make the meal possible.

Now comes the report that out of 63 signatures accepting the invitation to the meal, most of them were going to send one of their children for the meal and would not eat with Ganesh themselves. Some said that a signature does not mean anything. Again a paper was sent around stating that there was no compulsion but that children substitutes were not acceptable. A Hindu Brahman child can eat with anyone as long as the Brahman thread has not been put around his neck. There was to be no remnant of caste here. Not very many signed the second time but the meal was cooked. A blessed service of dedication was held after which at least 50 Christians ate together in Ganesh's house. Not a bit of food was left over. What a wonderful victory for Christ! The majority of the Christians had won the victory. The committee of three who had acted so concerned the night before was conspicuous by its absence They appear to be ashamed. May the Lord give them the full victory too!

In His name, H. R. Bauman.

— *First Church, Reedley, California.* — "The offering for China Relief on Easter Sunday amounted to $122.77. There is still opportunity to add to the effectiveness of this cause." — Would that other churches might follow this example! We ought to do more for Relief.—Ed.

The Church and the World Crisis

by Albert W. Palmer

(Concluded from last week)

WHAT THE CHURCH CAN DO

Now, if the major problem of the world today is economic fear, and if the economic fears of nations are driving them surely into war, what can the church do about it? It can do two things:

First: The church with united voice in every country the world around can urge its government to join in calling a world economic conference where these economic necessities of every nation can be frankly faced. At such a conference let every nation be invited to prepare in advance and bring as a basis of negotiation a condensed epitome of its economic problems. I would suggest that this brief be limited to three thousand words, as follows: One thousand words setting forth each country's fears and grievances; a second thousand words outlining its proposed solutions; and a third thousand words indicating the concessions and sacrifices it is willing to make to secure world-wide economic cooperation and appeasement, including reductions in armaments and tariffs. This would bring the essential tensions right out into the open. Let the conference then discuss these brief statements for a month and then recess for six months without taking any action. Then, after world-wide publicity and discussion, let it reconvene for action. Surely a formula could be arrived at which would reduce the fever of world fear and start us on the road toward economic cooperation and away from war.

What If Governments Won't Act?

But, suppose governments won't act. What then? Why then let the church be the church! Let it be a world church of ecumenical mind and pattern. Let it hold its own world economic conference. Let it summon its best brains and leadership, lay and clerical, with truly Christian economists and political scientists as advisers, and follow the same procedure as has just been outlined. Then, at least, the Church, which ought to be the conscience of the world, will know its own mind. Then the church will have an informed and farsighted witness to bear to governments the world around.

The strategy of Christianity now is to bear an intelligent and unified witness as to the causes of war and in behalf of a just and lasting peace. In the words of George Washington when the fate of a united constitution for our own country hung in the balance: "Let us lift up a standard to which all honest and just men can repair. The event is in the hands of God!"

Seven Questions

If you have followed me thus far I am sure that certain questions are already arising in your mind. I beg leave to anticipate them. Let us take up these questions, one by one:

1. *When, where and how should such an economic church conference be called?* Immediately, to meet next summer, and in Europe, preferably not in Great Britain lest it be, or seem to be, unduly under British influence. Let it be called through the World Council of Churches. Let the delegates include the deeply spiritual leaders of each country, with definitely Christian economists as advisers.

2, *Can representation be secured from countries like Russia, Germany, Italy and Japan?* Nobody knows until we try! If not we can lay hold of well-informed fair-minded people who can state the case objectively and fairly for these countries.

3. *What authority would the findings of such a conference have?* Only such authority as would reside in their objectivity, reasonableness and freedom from selfish or partisan bias. But it would be moral authority of the highest order.

4. *Could Catholics and Jews cooperate?* Yes. What I have in mind, however, is essentially a congress of the constituency of the Oxford Conference of 1937. Catholics, especially social minded educational leaders, should be invited as corresponding members. Jewish counselors would also be invaluable but the findings would probably be more effective if the conference spoke primarily as a representative of Christendom.

5. *Wouldn't established business interests oppose anything that might look in the direction of a lowering of tariff walls?* That would depend on the nature of the business, in some cases, and on the wisdom, capacity and Christian character of industrial leaders in other cases. But, in any case, we must not be intimidated in advance by any disapproval born of economic self-interest. In the long run every business, except one, will profit more by peace than war. And, of course, any tariff adjustments should be gradual and take account of the industrial problems involved.

6. *Wouldn't such a conference be interpreted by the dictatorships simply as weakness and lead to greater demands?* If you take that attitude are you not hopelessly headed for war? Must we not have faith in human nature at least to the extent of realizing that the people of every country hate and dread war today and that they will honor and welcome every sincere and fair-minded attempt to remove all irritating conditions and resentments which move toward war? At least it must not be said that nobody tried to heal the economic wounds or bind up the industrial open sore of the world!

7. *Isn't this outside the church's sphere? Are not present world problems economic and political in character rather than religious?* We need to do some very clear thinking at this point. Certainly the problems we face are economic and political. They must be settled according to sound economic and political principles. With the details of their settlement the church is not primarily concerned. But the thing which keeps these problems from being justly settled on the political and economic level is a spirit of cyni-

cal selfishness, fear, greed, injustice, hatred and aggression. These qualities are not economic, they are spiritual; or, more accurately speaking, anti-spiritual! Here is the moral issue before the world today. Shall world-wide economic problems be approached and settlements attempted on a basis of violence, self-interest and ruthless exploitation or on a basis of fair-dealing recognition of universal human needs and peaceful negotiations? Surely this is a moral issue and to it the church cannot possibly be indifferent! On the contrary, must not the church speak out clearly and emphatically if she is to maintain and command the respect of all mankind?

But in order to speak wisely and effectively she must know the facts and see them from every nation's viewpoint. Hence the imperative necessity of a world economic conference where the church can bring these facts to light, weigh their moral implications and speak a calm and well-considered word for the guidance of the conscience of mankind.

Will governments and nations listen? Let us not worry about that. The great heart of the masses of the common people in every land will listen! And will respond to a voice in the name of religion setting forth peace through justice. The world is groping in darkness for moral leadership and human unity. Let the church turn on the light!—From *"Advance."*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

AUTO HAD TO BE PURCHASED TO VISIT SCATTERED FAMILIES IN VANCOUVER

When our Mennonite families settle in a city, they naturally must buy or rent where they can get a home and in order to be near to their place of work. It stands to reason that this causes our Mennonite homes to be scattered from one end of a city to the other in all four directions.

For some time it was felt that a car would be needed, but funds were needed elsewhere. Then our Field Secretary made mention to the Board that Rev. J. B. Wiens must spend so much time and effort to walk and travel by trolly to visit the scattered families.

Immediately following the Home Mission Board meeting in Chicago, Rev. David Toews went to British Columbia to attend an Immigration Conference. While there, he visited the different churches and communities and also Vancouver. The need for a car was so great that arrangements were made to purchase a good used car.

Who is willing to send some special gifts for this purpose to Rev. J. J. Plenert, our treasurer, 429 Knorr St., Philadelphia, Pa.?

The car and the necessary insurance costs us about $300.00. Can you help in this necessary work?

Brief Report of the Eastern District Quarterly Conference

This meeting was held at the First Church, Philadelphia, Pa., Monday, April 17. Missionary John Thiessen, just returned from India, with his family, conducted the opening devotion.—The treasurer showed that the Conference had gone over the top with its budget, which was good news to all. The secretary, who is also scribe for the Home Mission Committee, reported that the Napier Mission Church had paid $102.70 into the Home Mission treasury and Saucon, $100.00.—A motion was passed to the effect that the churches should be interrogated as to whether there should be another united chorus festival this summer, reports to be given at the Conference session in May. —Rev. A. J. Neuenschwander, Trustee of the Quakertown Community Children's Home, spoke on "Benevolent and Relief Work in the Conference," Mrs. J. R. Fretz and Mrs. J. B. Bechtel on the Needs of the Orphanage, Rev. Ernest Bohn in reference to Relief work in Spain and Rev. P. J. Boehr in China.

The Rev. H. T. Landes spoke on, "The Message from Easter to Ascension Day." This was very illuminating. He showed in many ways how Jesus manifested himself during these seven weeks, opening eyes, strengthening faith, giving hope, comfort and courage, and finally in giving his great Command.

Rev. Freeman H. Swartz presented his paper, "After Easter—What?" He used two passages of Scripture, "The Lord added to the church daily such as should be (were being) saved," and "Be instant in season and out of season." He spoke from his heart concerning personal experiences.—Rev. Thiessen in a few remarks said he was glad to hear the brethren expressing themselves so honestly on their pastoral problems. He, too, had his problems as pastor.

Rev. Harold Burkholder conducted the evening devotions. Three of the Thiessen children gave a musical selection, one son playing the violin, another a violin-cello, and the daughter accompanied them at the piano. Following this Rev. Erland Waltner gave an illustrated lecture on the Holy Land, and Rev. Bohn made a fitting close.

—From a report by the secretary, Rev. Howard Nyce.

—*Announcement from the Eastern District.*—Mr. John F. Reich, Secretary for the Committee on Spain of the American Friends Service, who has spent some time in Spain, will speak on the conditions existing in that country at the Brotherhood meeting May 6th in the Hereford Mennonite Church, Bally. The Mennonite Central Committee is interested in this work. Mr. Reich is the son of Dr. Max Reich, well-known Bible lecturer. The program will also include Dr. H. A. Fast, Gen. Conf. Field Secretary and Mr. William H. Mohr speaking for Bluffton College.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 14, 1939

PAUL EVANGELIZES A PROVINCE

Acts 19:1, 8-10; 20:17-21; Eph. 2:19-22

TOPIC: *The Fellowship of Christian Faith*

Introduction

Corinth was Paul's chief place of labor on his second missionary journey. Now on his third tour, begun Acts 18:23, Ephesus was his chief center of labor. It was the third city in size in the Roman empire and the great commercial as well as religious center in Asia Minor. On his second journey the Spirit forbade him to preach here. Now the time was ripe for a prolonged stay in this center of the worship of the goddess Diana, whose great temple was here. A considerable Jewish population was here and when Paul had stopped here briefly on his journey from Corinth to Jerusalem, he had declined their invitation to remain longer (Acts 18:19-21).

Paul Teaching in Ephesus vs. 1, 8-10

For three months Paul had the rare opportunity to teach freely and boldly in the Jewish synagogue (v8). He centered all on "the things concerning the kingdom of God." He did not waste any precious privileges. Many of the Jews showed a bitter attitude toward Paul, finally plotting against his life. When God's truth does not command obedience, it hardens, and leads people to speak evil of it to others. The time for a separation had come (v9) and Paul and his followers withdrew and found an open door of welcome in the school of Tyrannus. Here he held daily meetings for instruction and preaching for two years. From here, as a center, people from all over the province of Asia heard the gospel message. Many came to Ephesus and likely Paul did some preaching in the regions round about the city. Paul found new ways to cope with new situations. His long stay here is evidence that he was winning converts to his message. "The word of God grew mightily" (19:20). The great demonstration led by Demetrius, the silversmith (vs 24-41) indicates the large effect of Paul's work. There was a large element of the miraculous in Paul's work (vs. 11, 12).

Paul's Farewell to the Elders of Ephesus 20:17-21

Paul is now on the way back to Jerusalem. His ship stopped at Miletus, a seaport about thirty miles south of Ephesus. His farewell words give us an insight into his faithfulness as a pastor, and into his deep sympathy which he showed in all his dealings with them (vs 19, 20). Though he possessed the authority of his apostleship, yet they could testify to his "humility of mind" and his "many tears" of sincere sympathy. These were shed with them in their sorrows and troubles, in the trials which came to them and to Paul. The Christian worker who sheds tears of sympathy with others, will draw them to himself.

Paul showed his faithfulness in keeping back nothing that was profitable unto them (v20). He declared the whole counsel of God to them (v27), the whole truth. He sought their soul's welfare, not notoriety for himself. He preached repentance toward God and faith in Christ to Jews and Greeks. Paul showed true heroism in preaching the whole truth whether people wanted to hear it or not.

The Church in Ephesus Eph. 2:19-22

Paul is here addressing Gentiles (v11). These converts were gathered into the body of Christ and united in a local Church as a result of Paul's ministry. Formerly they were "strangers from the covenant of promise," given to the Jews. Now through the work of Christ, they are no more strangers, but fellow members of God's family with full rights therein (v19). In Christ, the chief corner stone, the family of God is united into one structure. Paul uses this figure to stress the thought of Christian unity in the Church. People who are of God's household are brothers and sisters in the Lord. By the blood of Christ (v13) they are united into a marvelous spiritual fellowship.

SERMON SKETCH

"BROKEN CISTERNS"

By Erland Waltner, Second Mennonite Church of Philadelphia

Text: Jeremiah 2:13, 4:1.

The world in Jeremiah's day was strangely like our world of 1939. Like ours, it was a secular world, bowing at the altars of materialism. Like ours, it was a fearful world, trembling at the sight of threatening war clouds. Like ours, it had its prophets, men with a simple message from God: RETURN. Jeremiah's message to his world is therefore a message to which our modern world may profitably attend.

I. The Diagnosis of Israel's Troubles

Jeremiah's day was not a time for mincing words. Neither is ours. He pointed a revealing finger at the wounds of corruption in Israel. He declares that two evils are the cause of the nation's condition: (1) They have forsaken God and (2) they have found no satisfactory substitute for God. (Jer. 2:13) The two evils really constitute one evil: They have traded off Jehovah for "gods which yet are no gods." (Jer. 2:11) Turning their backs upon the God who led them out of Egypt, guided them in the wilderness, and brought them into Canaan they now turned to other securities and other supplies of "water." They believed themselves now so mature that they could solve their own problems. They dug cisterns by their own hands. But the cisterns cracked and "would hold no water."

The sin of Israel is precisely the sin of the modern world. Karl Heim, a modern prophet in Germany, declares, "There is, properly speaking, only one sin, to which we are all prey. Like the prodigal son we have forsaken the Father's house, the fellowship of God which we might have had. As soon as we have passed out from our relation to God, we have lost our Archimeded-point, upon which if we took our stand we should find all things possible." When we forsake God as individuals or as a nation we "lose our balance" and are plunged into an abyss of chaos. Quickly we attempt to remedy our problems by our own devices. We hew cisterns by our own hands. We look to education, to science, to government to supply our needs. Then we discover that these cisterns are broken and will not hold water. Leading educators are saying that our education is chaotic, leading scientists say that science has no organizing center, leading students of government declare that even democracy doesn't know where it is going. Is this any wonder when God has been forsaken and men have become their own gods?

II. The Prescription for Israel's Recovery

As a mouthpiece of God, Jeremiah declares that judgment hovers over Israel as the sword of Damocles. Whether that sword shall do its bloody work depends not upon blind fate but upon a decision by Israel. In Jer. 4:1 God gives a conditional promise which is also a plea, "If thou wilt RETURN TO ME. . . . . then thou shalt not be removed."

The return to God involved for Israel a confession that their own devices to solve their problems were a failure. It involved the acknowledgement that neither an individual nor a nation can live long without God. It involved a forsaking of the "broken cisterns" and a return to the "fountain of living waters."

Only blind optimism can fail to see the impending dangers of our present world. Judgment is imminent unless men and women will heed the timeless message of Jeremiah and return to God. The way of this return is Jesus Christ, the Son of God, the Saviour of the World. He calls a prodigal world back to Himself. Yet the world is made up of individuals and thus the prophet Jeremiah calls to each soul which is trying to live its own life: Forsake those "broken cisterns" that will not hold water and return to Jehovah, "then shalt thou not be removed."

—*Bethel College.*—The German Department gave the drama, *Schiller's Maria Stuart,* Friday evening, April 28, to a good sized audience in the College chapel. The young people all acquitted themselves well, particularly the two main characters, Königin Maria and Königin Elisabeth, also Graf Lester. It is really surprising how well some of our young college people can handle the German, when they try.

Ministerial Conference of the Western District

Favored with fair weather this conference, which was held at the Eden church near Moundridge, Kans., April 25, was attended by ministers, deacons and their wives, and some guests. The theme throughout the session was EVANGELISM. As we shall try to bring the gist of some of the addresses or papers in these columns later on, we shall give only a very brief review of the good program now.

The session was opened by the chairman, Rev. David Wedel. The secretary and pastor of the host church, Rev. Walter Gering, preached the conference sermon. Rev. E. J. Neuenschwander spoke on Experiences in Evangelism, Rev. W. F. Unruh on Experiences in Personal Evangelism, and Rev. Art Miller of Hutchinson, Kans., gave an address. This concluded the forenoon program.

In the afternoon short talks were given as follows: Evangelism through Bible conference work, Rev. P. P. Tschetter; Evangelism through study groups, Rev. Walter Gering; Evangelism in the S. S., Rev. J. J. Voth; Evangelism in the Bible School, Rev. C. H. Dirks; Evangelism through moulding of convictions, Rev. P. H. Richert; Evangelism through song, Rev. C. E. Krehbiel.

In the evening the choir and orchestra of the Eden church presented Handel's Messiah under the direction of Prof. W. H. Hohmann.

TOLERATION IN EVANGELISM

The early Christians were not exclusive and aloofish. As Christians they worshipped together with the Jews in the temple. They were keenly aware of the outrage their fellow Jews had comitted when they crucified their Lord, and yet they continued to worship together with them in the temple. They were extremely loyal to their Savior. As disciples of Jesus they formed an intimate fellowship of believers, but yet they did not break away from the Jewish community. They utilized every opportunity to witness for their Lord and Savior even to those who had denied and crucified Him. They stayed within the group and witnessed as members of the group. They did not witness to them as outsiders. A witness for the Lord is always most effective when it is given to those of our own social community, to our own friends with whom we live and work. To talk to a person about Christ in the attitude of speaking to a "black sheep" is not winning. To talk to him as one of the group is quite another matter. People usually respond with the attitude that is being shown to them. The early church grew rapidly partly because the Christians were quite free in their associations with those of their own community who were not Christians but who were approachable with the Good News. Such toleration gives an added advantage to those who hear because they find the Christian life lived and presented by one of their own acquaintances.

Program of the Eastern District Conference

Bally Church, Hereford, Pa., May 4-7, 1939

SCHEDULE OF CONFERENCE SESSIONS

Conference Theme: "A Revitalized Church"
Main Theme of Conference Bible Lectures
"Sources of Power in the Early Christian Church"

THURSDAY AFTERNOON, MAY 4

2:00 Bible Hour, "A Vital Faith," Dr. Henry A. Fast
2:40 1. Report of the Program Committee. 2. Presentation of Delegate Certificates. 3. Application for Membership. 4. Report of Ordinations and Installations. 5. Appointing of Special Committees. 6. Reading of Minutes of Previous Session. 7. Parochial Reports by Deacons. (Limited to 350 words). No Parochial Reports read on Friday.

THURSDAY EVENING 7:30

7:30-7:40 Song Service.
7:40-8:00 Devotional Service, Vice President Howard T. Landes, Philadelphia.—Announcements and Local Choir.—Memorial Service.—Sermon by President, Rev. J. J. Plenert
9:00-9:30 Bible Hour, "A Dynamic Inner Life," Dr. H. A. Fast

8. Report of Committee on Verification of Delegates Certificates.—Election of One Member on the Committee. 9. Report of Committee on Complimentary Votes. 10. Report of Conference Officers. President—Rev. John J. Plenert. Secretary—Rev. Howard G. Nyce. Treasurer—A. H. Alderfer.—Election of Conference Officers and One Member on Program. Com. 11. Miscellaneous Business. 12. Report of the Home Mission Committee.—Election of Two Members on the Committee. 13. Report of the Educational Committee.—Election of Two Members on the Committee. 14. Report of Conference Budget Committee, 1938-1939.—Closing Prayer.

FRIDAY AFTERNOON 1:30

1:30-2:10 Bible Hour, "An Active Spirit of Evangelism," Dr. H. A. Fast

15. Report of the Mennonite Home for the Aged.—Recording Secretary, Mr. Monroe S. Geisinger.—Financial Secretary, Mr. Earl K. Kremer.—Treasurer, Mr. Horace B. Kratz.—Election of Three Members. 16. Report of the Historical and Publication Committee.—Election of Two Members. 17. Report of the Sunday School and Young People's Com.—Election of One Member. 18. Report of Benevolent and Relief Work Committee.—Election of Two Members. 19. Report of Bluffton College and Witmarsum Seminary.—Election of One Trustee.—Closing Prayer.

FRIDAY EVENING — MISSIONARY PROGRAM

7:30-9:30 Devotional Service, Rev. P. J. Boehr.—Penn Council of Churches, Dr. William Mudge.—Special Music and Offering.—Rev. S. T. Moyer, Missionary to India.—Closing Prayer.

SATURDAY MORNING 9:00

9:00-9:40 Bible Hour, "A Sense of Divine Mission," Dr. H. A. Fast

20. Report of Building Fund Committee.—Election of One Member. 21. Report of Trust Fund by Financial Commitee. 22. Discussion of Budget for 1939-1940. 23. Report on Minister's Pension Fund by the Brotherhood. 24. Unfinished Business. 25. New Business. 26. Report of Auditing Committee. 27. Report of Committee on Resolutions. 28. Selection of Place for Next Conference. 29. Newly Elected Officers Take Charge. 30. Adjournment.

WOMEN'S MEETING

Business Meeting ------------------ 10:00 A. M.
Women's Program—Auditorium -------- 2:30 P. M.
Main Address by Mrs. S. T. Moyer
7:30 P. M., Address, John F. Reich, son of Max Reich

SUNDAY, MAY 7

9:30 A. M. Sunday School.—10:30 Conference Communion Service in Charge of Local Pastor. 2:00 P. M. Joint S. S. and Y. P.'s Program.

Conferences and Conventions

EASTERN DISTRICT CONFERENCE will meet at the Bally Mennonite Church, Hereford, Pa., May 4 to 7, 1939.

PACIFIC DISTRICT CONFERENCE plans to meet at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

MIDDLE DISTRICT CONFERENCE will be held in the First Mennonite Church, at Bluffton, Ohio, June 17-20.

MENNONITE BIBLE CONFERENCE to be held at First Mennonite Church, forenoons, and City Auditorium, afternoons and evenings, Newton, Kansas, June 8-15.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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China Relief Gains Momentum

A recent dispatch to the Church Committee for China Relief concerning a single region gives a sidelight on the magnitude of the problem with which the Committee is dealing:

"The calamity-stricken area in North Kiangsi alone, as a result of war and flood, covers 10,000 square miles. No accurate statistics of the dead are available; but the corpses already buried amount to 200,000. Homeless refugees are estimated to be more than 4,000,000. Those in urgent need of relief still amount to 2,855,425, including men, women and children."

Commenting on this dispatch, the most recent publication of the Committee says:

"This report from one small area only twice as large as Connecticut is a sample of the need the Church Committee is trying to help you meet. When you read these figures and pause to think about these 2,855,425 refugees in one area, do you have any real understanding of what they mean in agony of body, mind and soul? Are we so dazed by numbers that we say 'a million men and women' as glibly as we might say 'a million bushels of corn'?

There are American missionaries in China today who, for the rest of their lives, will be awakened from their sleep with haunting visions of little pot-bellied babies and small children, with spindling legs and begging eyes—passing in endless procession beside their beds crying for food they did not have to give! These devoted men and women, who are giving their lives in service to the missions in China, have the heart and the equipment to minister to this devastating human misery. But they need money for supplies and provision for maternal and infant care, as they minister to all forms of sickness, including agony from wounds and slow starvation."

"One Dollar a Month Can Save A Life in China!"

According to the estimates of the American Advisory Committee in Shanghai, through which the funds raised in America are distributed, $32,000 per week is needed during the spring in order to meet the minimum needs.

Faced with the continuing tragedy in China, the Church Committee for China Relief has voted to carry on its activities for another year, i.e., until the summer of 1940, unless greatly improved conditions should make it possible to discontinue the appeal earlier.

One of the best-informed Americans on China, Rev. George W. Shepherd, for many years a missionary and more recently Honorary Advisor of the New Life Movement in China, has just arrived in this country from Chungking, the new capital of China. Mr. Shepherd is available as a speaker throughout the United States in behalf of the Church Committee for China Relief. The address of the Committee is 105 East 22nd Street, New York.

Editor's Note: If we Christians have a heart for the terrible suffering endured by millions of Chinese, it appears as though we should do *something* to help now. Our Relief Board has just called our attention to China relief as one of its immediate objectives. All contributions should be sent to: *Rev. P. H. Unruh, Goessel, Kansas,* the treasurer of the Board.

Invitation

We herewith heartily invite everybody to attend the Bible Conference which is to be held in Newton, beginning May 12 at eight in the evening. Dr. P. W. Rood will be in charge of the opening meeting. The program will take form as follows:

I. Dr. P. W. Rood, President of World's Christian Fundamental Association.

1. What is God's Message to the Nation in this Hour of Crisis?
2. What and Where is Heaven?
3. The Greatest Business in the World
4. The Signs of the Times, or, Is Christ Coming Soon?

II. Dr. P. R. Schroeder, past President of the General Conference of the Mennonite Church of N. A.

1. The Bible—Surer than Heaven
2. Christ's Kingdom—My Kingdom is not of This World.
3. Has Modern Religious Liberalism Affected Your Thinking?
4. The Lodge—The Religion of the Lodge

III. Dr. H. A. Ironside, Pastor of the Moody Memorial Church, Tuesday to Friday afternoon: "The Longest Sentence in the Bible."

Evenings:

1. The Holy Spirit—in the Epistle to the Ephesians
2. Prayer—in the Epistle to the Ephesians
3. The Believer's Walk—in the Epistle to the Ephesians
4. The Believer's Warfare—in the Epistle to the Ephesians

IV. Dr. A. H. Unruh, Prin. Pniel Bible School, Winkler, Man.

1. Die Versoehnung durch Jesum
2. Das Empfangen der Vergebung der Suenden
3. Die Versiegelung durch den Heiligen Geist
4. Das Warten auf die Wiederkumft des Herrn
5. Die Reinigung der Wartenden

We anticipate hours of blessing from these meetings and everybody that can make it possible to do so should attend them. Where there is a will there is a way. To listen for a week to these men that are called and equipped of God will be time well spent.

In the name of the Committee,

E. M. Harder

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

NEW SERIES

In this isuue we present the first of a series of bi-weekly hymn studies by Professor Walter H. Hohmann of Bethel College. Mr. Hohmann is chairman of the Committee for the Revision of the Mennonite Hymn Book. This committee has and is working hard to provide a serviceable hymnal. All the studies to be included will be of hymns found in the new hymnal. Brother Lester Hostetler says, "But in my opinion we need something more throughout our churches than a revised Hymn Book. We need more training and more education in worship. We need a better understanding of the book from which we sing—its hymns and its tunes."

* * *

The Hymn Corner

by Walter H. Hohmann

O SACRED HEAD, NOW WOUNDED

This is one of the truly great hymns of the church. It expresses in three languages, the Latin, the German and the English, and in three confessions, the Roman, the Lutheran and the Anglican, the confidence of the believers in the Christ of Calvary.

Bernard of Clairvaux (1091-1153) wrote the original poem of three hundred and fifty lines in the Latin Language. Paul Gerhardt translated a portion of the poem into the German language in 1656. James Waddell Alexander in 1830 gave us the English translation of the hymn.

The first stanza of the hymn is a description of the Sacred Head with its crown of thorns. The second is an admission of the guilt of sin and petition for pardoning grace. The third verse shows the inadequacy of language to express gratitude for, "Thy dying sorrow, Thy pity without end," and a prayer of dedication to, and love for the Saviour. The fourth voices the believer's confidence in the completeness of the redemption wrought through Jesus' death.

The hymn tune known as the Passion Chorale was composed in 1601 by Leo Hassler, a German organist. Johann Sebastian Bach changed the melody and the harmony slightly and used the tune five different times in his St. Matthews Passion. The melody of this tune is easy to sing, the harmony interesting and varied, with easy and natural modulations from major to minor tonality. The Passion Chorale tune is used quite universally with this hymn. Our own Mennonite Hymn Book uses this tune.

Christian Endeavor Societies, Young Peoples Groups and Churches not acquainted with this great hymn should familiarize themselves with it.

"I Understand"

Blessed is the man who can say of his associates and their behavior, "I understand." His words are balm to hearts seared with criticism; they restore confidence to personalities over-awed by their own inadequacies and the hardness of the world, they loosen the tears and words of confession that cleanse the soul, they make the golden grain of accomplishment to grow, where otherwise would grow the briars of frustration, they make flow the waters of love and goodwill where otherwise would flame forth the fire of hate, they lay the solid foundation for the solution of baffling problems, and they help to make men think of the Christ who understood.

The Christ looked into the very depths of human beings, saw in utter nakedness the motives for their actions, and then dealt justly, wisely, and mercifully with them. Partly because He understood so well, souls believed in Him and found the upward way.

Perplexing problems of today will not be solved by hopeless ranting, platitudinous chanting, or unsympathetic denunciation. This is true of religion, government, and international affairs as well as of individual affairs. True, such vociferous behavior makes the headlines, fills the pews, and may make soldiers march, but the roots of problems continue to pain. Kipling was aware of a great truth when he said:

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same
Should we help where we now hinder
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil

All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Knowing what spur the action gives,
Often we would find it better,
Just to judge all actions good;
We should love each other better
If we only understood.

QUESTIONNAIRE RESULTS

Question No. 7 read, "Should the editorial staff work under the direction of the General Conf. Board of Education, Board of Publication, under Young People's Union, independently? The number of points given to each of the respective agencies listed was as follows, 3, 4, 8, and 1. Thus, the Young People's Union and the Board of Publication were most favored by those replying.

Question No. 8 reads, "What pictures and other pictorial material definitely improve a young people's paper?" Some comments were:

"Picture material pertaining to the season is excellent. Example: Sistine Madonna at Christmas time."

"Retreat and convention pictures, young people's rally groups, speakers, temperance cartoons, season decorations."

"Bible pictures, or pictures of great works of art, or pictures of Mennonite places."

"Pictures of general interest, Retreat groups, occasionally a Church picture, personal and committee groups, Missionary sketches with illustrations, etc. the daily press makes use of pictures with good results. I believe cost would be justified."

Goodwill to All

(World Goodwill Day)

Senior C. E. Topic for May 21, 1939

MAIN TOPIC: *Goodwill Toward All Mankind*
Luke 6:27-38

I. Worship Service

1. Song: "We've a story to tell to the nations."
2. Some one gives the passage for the main topic by memory.
3. The Lord's Prayer, in unison.
4. Special music by a group in costumes of various nations, or with flags of various nations.

II. Introduction of topic by leader

In international relations, goodwill represents the positive approach to world peace. Only through the spirit of love and forbearance will progress be made in solving the many problems of international relations. Through friendly association, through deeds of kindness, by the road of justice and fair dealing, by the way of Christ-like service, even nations and peoples can live in peace with each other.

> "In Christ there is no East or West,
> There is no North or South,
> But one great fellowship of love."

Because this ideal seems so difficult to achieve, and almost impossible to reach, does not mean that Christians will not strive and work for it.

III. Suggested Topics for short talks

1. A good-will visit. I Kings 10:1-9
2. Goodwill expressed in trade between nations, 2 Kings 5:9-18
3. The angels proclaiming goodwill, Luke 2:10-14
4. Jesus overcoming racial prejudice, John 5:39-42

IV. For Discussion:

1. Lindbergh spreading goodwill through his plane flights.
2. Can trade treaties today be helpful in promoting peace and friendliness between nations? Illustration, Hull's trade agreements.
3. Are missions today the best goodwill message the church has to give?
4. What place do leaders like Kagawa fill in promoting world peace?

V. Facts for study:

What have Mennonites done to actively promote the cause of peace? The Friends are known the world over for their sacrificial service of love. They have done much to render service in war-torn areas in time of war, and rehabilitating peoples and places after the war, as well as living their life of love and service among the needy in other neglected places. They spread the ideas of peace by way of caravans, and peace institutes. Should we make *the Institute of International Relations at Bethel College* a vehicle through which we work for peace? What other ways can we find, as Mennonites, to *work for peace?* Could the Mennonites make their influence felt as workers for peace if they all and often wrote to their senators and representatives that they disapprove of huge armaments, that they are in favor of real neutrality, that they desire economic cooperation between nations? Should Mennonites more generally keep in touch with peace thoughts of other groups through a magazine like the "Fellowship"? (Have leader secure a copy of this.). Would it be advisable to keep in touch with Publica Action, 30 Rockefeller Plaza, New York, to be informed of what is going on in our nation?

VI. "A Little White Cross"

"Barring a God-sent miracle, there is to be another
war.
Stop and think—this is not just crying 'Wolf.'
Most of my friends have sons, big and strong.

Remember this, they are the first to go always.
You have given them all you have. You have watched them since the time they were little helpless things,
Watched them as their legs stretched long and straight and their chests became strong,
Watched them until you must look up at them, not down, and have been proud.
Can't you do something that will allow them to be more than a memory and a little white cross in those ghastly acres of the dead?"

Kerr Eby, American artist

INTERMEDIATE DEPARTMENT

Money: Mine or God's?

Intermediate C. E., May 21, 1939

For Daily Reading:

May 15. Trust not riches but the Giver. 1 Tim. 6:17-19.
May 16. God gives power to get wealth. Deut. 8:11-20.
May 17. "The land is mine." Lev. 25:23.
May 18. Gifts to God are all from him. 1 Chron. 29:10-17.
May 119. Withholding is robbing. Mal. 3:7-12.
May 20. Cannot serve God and mammon. Matt. 6:19-25.
May 21. Topic. Ps. 24:1; 1 Pet. 4:10.

Opening song: "Cast Thy Bread Upon The Waters"

Scripture reading: Ps. 24:1; 1 Pet. 4:10; also Deut. 8:11-20; Matt. 6:19-25; 1 Tim. 6:10.

Prayer by Superintendent

Introduction by leader

A fine young man once came to Jesus and inquired how he might become a Christian. He was the type of young man that Jesus immediately loved him, but he knew that the thing which hindered his spiritual life was the love of money. The advice of Jesus was that he sell all that he had and follow Him. The young man went his way without replying. The thought that he might have to give his wealth in exchange for the fellowship of Jesus was too much for him. As Christian Endeavors let us not make the same mistake and let the appeal of money lay hold on us. Let us be honest with God.

Read Mal. 3:7-12.

Will a man rob God? When we repeat our C. E. pledge we say "I will be Christian." That statement does not mean that we pledge God the tag-ends of our time and money. Are we sure that we maintain a proper balance between the money we spend for ourselves and that which we give God? "Money spent on myself may be a millstone about my neck; money spent on others may give me wings like the angels."—Hitchcock.

Song: "Rescue the Perishing"

Program suggestion: We believe it would be interesting to have various members represent the different coins of money and give stories of what happened to them. Have these stories given just as if the money were speaking. The aim being to show wise and unwise ways of spending the gifts of God; 1 Chron. 29:10-17.

Thought to be given just before the offering:

The giving of money may be rendered as truly "unto the Lord" as the singing of a hymn or the delivery of a sermon. It should be a sacred service. This would be a fine time to start using an offertory prayer if you do not as yet do that. We would suggest the first verse of "We Give Thee but Thine Own" be used either before or immediately after the offering. The first verse reads:

We give Thee but Thine own.
What e'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

Offering

Announcements

Questions you might consider:

1. When does the desire for wealth become sinful? When money is loved and laid up because it is loved it becomes sinful.

2. Does God wish us to set aside money for the future? a. God commends it in nature. The harvest of one season is to serve us until the next. The bee stores up honey in the summer to serve it for the winter. b. Through Biblical history and experience. As in Egypt so in all lands there are seasons of plenty and seasons of scarcity. We need to lay aside for a "rainy day."

3. How can one be a good steward? a. By acknowledging that God is the source of all things even the power to get money. Deut. 8:11-20. b. By realizing that if God would He could take away all financial success. c. By admitting that that which he has is not his own but God's. d. By studying the needs of men. e. By always asking God for guidance in the affairs of money.

4. The above discussions should lead up to an informal discussion on tithing.

Conclusion: The one who begins by giving tithes will grow as his fortune grows. The one who delays will harden. Money is never the measure of manhood unless consecrated to Christ. "It is ourselves we give to Him; it is ourselves he demands."

Song: "Give Me Thy Heart"

Close with sentence prayers asking God to guide us as our earning power grows so may our wisdom grow in the use of that which we earn.

JUNIOR DEPARTMENT

Program for May 21, 1939

Theme: "This Is My Father's World. He Speaks to Us Through It." Amos 4:13; Acts 7:49-50

I. *Worship Period*

1. Call to worship by instrumental music.
2. Opening sentence in unison: "He hath made everything beautiful in His time. Ecc. 3:11a.
3. Song: "O Worship the King." v. 1, 2, 3, 4.
4. Leader's Prayer.
5. Scripture (read responsively by two juniors):

   Ps. 95:6: O come let us worship and bow down, let us kneel before the Lord our maker.

   Ps. 100:2: Serve the Lord with gladness: Come before His presence with singing. Know ye that the Lord is God: it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture.

   Ps. 105:2: Sing unto Him, sing Psalms unto Him: talk ye of all his wondrous works.

   Ecc. 3:11a: He hath made everything beautiful in His time.

   Ps. 33:5b: The earth is full of the goodness of the Lord.

   Ps. 96:9a: O worship the Lord in the beauty of holiness.

   Ps. 96: 3, 4: Declare His glory among the heathen, His wonders among all people, for the Lord is great, and greatly to be praised.
6. Sing in unison, with heads bowed, the last verse of "Holy, Holy, Holy" as a prayer song.
7. Sing (standing) "This Is My Father's World."

II. *Mission Minutes*

1. Several juniors should report on items of interest found in the letters of our missionaries as found published in our church papers.
2. Leader should explain what we mean by "Foreign Mission" and "Home Mission."

III. *Study Period.* Aim: To help the junior to realize God's love and care as it is manifested in the world in which we live.

1. Leader's heart-talk: Jesus came to "show us the Father"—to tell us that God loves us and how much he loves us. But we can also learn to know God through the wonderful world that he has made.

   One of the most wonderful things in our life is that God speaks to us, although we can not see him, and we can hear his voice if we listen. Adam and Eve heard it in the garden. Noah heard it before and after the flood. Moses heard it at the burning bush. The children of Israel heard it in the wilderness. Elijah heard it in the lonely mountain. God's voice is everywhere. He tells us that he loves us and cares for us and has mercy on us. We can hear his voice if we "tune-in," if we listen. Jesus often said, "Let him who hath ears, hear." We must listen to what God says to us in His word, but we must also listen to what He says to us through this beautiful world that he has created.
2. Several juniors give short talks.
   a. Gen. 9:12-16 and 8:22. God's promise of love and mercy.
   b. Exodus 3:1-8a. God calls his children, and promises them a Savior.
3. Let ten juniors each memorize one of the following. Stand to recite, speak slowly, clearly and distinctly. Ps. 19:1; Isa. 1:18; Col. 1:16; Heb. 2:14; Isa. 40:5; Job. 26:7, 8; Ps. 119:64; Ps. 8:1, 3, 4; Ps. 50:10 and 11; Ps. 104:24.
4. Story given by a junior.
5. Song: "For the Beauty of the Earth."
6. Closing prayer by a junior.
7. Doxology.

THE VOICE OF GOD

"In an old Jewish book there is a story which helps us to see how great a wonder the voice of God was to the children of Israel. They were at the foot of Mount Sinai when they heard it. The mountain was covered with smoke. Lightning flashed out of the darkness; great peals of thunder shook the air; the ground trembled; the priests blew terrible blasts through their trumpets; the people were crying out in fear. In the midst of their terror there rose quietly along the roaring of the storm a still, clear sound. It was the voice of God. Everybody heard it. It seemed to come from everywhere. "It is coming from the south," cried some; "It is coming from the north," cried others. When they turned to the south, they heard it sounding in the north; when they turned to the north, they heard it coming from the south. "It is in the east!" "It is in the west!" cried others. When the people turned to the east, they heard it sounding in the west; when they bent their ears to the west, they heard it in the east. As they were turning to every side to hear it, some cried out, "It is coming down from the sky." Then they looked upward and as they looked they heard it rising out of the ground. It was everywhere—east and west, above and beneath, behind and before." It told them of his love and care. It told them to obey and be happy.

—Alexander Macleod in "The Child Jesus."

If God be infinitely holy, just and good, He must take delight in those creatures that resemble Him most in these perfections. —Atterbury.

CORRESPONDENCE

GRACE CHURCH, LANSDALE, PA., 4-18-39

It is good to report that our Sunday School and church are in a growing spirit. New interest is manifested in the Lord's work here. Sunday School enrollment is a few short of three hundred, while the congregation numbers about two hundred. Several applicants in the class of instruction will be baptized in the near future, which proves that our Pastor's work and words are not in vain. We hope the Lord will continue to bless us together in His service.

In January, a social fellowship supper of the Young People of the Eastern District Conference was held here and an uplifting program was presented. The speaker of the evening was Rev. Erland Waltner, pastor of the Second Mennonite Church, Philadelphia, Pa. We were also richly blessed later in the month with a series of lectures by Rev. Max I. Reich, a faithful Christian Jew who knows the Bible from cover to cover and can explain and expound it to the hearer. In January Miss Elsie Pfister, our missionary in the Kentucky mountains, was with us. In February the Missionary W. F. Unruh family spent an evening with us in service. February 22 a well attended Brotherhood meeting was held, when Charles Weigand of Philadelphia gave an illustrated chalk talk to an appreciative audience.

Palm Sunday morning and evening we again had a full house, when our former pastor and family, Rev. D. J. Unruh, now of Pandora, Ohio, were with us and renewed old acquaintances.—Easter sunrise services were conducted by the Young People assisted by the members of the Bluffton College Vesper choir which gave a sacred concert in the local Senior High school auditorium on Saturday evening, April 8.—On Sunday afternoon, April 16, the Young People of the Eastern District Conference held a rally at this church. Rev. Alfred A. Murray of the local Baptist church gave the address.

We are looking forward with renewed faith in God.

—Mildred Fretz, Corr.

* * *

BETHEL COLLEGE CH., NORTH NEWTON, KS.

Some of the highlights of the recent months in the activities of the Bethel College church were:

1. The every-member canvass, soon after New Year, in which every home in the church was visited by committees appointed for the purpose. The spirit of Christian fellowship and the helpful suggestions and criticisms arising out of this project were definitely helpful.

2. Long to be remembered, also, was a splendid series of sermons before Easter on some of the vital questions arising during the last week of our Lord before his passion. The spirit of love and fellowship has been unusually warm this year.

3. The men's choir, under the inspirational leadership of Paul Baumgartner, known to most of the readers of THE MENNONITE for his efficient services as secretary-treasurer of the Mennonite Song Festival, has been going out, giving stewardship programs under the auspices of the Men's Brotherhood of the church.

4. The young people's program on the junior and intermediate levels have been encouragingly constructive. Meetings have been regular, and well attended, and the activity program and social events have been well planned, executed, and integrated.

This week the Women's Missionary Society is sponsoring a Mother-Daughter banquet which is by this time an annual event.

Our sincere wish is that the grace of God so richly bestowed upon us may be the cherished blessing of all our fellow Christians everywhere.

—Correspondent.

* * *

LIMA, OHIO, 4-21-39

We were glad to be hostess to the annual union meeting of the Women's Mission Societies in this area. The churches represented were Grace and St. John of Pandora, Ebenezer and First Mennonite of Bluffton, New Stark and First Mennonite of Lima. Each society gave a musical number on the program. The speaker was Mrs. John Thiessen, a missionary from India. Each church was well represented and our building was filled to capacity.

Our children's work for the winter was closed with a program on Palm Sunday. We are looking forward now to the Summer Bible School in June.

Mrs. R. E. Bixel, Corr.

» » JOTTINGS « «

—*From News Letter, Salem Church, Freeman, S. D.* —Under the auspices of the *Mennonite Ministerial Conference,* Dr. Ernest M. Wadsworth, director of the Great Commission Prayer League, has been scheduled to give a series of addresses at Freeman, for the purpose of *Spiritual Awakening and Growth.* The speaker will also address the Freeman College assembly each morning.—Pertaining to the coming N. D. Conference, which will convene in this church, the Women's Missionary Society announces that it plans to have the families of the church take their guests home for meals during the conference. However, for the convenience of such families who live at a considerable distance, accommodations will be provided in the basement, where they may entertain their guests for the noon meal.

— Mennonite Radio Hour over Station K. F. H., Wichita. — Since last fall this station has broadcasted a fifteen minute program under the caption, "Mennonite Hour," every Saturday from 9:30-9:45 a. m. The Western District Conference had requested its Education Committee to do something along this line. This Committee asked the brethren J. N. Smucker, David Wedel and Menno Schrag to act as a Radio Committee and K. F. H., Wichita, agreed to donate the use of their station at the time mentioned free, provided the programs would be of such a nature that the public would appreciate them. At first dialogues on Mennonite history were attemped, but soon the manager suggested that the Bethel College Dramatics department be asked to take a hand in it. This was done and now for some months dramatizations of Bible stories from early Old Testament history have been given. Prof. B. Bargen prepared the plays and Miss Thelma Reinhard coached the student casts.— It is now found necessary to discontinue the series at least during the summer, because of a shifting of the time by the station and because the editor of the plays finds it impossible to devote further time to the work. It may be, though, that arrangements can be made to give a program each summer month, from this or another station.

— First Church, Philadelphia, Pa. — The following are our delegates to the E. D. Conference at the Bally Menn. Church, Hereford, Pa.: Mr. and Mrs. J. B. Bechtel, Mrs. Eva Vansworth, Miss C. Niswander, Mr. E. K. Kremer, Mr. Wilbur Lauer, Jr.. and Rev. and Mrs. J. J. Plenert.

— From the Cheyenne and Arapaho Messenger. — On Sunday, March 12, two of our churches were favored by the visit of Rev. H. N. Harder of Enid and a number of young people who presented a fine program.—Two old pioneers have recently died. *John Williams* died suddenly from an attack of hemmorrhage of the lungs. The previous Sunday he had intepreted at the Mennonite church on the topic, "Heaven." **He had also planned** to speak at the occasion of the reception of his nephew, James Fire. His wish was that those church members who had left the church might come back. The other old timer was *Mr. Strongwolf*, who lived to be 90 years of age. He had risen to the position of ceremonial leader in his tribe. Before death he confessed faith in Christ as his personal Savior.

Temporal and Eternal Things. Over the triple doorways of the Cathedral of Milan there are three inscriptions, spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

— Rev. A. W. Friesen, Henderson, Nebr. — "I am sending you the program for the Northern Dist. Conference, to be held in the Salem Church, at Freeman, S. D., June 10-13. Will it be possible to publish it for May 2nd issue? It not then for the May 9th issue, and again for the May 30 issue."—We are glad to have this program this early, that is the way it should be. And we are glad that we are given the choice of two dates. Conference programs have the right of way. But crowded as we are with contributions for the paper, we will bring this program May 9th, with Brother Friesen's permission.—Editor.

— After Easter—What? — After Easter some people declare a moratorium on church attendance. After Easter some people revert to a state of cold indifference until the church bells of September awaken them from their spiritual slumber again. How pathetic! Is the Easter Service a funeral rite by which we bury for five months our religious fervor? Is it not rather a service of NEW LIFE which should put renewed enthusiasm into all our church work. Let us demonstrate that Christ lives in the people of Second Mennonite Church — after Easter. —*E. W.*

— First Church, Bluffton, Ohio. — There will be a meeting this afternoon (April 23) of those interested to form a Bluffton College Associate group. The purpose of this organization is to secure closer cooperation between the college and the church. Similar organizations have already been formed in some of the Indiana and Illinois churches.

— Mrs. Valdo Petter, in asking us to continue to remember their work in our prayers, says:—"Maybe some of our friends get tired of hearing us always say "pray for us and the work." But beloved if you were here and could see how the devil holds sway in the hearts and lives of these precious souls whom Christ came to set free, you would realize with us that only through the power of the Holy Spirit working in their hearts, can we ever expect to see souls set free from the fierce bondage that they are now in.

—*Worker's Exchange.*

SPRING.—The year is repeating its old story again. We are come, thank God! to its most charming chapter. The violets and the Mayflowers are its inscriptions or vignettes. It always makes a pleasant impression on us, when we again open these pages of the book of life. — Goethe.

REPORT OF THE GENERAL CONF. TREASURY
July 1, 1938 to April 15th, 1939

General Account:

Balance on hand July 1, 1938 ____________$ 1082.47

Gnadenberg Ch., Whitewater, Ks. $11.47; Morden, Canada, Group $6.48; Myrtle, Sask., Canada, Group $3.00; Blumenorter Gemeinde, Gretna, Man. $14.00; Whitewater Gemeinde, Lena, Man., $3.75; Various Groups, through H. A. Fast, Secy. $16.82; Salem Menn. Ch., Freeman, So. Dak. $9.95; Mennonite Ch., Janzen, Sask., Can. $2.70; Emmaus Ch., Whitewater, Kans. $11.00; Bethany Ch., Quakertown, Pa. $3.18;

Bethel College Menn. Ch., North Newton $20.45; Deeprun Menn. Ch., Perkasie, Pa. $10.00; Hoffnungsfeld Ch., Moundridge, Kans., $8.84; Collection at Gretna, Man., Can., $5.25; First Menn. Ch., Philadelphia, Pa., $8.98; First Mennonite Ch., Moundridge, Kans. $22.75; First Menn. Ch., Aberdeen, Idaho $22.44; Lymburn Ch., Lymburn, Alta., Can. $1.50; Tofield Ch., Tofield, Alta., Can. $6.07.

Ryley Ch., Ryley, Alta., Can., $5.25; Lacombe Ch., Lacombe, Alta., Can. $5.00; Roseamry Ch., Rosemary, Alta., Can. $19.00; Vauxhall Ch., Vauxhall, Alta., Can., $5.50; Oliver Group, Oliver, Brit-Col., Can. $2.30; Sardis Ch., Sardis, Brit-Col., Can. $5.00; Yarrow Ch., Yarrow, Brit-Col., Can. $3.09; Buhler Menn. Ch., Buhler, Kans., $9.02; First Menn. Ch., Newton, Kans., $7.42; Abbotsford Ch., Abbotsford, Brit-Col., Can. $2.79; Vancouver Ch., Vancouver, Brit.-Col., Can. $6.00; Rev. Alfred Habegger, $5.00; Menn. Ch., Richey, Mont., $7.42; Bethany Menn. Ch., Quakertown, Pa., $2.53; First Menn. Ch., Phila., Pa. $5.17; Mennonite Mission, Pretty Prairie, Kans. $15.11; Alexanderwohl Ch., Goessel, Kans. $26.92; Hoffnungsau Ch., Inman, Kans. $8.62; Tabor Ch., Goessel, Kans. $12.01; Lorraine Ave. Menn. Ch., Wichita, Kans. $5.57; West Swamp Ch., Quakertown, Pa. $15.50; Hillsboro Menn. Ch., Hillsboro, Kans., $29.76; Hoffnungsau Ch., Inman, Kans. $23.30.—**Total $415.91. — Interest Received $2.80. — Total Receipts $418.71.**

Field Sec. Acc't.: Bal. July 1, 1938, $74.91; from Gen. Acc't, $70; Y. P.'s Com., $75.00; Home Mission Board $165.00; Foreign Mission Board $100.00; Board of Education $75.00; Publication Board $75.00; Gergtal Ch., Pawnee Rock, Kans. $10.00; Montezuma Ch., Montezuma, Kans. $1.67.—**Total $571.67.**

Conference Minutes: Bergtal Ch., Pawnee Rock, Kans. $5.00; Mennonite Ch., Newport, Wash. $2.00. **—Total 7.00.**

Total Receipts and Balances ______________$ 2,154.76

Paid Out: General Account, on order $269.12; Field Secretary Account, on order $1,633.48.—**Total $1,902.60.**

Balance in Bank, April 15, 1939 __________$ 252.16

Respectfully submitted,
K. A. Richert, Treas.

With this acknowledgment of these gifts we cannot refrain from noting here that in the letters accompanying the checks from so many of the churches and groups kindly mention was made of the work of Bro. H. A. Fast, our Field Secretary. It was stated, in most instances, that the gift be placed in the General Account—at the request of the Field Secretary.

FOREIGN MISSION RECEIPTS FOR MARCH, 1939

Friend, Newton, Kans., $175.00; Miss. Soc., Burrton, Kans., $40.00; Johannestal Ch., Hillsboro, Kans., $26.92; Salem Ch., Freeman, S. Dak., $200.00; First Menn. Ch., Aberdeen, Idaho, $42.26; New Hopedale S. S., Ringwood, Okla., $4.15; First Menn. Ch., Wadsworth, Ohio, $20.70; Napier Ch., Wolfsburg, Pa., $15.00; Ladies Miss. Soc., Fiske, Sask., $12.00; First Menn. Ch., Paso Robles, Calif., $16.05; Alvin P. Voth, Goessel, Kans., $5.00; Eden Ch., Mdge., Kans., $284.11; Hoffnungsau Ch., Inman, Kans., $24.80; Marie J. Regier, Chicago, Ill., $5.00; Menn. Ch., Wichita, Kans., $18.85; Menn. Ch., Buhler, Kans., $20.65; Jr. C. E., Grace Ch., Pandora, Ohio, $50.00; Herald Ch., Clinton, Okla., $11.87.

Upper Milford Congr., Zionsville, Pa., $50.00; First Menn. Ch., Monroe, Wash., $12.00; Friends, Newton, Kans., $30.00; Bell S. S., Fredonia, Kans., $4.00; Eden Ch., Schwenksville, Pa., $19; Mary Goering Legacy, Mdge., Kans., $1000.00; First Menn. S. S., Mt. Lake, Minnesota, $20.00; Bethel C. E., Perryton, Texas, $26.10; Henry Bestvater, Newton, Kans., $10.00; Menn. Ch., Deep Run, Pa., $10.71; Menn. C. E., Halbstadt, Man., $60.00; Blumenort S. S., Gretna, Man., $12.00; Menn. Ch., Ransom, Kans., $3.74; Bethel Ch., Perkasie, Pa., $7.14; Christian S. S., Mdge., Kans., $47.73; Menn. Ch., Butterfield, Minn., $35.94; Refund, $72.97; West Zion Ch., Mdge., Kans., $26.00; Hebron Ch., Buhler, Kans., $13.48.

Mr. and Mrs. Edward Johnson, Ringwood, Okla., $20.00; Maria Hiebner Legacy, Inman, Kans., $40.00; Christian Ch., Mdge., Kans., $93.00; Bethel College Ch., North Newton, Kans., $38.28; Emmaus Ch., Whitewater Kans., $627.75; First Mennonite Church, Halstead, Kansas, $34.30; Swiss Ch., Whitewater, Kans., $21.47; Gnadenberg Ch., Whitewater, Kans., $13.11; Garden Twp. Ch., Mdge., Kans., $40.00; Menn. S. S., Upland, Calif., $15.18; Beginners Dept., Upland, Calif., $3.28; Menn. Ch., Pratum, Ore., $27.52; First Menn. Ch., Hillsboro, Kans., $33.65; Salem-Zion Ch., Freeman, S. Dak., $75.00; Refund, $75.00; First Menn. Ch., Butterfield, Minn., $21.34; First Menn. Ch., Mt. Lake, Minn., $62.57; San Marcos Ch., Paso Robles, Calif., $18.67; West Swamp Ch., Quakertown, Pa., $62.00.

Gnadenthal S. S., Plum Coulee, Sask., $34.72; Salem C. E. Soc., Freeman, S. Dak., $80.00; Zoar Ch., Goltry, Okla., $5.00; Peter Fast, Pelee Island, Ont., $17.50; Harry Boldt, Osler, Sask., $8.64; Johannestal S. S., Hillsboro, Kans., $18.27; Eden Ch., Inola, Okla., $12.93; W. H. Entz, Newton, Kans., $75.00; First Menn. Ch., Allentown, Pa., $32.78; Bergtal Ch., Pawnee Rock, Kans., $14.79; Friend, Freeman, S. Dak., $2.00; Bethesda Ch., Henderson, Nebr., $51.41; Bruderthal S. S., Hillsboro, Kans., $46.44; Friends, Colfax, Wash., $50.00; Peter J. Duerksen, Hillsboro, Kans., $2,000.00; Helen Heinrichs, Gretna, Man., $37.00; Through Rev. August Ewert, Newton, Kans., $45.00; First Menn. Ch., Sugarcreek, Ohio, $50.00.

Mr. and Mrs. D. R. Winsinger, Mdge., Kans., $10.00; Calif. S. S. and C. E. Conf., Paso Robles, Calif., $86.09; Menn. Ch., Deer Creek, Okla., $15.21; Ben H. Pankratz, Inola, Okla., $25.00; Friend, Tacoma, Wash., $300.00; First Menn. Ch., Berne, Ind., $291.79; First Menn. S. S., No. 53, Berne Ind., $23.10; Menn. Ch., Pulaski, Ia., $10; Clara M. Wiebe, Washington, D. C., $20.00; First Menn. Ch., Geary, Okla., $6.25; Christian S. S., Mdge., Kans., $46.25; G. J. Voth's Children, Inola, Okla., $30.00; Bergthal C. E., Corn, Okla., $10.00; First Menn. Ch., Newton, Kans., $113.51; Int. and Rents, $271.76; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $202.50.—**Total, $7799.01.**

Balance on Hand, March 1, 1939		$ 2841.62
Gifts for General	$6903.83	
Gifts for Spec. Support	523.42	
Int. and Rents	271.76	
Sundries	100.00	$7799.01
		$10640.63
Paid out on orders		$ 9279.30
Balance on Hand, April 1, 1939		$ 1361.33

Respectfully submitted,
J. E. Regier, Treasurer.

J. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MAY 9, 1939 NO. 19

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As the World Turns

by Robert Kreider

Few would dispute the observation that the American radio and press (periodical like *Time*) are now building up a terrific war psychosis. On all cylinders, the press is screaming out against the fascist front and chanting out a dirge for more deadly and extensive defenses.

George Seldes' book, *Freedom of the Press,* becomes at this moment of hysteria a "must" book for us, the gullible public, who believe everything we see in print. Seldes makes the shocking statement that ninety per cent of the readers of the world press are the victims of purposeful propaganda. The author fully documents his book with countless illustrations of the distortion and suppression of news, and gives the reasons behind it. It is little wonder therefore, that many book-critics employed by the large newspapers have "neglected" to review this dynamite-laden book.

In *Freedom of the Press,* Seldes pools his own experiences with those of scores of other journalists to reveal the truth that newspapers are not free — that newspapers are bound by influence and pressure exerted by advertisers, utilities, corporations, political bosses, and "friends." With vitality and fearlessness he portrays the journalistic side to the defeat of the Tugwell pure food and drug bill at the hands of patent medicine manufacturers, fabricated "Red" scares, falacious misinformation about the revolutions in Russia, Italy, and Germany.

One of the offenders in this treacherous occupation of distorting the news is the Associated Press (AP), the agency which supplies all of the national and international news in the papers we read. For example, in 1927 the Associated Press disseminated acknowledged falsehoods of a group desiring an anti-Mexican campaign aimed at intervention in the government of our southern neighbor. And so Seldes continues, piling up example after example to indicate that the news we read, especially the foreign news, is not always the embodiment of truth, but often quite the opposite.

The moral in Seldes' *Freedom of the Press* is this —when we read the news these days from Europe, "take it with a grain of salt" (to coin a new phrase).

Thoughts of Prominent Men on "Mother"

All that I am, my mother made me.—J. Q. Adams.

Men are what their mothers made them.—Emerson.

One good mother is worth a hundred school masters.—George Herbert.

The future destiny of the child is always the work of the mother. France needs nothing so much to promote her regeneration as good mothers. —Napoleon I.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.—Henry Ward Beecher.

A mother has, perhaps, the hardest earthly lot; and yet no mother worthy of the name ever gave herself thoroughly for her child who did not feel that, after all, she reaped what she had sown.—Henry Ward Beecher.

Mighty is the force of motherhood! It transforms all things by its vital heat; it turns timidity into fierce courage, and dreadless defiance into tremulous submission; it turns thoughtlessness into foresight, and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring love.—George Eliot.

She led me first to God;
Her words and prayers were my young spirit's dew—
For when she us'd to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourn'd mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour.
—John Pierpont.

When Eve was brought unto Adam, he became filled with the Holy Spirit, and gave her the most sanctified, the most glorious of appellations. He called her Eva—that is to say, the Mother of All. He did not style her wife, but simply mother—mother of all living creatures. In this consists the glory and the most precious ornament of woman.—Luther.

To All Mothers

Hail! Mothers of the ages
  Of every land and clime!
We bring a humble tribute
  To Eternity from Time.

We bow in silent worship
  Before the God who made
Your love so strong and tender
  No matter race or shade.

On this, your day, we ask Him
  That children grown and small,
Of our restless generation
  May respond unto your call,

And put aside the barriers
  In the way of brotherhood,
While all the wide world kneels in love
  To honor Motherhood.
  —Mrs. Sara Marie Penner, Wayland, Iowa.

A LETTER TO MOTHER

Dear Mother: In this morning's mail the postman handed me
A letter, which I know will interest you, as it did me.
The sender made a sweet request and asked if I would write
A little poem for Mother's Day, and I replied, "Alright."

My goodness! What a bill to fill! I scarce knew where to start;
"But then," I mused, "the natural way, would be right from the heart."
I used to think a Mother was a *child's* world of bliss,
But now that I have grown up, I still long for your kiss.

I've learned that miles can't separate, or other loves destroy
The sacredness that binds us close and gives us such rare joy.
Your Mother-love is far too high and precious to define;
This is my prayer throughout the year: "God bless you," Mother mine.

Now I, too, am a Mother. Just a new one, it is true;
I want to be the kind you were when God gave me to you.
I want—like you—to guard his steps against life's bitter water,
And seek God's care.—With deepest love and gratitude—Your daughter.

—Mrs. Graycelyn Polstra Augsburger, Albany, Oreg.

A Little Parable For Mothers

By Temple Bailey

The young Mother set her feet on the path of life. "Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed them in the clear streams; and the sun shone on them, and life was good, and the young Mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the Mother drew them close and covered them with her mantle, and the children said, "Oh Mother, we are not afraid, for you are near, and no harm can come." And the Mother said, "This is better than the brightness of the day, for I have taught my children courage."

And the morning came, and there was a hill ahead and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, Mother." And the Mother, when she lay down that night, looked up at the stars, and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strong clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the Mother said: "Look up. Lift your eyes to the Light." And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the Mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their Mother; and when the way was rough, they lifted her, for she was as light as a feather, and at last they came to a hill, and beyond the hill they could see a shining road and golden gates open wide.

And the Mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We cannot see her, but she is with us still. A Mother like ours is more than a memory. She is a Living Presence."—From Good Husekeeping, by permission.

"American Motherhood of 1939"

What a wonderful opportunity a truly Christian mother has in raising a family of sons and daughters to attain a semblance of the image of God and to become outstandingly useful, has been demonstrated by MRS. OTELIA AUGSBURGER COMPTON of Wooster, Ohio, who has just been elected *American Mother of 1939* by the "American Mothers' National Committee of the Golden Rule Foundation."

Mrs. Compton is the widow of a late professor of philosophy at Wooster College, Wooster, Ohio. One of the strong reasons why she won this distinction is that she has three sons listed in "Who is Who" and a daughter of prominence. These children of hers have been the recipients of thirty-one college and university degrees and they hold positions of influence for good. Dr. Karl Taylor Compton is president of Massachussetts Institute of Technology; Professor Arthur Holly Compton is a scientist and Noble prize winner; Wilson Martindale Compton is general manager of the National Lumber Manufacturers' Association, and daughter Mary is the wife of a prominent missionary in India, Dr. C. Herbert Rice.

What interests us Mennonites particularly is the fact that Mrs. Compton was the daughter of a God-fearing Mennonite family by the name of Augsburger, of Wooster, Ohio. Being enterprising and bent on making herself genuinely useful, she managed to get a college education by working eight years for it, earning her way through by teaching. When she was 72 years old, she learned to drive a car to be able to take her crippled college professor husband out into the fresh air.

Having been so signally successful and blessed of God in bringing up her children, she has had many requests to tell how she did it. In doing this she emphasized two things: 1. *Daily prayer for wisdom and strength and self control.* 2. *Constant personal attention to the care and development of the young lives,* instead of turning them over into the hands of nurses. She writes: "We cannot live our children's lives, but we must ever be near them to guide. We must constantly discipline *ourselves* if we are to train children right." And in remarking about her desire to make her children the best she possibly could, she says: "I felt that nothing was too hard or too much of a sacrifice to achieve the kind of children I wanted to send out into the world." What a fine mother to emulate!

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Save India Through India's Women

by Anbu M. Azariah, Wife of the Bishop of Dornakal, Central India

Out of the whole population of India, 352 million or more than eighty-nine percent live in villages. In spite of Government efforts at rural reconstruction, conditions in most villages are decidedly backward. Until recent years, nearly all village Christians were drawn from the "depressed classes." These still live in thatched huts outside of the village proper. These huts in themselves are great fire hazards; earthen cooking pots, with a brass vessel for water, large baskets for storing grain and other food stuffs, a rope bed or two and some mats of wild date palm leaves, are all the furniture in the hut. The wife and mother rises at dawn, pounds her grain, does some hasty cooking and departs for coolie work with her husband and children. She does not return until dusk, when she again cooks a meal for her family. For nine months of the year, this is her life, the remaining three hot weather months are less occupied, but are proportionately "lean."

In the farmer class, cattle and man live under the same roof, in deplorable unsanitary conditions. The filthy condition of the neighborhood, the cow dung heaps everywhere, and the flies are the root cause of much intestinal disorder.

Even under those conditions there is a much brighter side of the Christian family. Christianity lets in light, even in the darkest places. There is, for instance, the village Christian school for the children. Here the boys, and an increasing number of girls, are sent. There is the evening service, with hearty singing. The truths of the Christian religion, simply taught, give a new meaning to downtrodden lives. There is on the faces of some a look of inward peace and joy, and outward cleanliness which cannot be mistaken when compared with the non-Christian neighbors.

The Mother's Union, in spite of all difficulties caused by illiteracy and ignorance, has been a means of strengthening the faith of these village women, of improving their standards of life, and of giving them a sense of fellowship with other Christian women. The Union members are also able to preach the Gospel to others. During the "Week of Witness" in 1938, they went out to their caste neighbors with the Good News and witnessed for Christ under the leadership of teachers' wives.

But we must look outside of the village itself to see what Christ has done for the women of the depressed classes. Having passed through the Church's boarding schools, these girls have become teachers, nurses, doctors, wives of the clergy and Government officers. These are giving to India today many instances of the ideal Christian home worked out in practice.

In a village the teacher and his wife are looked upon as the leaders of the people. Where the wife is a very earnest woman the women of the congregation follow her example. Study schools for the teachers' wives and the wives of the clergy are conducted by the women missionaries, often assisted by the officers of the Mothers' Union.

The women have regular classes daily, from one o'clock to two forty-five, when the babies and children are left at home in the husband's charge. They learn a short outline of the Old Testament history, the Life of Christ, and the Acts of the Apostles. Once a week they go out and preach to non-Christian women. They also go out another day to do social and welfare work among the village women in the neighborhood. Every noon, intercessions are held by the women in turn.

They also write essays on home life, training of children, village service, and kindred subjects. They do Sunday school teaching for the local village men and women. Thus they are trained to take upon themselves the responsibility of the leadership among women.

If you want to transform the nation, transform the mothers. If you desire to transform the mothers, transform the girls, catch the children. The child, the girl, the wife, the mother afford great opportunities of service for India. Save the women and so save the nation. —Religious Digest.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

REVIVAL MEETINGS IN PORTLAND

Rejoice and praise the Lord for such work!

March 16-26, 1939, Brother Homer Leisy, Salem, Oregon, conducted a successful series of Evangelistic Meetings in the Alberta Community Church, Portland, Oregon.

Brother Leisy is a business man, but in his spare time he frequently conducts religious services. He has a unique and also attractive way of bringing his messages to the hearts of his hearers by illustrating his Gospel messages. In reporting his work to the Board, Mr. Leisy wrote: "I used charts on the Judgments, Rewards, Resurrection, the Second Coming, etc. Then I used approximately 100 cartoons or sketches illustrating the main points in the messages."

The Lord's presence was manifestly felt and souls accepted Christ as their personal Savior, while others reconsecrated themselves to Christ. In other instances apologies were made and minor differences were settled in the Spirit of Christ.

Meeting For Historic Peace Churches

Realizing the importance of a strong personal commitment to the principles of Christian peace, the officials of the Kansas Institute of International Relations are providing a special discussion group for the members of the Historic Peace Churches, to meet each afternoon of the institute, beginning June 13.

To an ever increasing degree the Kansas Institute is becoming a place where the believers in Christian peace are strengthening their convictions, and where countless others are learning to know peace as Jesus taught it, as well as pertinent facts about the world situation. All who attend are made to realize, in the words of Miss Muriel Lester, who was the spiritual leader last year, that "the practice of the presence of God does away with the things that make for war: fear withers away, prejudice cannot live before God, and hate dies in the presence of God."

Last year four states, seventeen vocations, eighteen denominations, and fifty-four cities and towns were represented at the institute. Who can estimate the great power for peace and intelligent, righteous living wielded by the institute when all these intelligent, inspired leaders return to work in their respective communities? Who can doubt that here is a wide-open field for a new type of Mennonite missionary activity?

This year, when the opportunity to witness for peace is even greater, the institute officials are adding this new feature, the discussion group for the Historic Peace Churches. Leaders from the Friends, Brethren and Mennonites will guide the discussions, assisted at times by various institute lecturers. Subjects will be discussed such as historical surveys of the peace testimony of the three groups, experiences of the conscientious objectors during the last war, peace training and sacrificial service in peace time, and what our boys can do in the event of another war.

The Mennonites are numerically the strongest of these three groups in this area, and should, therefore, send the largest number of delegates. Every Mennonite minister should be there; every community should be represented; leaders of youth should be present. Attendance at the whole institute is desirable, but is not required to enjoy this special discussion group. There will likely be a small registration fee for those not attending the regular sessions of the institute.

Watch the papers for a complete list of topics and discussion leaders, and pray earnestly that great good may come from this endeavor.

—E. L. Harshbarger, Dean.

O wondrous power! how little understood,—
Entrusted to the mother's mind alone,
To fashion genius, form the soul for good,
Inspire a West, or train a Washington!

—Mrs. Hale.

Program of the Northern District Conference

Salem Gemeinde, Freeman, South Dakota—June 10-13

Konferenz Motto: Stehet fest, und haltet an den Ueberlieferungen die ihr gelernt habt. 2 Thess. 2:15.

SAMSTAG NACHMITTAG UND ABEND

Prediger Konferenz, Rev. J. F. Epp, Leiter

Nachmittags, 2:00 Uhr

Eroeffnung mit einer kurzen Gebetsstunde

Fragen, die von den verschiedenen Predigern an den Leiter gesandt worden sind, sollen besprochen werden. Fragen sollen mit Namenunterschrift wenigstens zwei Wochen vor der Konferenz an den Leiter Rev. J. F. Epp, Henderson, Nebraska, gesandt werden.

Abends, 7:30

Eroeffnung vom Leiter

Thema: Die doppelte Aufgabe des Seelsorgers, die Herde zu weiden und zu bewahren. Rev. I. J. Dick, Mountain Lake, Minnesota.

Thema: Die Katechismus Klasse—Dient sie ihrem Zweck?—Rev. Helmut Ortman, Munich, North Dakota.

Freie Besprechung der Themate am Schluss.

Special music, Salem Men's Club

Sonntag Morgen, 9:30

Der lokale Prediger diene als Leiter

Eroeffnung von Rev. S. J. Goering

Missions Ansprache von Missionar W. F. Unruh

Ordination der Missionare fuer das Feld in Indien, Orlando Waltner und Vernelle Schroeder, Rev. A. P. Waltner.

In Verbindung mit der Ordination eine Ansprache von Rev. P. R. Schroeder

Music, Salem Choir and College Girls' Quarttete

Sonntag Nachmittag

Leiter, Rev. P. R. Schroeder

Konferenz Predigt vom Vorsitzer, Rev. J. A. Tieszen

Symposium ueber die Evangelisations Arbeit der Noerdlichen Konferenz; South Dakota, Rev. J. A. Friesen; Minnesota, Arthur Ortman; Montana, Rev. Albert Schultz; North Dakota, Rev. Edward Duerksen; Nebraska, Rev. A. W. Friesen.

Special singing in charge of Mountain Lake, Minnesota, singers.

Sunday Evening, 8:00

Sunday School Program

Leader, Ted Schmidt, Henderson, Nebr.

Theme: Sunday School methods that have been tried and tested. (Follow up work. Surveying the field. Proper grading and promotion) Salem Zion S. S.

Theme: Ways of working in the junior department of the Sunday School, Wilma Fast, Mountain Lake, Minn.

Reading, Henderson S. S.

Theme: The personal contact of the Sunday School teacher with the pupil, Mrs. S. P. Preheim, Freeman, S. D.

Message to the young people (15 min.)—Rev. W. F. Unruh.

Music: Henderson, Nebr. Singers and Tri-club, Freeman, S. D.

Montag Morgen und Nachmittag

Weihe und Gebetsstunde, geleitet von Rev. H. H. Quiring.

Abendmahl, Leiter, Rev. J. A. Tieszen, Konferenz Vorsitzer.

Abendmahls Predigt, Rev. W. F. Unruh

Geschaeftliches—a. Entgegennahme der Delegatenzeugnisse—b. Verlesen der Protokolls der vorigen Sitzung—c. Bericht des Ehrenstimmenkomitees—d. Bericht des Werbekomitees—e. Bericht des Schatzmeisters—f. Bericht des Komitees fuer Schule und Erziehung—g. Bericht des Pruefungskomitees.—h. Bericht des Evangelisationskomitees. — Arbeiter, die unter dem Evangelisations Komitee gearbeitet haben, sollten bereit sein von ihrer Arbeit zu berichten. Pruefungskomitee moechte berichten ueber Beschluss No. 5, Seite 6 im Bericht vom vorigen Jahr.

Ansprache: Rev. W. F. Unruh

Music: A. M. North Church Club and Choir. — P. M. Quartette, Salem Church.

Monday Evening, 7:30

Chairman, Waldo Tieszen, Bethel Church, Marion, S. Dak.

Song service.—Opening.

Roll Call. How would it be to add a "Young People's Day" to our Conference meetings? A response will be called for from a representative of the young people of each conference church.

Music, First Mennonite Church, Butterfield, Minn.

Topic, Could our Northern District C. E. Societies undertake some united missionary project? 10 minutes, Bloomfield, Montana.

Music, Alsen, N. Dak.—Recitation, Avon, S. Dak.

Talk, Matt. 12:33. Rev. W. F. Unruh, Pawnee Rock, Kansas.

Music, Henderson, Nebraska.

Tuesday Morning

Education.

Prayer service led by Rev. H. A. Claassen.

Theme: What place does Christian Education have in applying the conference motto? Rev. S. J. Goering.

Address: Rev. W. F. Unruh.

Unfinished business.

Report of resolution committee. Closing.

Ladies' Quartette.

Tuesday Afternoon, 2:00

Women's Missionary Program

1. 15 minute Piano Recital—Delpha Waltner, Salem Society, Freeman

2. Opening by the Chairman, Mrs. H. Albert Claassen, Salem Zion Society, Freeman

3. Roll Call—Each Society to respond in any way they choose.

4. Special Music—Henderson Society

5. German Reading—Die Mission der Frauen—Alsen, N. Dak., Society.

6. Short Talk—Vernelle Schroeder, Salem Society, Freeman

7. Offertory—Mrs. Walter Bruun—Bethany Society, Freeman

8. Songalogue—"General Booth"—Salem Society, Freeman

9. Close—Missionary W. F. Unruh, India

A short business meeting is to follow, at which it is first to be decided, where to send the offering and, second, to elect a District Advisor for the Northern District. (At the General Conference at Saskatoon last year a resolution was passed, that each district elect its District Advisor to serve a period of nine years.) The following have been appointed as a Nominating Committee: Mrs. Adolph Preheim, Hurley, S. Dak., Chairman, Mrs. Gerhard Toews, Freeman, S. Dak., Miss Mary Bargen, Mountain Lake, Minn.

Tuesday Evening—Young People's Meeting

Leader: Rev. Victor Sawatzky

Address: Consecration (10) minutes, Noah Unruh, Mountain Lake, Minn.

Response of Y. P. preparing for Christian work.

Address: A call for workers, Rev. W. F. Unruh

The various choirs serving during the conference will also serve during this evening. Cantata, 42nd Psalm, joint local choirs, 30 minutes.

It is also proposed to have the local Church orchestra accompany the general singing one or more evenings and bring special music.

John Bartel, P. R. Schroeder, A. W. Friesen.

Do You Know?

At our last annual conference a resolution was passed that we appeal for a doctor to be sent to India this fall or as quickly as possible. We have prayed and are still doing so that the Lord of the harvest should send out workers according to the words found in the book of St. Luke, the physician. Luke 10:2: "Therefore said he unto them, the harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers unto his harvest."

It has come to us that maybe you do not know that a doctor is needed here. Therefore if any of you have been prepared by the Lord we pray you to give this call prayerful thought for a place of opportunity is open to you right here in India. We are sorry if we have been slow making the need known to you.

The medical committee of the G. C. M. M., per Ella Graber Bauman.

Program of the Second Annual Christian Bible Conference

Held at First Mennonite Church and City Auditorium, Newton, Kansas, May 12-19

Friday, May 12, 1939

7:45 P. M.—Dr. Paul W. Rood, "What is God's Message to the Nation in this Hour of Crisis?"

Saturday, May 13

10:30 A. M.—Dr. Paul W. Rood, "What and Where is Heaven?"

2:30 P. M.—Dr. Paul W. Rood, "The Greatest Business in the World"

7:45 P. M.—Dr. Paul W. Rood, "The Signs of the Times, or Is Christ Coming Soon?"

Sunday, May 14

2:30 P. M.—Dr. P. R. Schroeder, The Bible. Subject: "Surer than Heaven"

7:45 P. M.—Dr. P. R. Schroeder, Christ's Kingdom. Subject: "My Kingdom is not of this World"

Monday, May 15

10:30 A. M.—Dr. A. H. Unruh, "Reconciliation thru the Lord Jesus" (German)

2:30 P. M.—Dr. P. R. Schroeder, Modern Religious Liberalism. Subject: "Has Modern Religious Liberalism Affected Your Thinknig?"

7:45 P. M.—Dr. P. R. Schroeder, The Lodge. Subject: "The Religion of the Lodge"

Tuesday, May 16

10:30 A. M.—Dr. A. H. Unruh, "The Receiving of the Forgiveness of Sins" (German)

2:30 P. M.—Dr. H. A. Ironside, "The Longest Sentence in the Bible"

Wednesday, May 17

10:30 A. M.—Dr. A. H. Unruh, "The Sealing of the Holy Spirit" (German)

2:30 P. M.—Dr. H. A. Ironside, "The Longest Sentence in the Bible"

7:45 P. M.—Dr. H. A. Ironside, "Prayer in the Epistle to the Ephesians"

Thursday, May 18

10:30 A. M.—Dr. A. H. Unruh, "The Waiting for the Return of our Lord Jesus Christ" (German)

2:30 P. M.—Dr. H. A. Ironside, "The Longest Sentence in the Bible"

7:45 P. M.—Dr. H. A. Ironside, "The Believer's Walk in the Epistle to the Ephesians"

Friday, May 19

10:30 A. M.—Dr. A. H. Unruh, "The Cleansing of the Waiting-ones" (German)

2:30 P. M.—Dr. H. A. Ironside, "The Longest Sentence in the Bible"

7:45 P. M.—Dr. H. A. Ironside, "The Believer's Warfare in the Epistle to the Ephesians"

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 21, 1939

Beverage Alcohol and the Home

Jer. 35:5-10; Ejh. 5:15-21; 6:1-4

Topic: What Alcohol Costs Our Homes

Introduction

The vast majority of people live in homes, so the home happiness is of very great consequence. People can endure with some composure, many unideal things, if within the home there is sympathy, appreciation and love. The effect upon children in an unhappy home is deplorable. They will seek satisfaction elsewhere. Many factors contribute to its happiness, while others have a definitely blighting effect. The beverage use of alcohol in any form, is probably the most harmful of all things affecting the home welfare.

An Example of Family Loyalty Jer. 35:5-10

The Rechabites, descendants of Horeb, brother-in-law of Moses, faithfully held to the command of Jonadab, whom they regarded as their father, not to plant vineyards, nor drink any wine (v 6). The lesson incident shows their loyalty to their family traditions, by steadfastly refusing to become like the people around them. Jeremiah brought a company of the Rechabites into the temple, set wine before them and asked them to drink (v 5), not to tempt them—he knew their answer—but to make of their example an object lesson for the unfaithful people of Judah, who knew well God's will, yet persistently disobeyed Him. Many professing Christians today know His will and nature's law regarding the use of alcoholic beverages, yet persist in disregarding both. To maintain the tradition of total abstinence from intoxicants, is one of the wisest and most beneficial things that can be done.

Understanding What the Lord's Will Is vs. 15-17

We must not lightly take it for granted that our manner of life is right. We need to look into it carefully. "Walk circumspectly" (v 15), not foolishly and unwisely, that is, live carefully, avoiding such things as are evils in their nature or tendency. We need to use carefully every opportunity to do right (v 16), acting as wise persons in a world where there is much evil. We can avoid being foolish by understanding the will of the Lord.

Filled With the Spirit vs. 18-21

Paul here warns especially against the sin and folly of drunkenness in which there is excess so easily, and it is the root of almost every other kind of folly. The use of strong drink tends to destroy every noble ambition and holy desire. The only cure for the desire for alcoholic beverages, is being filled with the Spirit (v 18). This fills the heart with spiritual song and thankfulness to God in the name of Christ (vs 19, 20).

Things that Beautify Homes

Paul mentions several things which help to make happy homes. Among these are good religion where parents are filled with the spirit; a recognition of the rights of each one in the home (v 21). In the last section (vs 1-4), Paul gives advice to children and to parents concerning matters highly essential to a happy home. Children are to be obedient and parents are to be reasonable in their demands.

Alcohol the Outstanding Home Wrecker

Without question, alcohol is the champion wrecker of homes. It uses up billions of dollars that should be used for food, clothing, fuel and proper housing. It transforms worthy fathers into shiftless parasites, and often changes them into brutes. It causes love and respect to fly away. It brings disgrace to wives and children. It dooms many children, before their birth, to lives of disease and degradation. The home must feel the full force of the sin of the use of alcoholic beverages.

SERMON SKETCH

"Three 'P's' of Pentecost"

Luke 24:49; Acts 1:8

by Jacob Unruh, Bethel Church, Fortuna, Mo.

With the season of Pentecost comes,many times, a desire for somewhat of the power and spirit of Pentecost. Not that we would ask for Pentecost to be repeated for that could not be, but that we might have a new passion, a new infilling of the Holy Spirit, and that we might be more fruitful in the Lord's work. In our Lord's last message to His disciples, I think, we shall find the secret summed up in the three words:

1. *Prayer*—"Tarry ye at Jerusalem until ye be endued with power," Luke 24:49.—Somewhere we read the story of a young people's conference, where at one of the sessions a motion was proposed to make the devotions "snappy," because of tremendous amount of business ahead. Somehow this seems to be the spirit of our day. We rush "pell-mell" into our daily task and then wonder why we were not blessed of God, or why we were so powerless. We are afraid to take time to be holy, for fear that, while "The world rushes on," we are going to be left behind. We fail to "tarry" and we miss the next big word:

2. *Power*—"Ye shall receive power" Acts 1:8a. It was while the disciples tarried in one accord in one place that the Promise came not merely a word fulfilled, as we generally think of a promise, but a Person sent. The Holy Spirit is a person who uses us when we submit. I think it was R. A. Torrey who said: "The Spirit is not a feeling we want to get hold

of; but a Person who wants to get hold of us." It was while they tarried that they were endued with power. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." Isa. 40:31. "Tarry," and "ye shall receive power."

3. *Passion*—"Ye shall be witnesses." Acts 1:8b. It is only after the power of the Holy Spirit carries us along that Christian work becomes a joy. Our Christian service may be ever so efficient and yet not effective, because there is no driving force; no real passion. It is said of the Negro preacher, that when he was asked how he knew he was called to preach, he answered, "I has de unction," and so there are those of us today who have "de unction." But tne order is always the same—prayer, power, passion.

"Take time to be Holy, the world rushes on;
Spend much time in secret with Jesus alone—
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."
(W. D. Longstaff)

Seventy-Sixth Meeting of the Mennonite Teacher's Association

This was held at the First Mennonite Church, Newton, Kansas, April 30. The theme of the convention was "A Christian as a Light in This Dark Age."

Dr. E. L. Harshbarger presided over the afternoon session. Rev. Warkentin read scripture passages on Light and led in prayer.—The Hesston College Male Quartet sang "Some Blessed Day."

"The Need and Opportunity of Mennonite Youth to Present a Hopeful Attitude in a World of Chaos" was presented by William Juhnke. The existing need is caused by so much hopelessness, defeatism, and lack of faith. Some of the problems confronting many are crime, poverty, inability to find work, divorce in the home. To those who trust in God and follow in the footsteps of the Great Teacher, there is an opportunity to present a hopeful attitude and to be missionaries of His light, His love, and His goodwill.

"Resultant Blessings—A Fulfillment of This Great Mission" was presented by Rev. J. N. Smucker. Christians have a unifying basis to hold life together which is not found anywhere else except in the religion of Jesus Christ. Light, hope, righteousness are contagious just as the forces of evil are contagious; hence we must grow from usefulness to usefulness, from strength to strength.—The Men's chorus of the Bethel College Church sang, "Threads of Gold" and "Protect Thou Me."

"An Unrestricted Commitment for Peace" was presented by Dr. Harold C. Bender. He stated that an unrestricted commitment must mean for men to observe all things. The reason that organized peace movements sometimes collapse is because their commitment on peace has been a restricted one.

Three restrictions to a commitment for peace are (1) to restrict to outright shooting; (2) to restrict to other forms of conflict besides those of violence; (3) to restrict to personal conflicts and power used to one's advantage. Such conflicts must be abandoned. The greatest commitment is to live the life of love.

At the evening session Prof. D. D. Driver acted as chairman, Maurice A. Yoder gave the invocation and the Alexanderwohl Men's Chorus rendered a half-hour program in song.

Dr. Harold S. Bender then delivered his address on *"The Mennonites Under the Southern Cross"* and also showed instructive motion pictures of the Mennonite Settlements in South America which he, as a member of the Mennonite Central Committee, visited last summer.

These Mennonites had learned that the most important thing in life is to do the will of God; and that is what brought them from Russia to Paraguay and Brazil. The new environments were entirely different, and so they encountered great struggles, especially moral struggles. In spite of them, these immigrants have developed the land, especially in Paraguay, have established their schools and churches, and missions among their neighboring Indians.—It is indeed a direct leading of God that these people responded to the founding of a colony in Paraguay—a land they knew not, and one in which equipment and homes were given them through the bond of Christian love and brotherhood.

The Mennonite Central Committee has extended aid to these struggling people; so that, at present the 4,000 Mennonites under the Southern Cross are indebted to the committee with a total of $650,000. Every effort is being made to furnish aid for there is a great oportunity to build a Christian community where it is needed.

Our Concept of Patriotism

As members of the historic peace churches we love our country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international goodwill will make for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through goodwill; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is unChristian, destructive of our highest values and sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation of stable government in our world community.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Mrs. J. E. Entz
Junior Department
Department
Huldah E. Myers

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

"Foreboding"

While I am rocking you, my son,
And singing lullabies,
Someone is planning stouter planes
For death to ride the skies;
While I am dressing you, my son,
In little boyish suits,
Someone is making uniforms
And sturdy soldier boots.

While you are chasing butterflies
Amid the tangled grass,
Someone is testing chemicals
To make a deadlier gas.
And while you eat your simple fare,
Perhaps the war lords sit,
To start again the bugle notes
That only call the fit.

While I would build a splendid man,
So fine and strong, my son,
Someone, in secret, tries to make
A farther-reaching gun—
A gun that on some distant day,
When drums of battle roll,
May leave me with a golden star
And iron in my soul.

—Sent by Mrs. J. A. McPike, Mo.
—The Plowshare.

Mother's Day

As time passes on, holidays and days of special observance, like many institutions, have a tendency to lose their pristine significance. They easily become days of outward observance, days of shallow ritualism. Mother's Day may mean the giving of flowers and the presentation of a card whose words do not actually square with our daily conduct. Yea, we bring offerings, but seldom do we bring sacrifices wrenched out of considerate, daily life. Mother's Day should be a day of special meditation. It calls for at least two things, appreciation and evaluation.

All but the most calloused are aware that mother daily has been freely pouring forth her love in tender solicitude and work. Such love merits deep appreciation—appreciation which has a keen concern for the fulfillment of that personality which contributes so much to our own. Such appreciation cannot be expressed in one day and then be neglected the other 364 days in the year. It calls for periodic meditations on how to bring happiness to one who is more concerned with the happiness of others than her own.

But appreciation involves evaluation. In fact evaluation precedes sincere appreciation. A mother deserves appreciation to the degree to which she embodied in her living the basic values of life. The mother of a spoiled child has no reason to be thanked for the spoiling. Mothers steeped in selfish love are a problem. All the girls of yesterday have not become sweet angel mothers of today. So let's not eulogize mothers uncritically. Mother's Day is not flattery day. Evaluate, and be sure you really do. Undoubtedly you will find much to appreciate. Then make this a permanent appreciation by embodying in your life the worthwhile values which your mother stresses. Live your appreciation from day to day and it will speak louder than words on Mother's Day.

Tributes To Mother

"She stretched out her hand to the poor, yea, she reacheth forth her hand to the needy.

"Strength and honour are her clothing; and she shall rejoice in time to come.

"She openth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to ways of her household, and eateth not the bread of idleness.

"Her children rise up, and call her blessed; her husband also, and he praiseth her.

"Many daughters have done virtuously, but thou excellest them all." —Proverbs 31:20, 25-29.

"I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!"—Charles Dickens.

Young People's Home Night

Burrton, Kansas.—Have you ever tried a "Home Night?" If you haven't, then try one. It certainly can bring young people together for an up-building, recreational, and unregrettable evening. Of such a nature have been our meetings. The number of young people who participate has increased. Young people like to associate and enjoy one another's company. Such a "Home Night" gives them work to do and makes them realize what constitutes wholesome recreation. This creates interest.

Invitations are made in the form of pamphlets. The first page presents a hearty invitation. The theme song, local happenings, personal parade, and who's who complete the issue. The local happenings arouse the most attention and interest.

The decorating committee adds a few touches to the church basement, making a homelike, welcome atmosphere.

The reception committee receives the guests and introduces them. Our pastor took a box, placed a stencil on top and a light underneath it. As the guests enter they sign their names on the stencil. This stencil is then placed on the duplicating machine, which produces a copy for each one present. On the top, left corner of each copy appears this statement, "Let's Build Friendships, Not Battleships." On the right side are the words, "Christian Joy Can Never End." The center contains the names and the date. This sheet of names serves as an autograph helping us to remember our friends, especially our new friends.

The evening is spent in playing various games calling for cooperation, accuracy, oneness of mind, and laughter.

Before our refreshments our pastor gives a word of encouragement and offers grace. In closing we sing our theme song and while holding hands we sing, "Blest Be the Tie that Binds." Blessings are assured, for God does the blessing. Ella Pankratz, Corr.

Spiritual Power

Senior C. E. Topic for May 28, 1939

MAIN TOPIC: *Sources of Spiritual Power.* Acts 2:1-21

I. *Worship Service*

1. Songs: "Holy Spirit, Faithful Guide," "Love Divine, All Love Excelling."
2. Reading of Acts 2:1-21, and prayer.

II. *Leader's Introductory Talk*

Pentecost had all the freshness of a dewy morning. There is nothing secondhand about that great day. Neither Peter nor the congregation repeated what some one else had said or written. *They spoke what they knew; they told what they had seen; they expressed only what they felt deeply.* It is ever thus when the Holy Spirit works within man. There is an inner urge, a convincing power which works in and through man. It takes away doubt and fear and hesitation, and makes courageous and strong. *If the Holy Spirit is to dwell within you, you must keep in close touch with God.* The following story illustrates what I mean.

At the corner of two busy thoroughfares, where the traffic was noisiest, the writer watched a man who was working quietly at the foot of a telephone pole; he seemed to know by instinct what was wanted by his mate, who was at work away up at the top of the pole; first one tool, then another, or a bit of wire would be sent up, and the two were working together in such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus; one ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice from above. Being in constant communication they could work together in wonderful unity; and then I realized anew the need for us as Christians to be ever listening for the voice from above.

III. *Suggested topics for short talks:*

1. The Holy Spirit our Helper, Jr. 16, 7-15.
2. The Holy Spirit our Comforter, John 14: 15-28
3. The Holy Spirit's power, Acts 1:4-8.
4. Receiving the Holy Spirit, Acts 19:1-7.
5. The Holy Spirit interceding, Romans 8:26-28.

IV. Facts for study:

Will the Holy Spirit impel men to go forth and work with might and main for the cause of missions? Our missionaries again and again ask for our prayers. They also ask for our money. They need this to build schools and churches and hospitals, in which they can tell the people of the love of Christ. Does the spirit say, *"Pray and give"* to us?

How about other things like having open eyes and willing hands for those who need some help and a lift over rough places in our own neighborhoods? Must the government give all the relief, or is the Spirit still urging us *"to help the poor and needy"?*

Is your life more purposeful because the Spirit dwells within you, and the fruits of the Spirit fill your life? Is your heart filled with peace and poise, with quietness and hope because the Comforter dwells within?

V. Illustrations

Surrounded.—The baby was taking his first steps, faltering and uncertain, but he was a very proud baby, laughing and crowing over his own achievement as he tottered across the carpet with his mother following, her outstretched arms surrounding but not touching him. "He thinks he is doing it all alone," said grandfather. "And so he is," that mother answered. "I am not carrying him, I am not hindering him; my arms are only so close that I can catch him in a moment if he falls." So it is that we older children walk, and fancy often that we are going on our way alone. God does not hold us back as we turn in one direction or another. He does not carry us; step by step we must make our way, but always His loving arms are close to uphold us if we fall. Unseen, unfelt, the everlasting arms surround us, and we cannot fall beyond their upholding strength and tenderness.

One Alongside to Help.—Here is a little girl standing on the curb down-town on Broadway in New York, with a bundle in her arms. She has been sent on an errand, and wants to get across the street. But the electric cars are whizzing past in both directions, and wagons, and carriages, and omnibusses, and horses jam the street from curb to curb, and she cannot get across. She stands there gripping her bundle, watching eagerly for a chance, and yet afraid to venture. But the jam seems endless, and she grows very tired, and by and by the corners of her mouth begin to twitch down suspiciously, and a big tear is just starting in each eye. Just then a big policeman steps up, one of the finest, six feet tall, and heavy and broad. He seems like a giant to her. He stoops down, would you imagine he had such a gentle voice! "What's the matter?" "Can't—get—'cross." And along she goes, past cars, under horses' heads, close up to big wheels. She is just as small as before, and just as weak. But, though her eyes stay pretty big, the tears are gone, and there is an air of confidence, because this big, kind-hearted giant by her side is walking across the street as though he owned the whole place, and he is devoting his entire attention to her. That policeman is a comforter in the strict meaning of the word. Jesus says, I will send another Comforter, one who will be right by your side to help. He will stay with you all the time. In the kitchen, the sick-room, with the children, when work piles up, when things jangle or threaten to, when the baby is cross, and the patching and the baking and the sweeping seem endless, on the street, in the office, on the campus, in the store, when tempted — almost slipped, when opportunity opens for a quiet personal word, everywhere, every time, in every circumstance. One alongside to help. Is not that wonderful?—*Condensed from S. D. Gordon, Quiet Talks On Power.*

INTERMEDIATE DEPARTMENT

The Harm Gambling Does To The Character

Intermediate C. E. Topic, May 28, 1939

For Daily Reading

May 22. Building by unrighteousness. Jer. 22:13-17
May 23. Deceit for sport. Prov. 16:18, 19.
May 24. Wickedness a fool sport. Prov. 10:22-25
May 25. Plotting against a neighbor. Jer. 9:4-9.
May 26. Riches dishonestly gained. Jer. 17:9-11.
May 27. Quit stealing, and work. Eph. 4:28.
May 28. Topic: The Harm Gambling Does to Character. Heb. 13:18; Prov. 28:22.

Call to Worship

Enough

He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with that I have,
Little be it or much;
And Lord, contentment still I crave,
Because thou savest such.

Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

—John Bunyan, F. H. Revell, co

Opening song, "Yield Not to Temptation"

Scripture Reading: Heb. 13:18; Prov. 28:22; also Prov. 26:18, 19—"Sport to them is death to others"; Jer. 17:9-11—"God searches out and punishes evil"; Eph. 4:28-32—"Instead of robbing others, earn something to share with others."

Prayer by leader followed by all joining in "Create in me a pure heart, O God, and renew a right spirit within me."

Introduction of Topic by Leader

Even as a gardener must weed his soil and prepare it for the very best production, so must man prepare his heart soil. Man must weed out the wrong and impure thoughts. He must cultivate toward perfection the flowers and fruits of right and beautiful thoughts.

As intermediates we are just beginning that weeding out process in our hearts. It is needful for us to consider seriously those things which may have an evil effect upon our hearts and lives. What effect does gambling really have upon character?

I. In its effect upon ourselves.
a. It hinders the answer to the prayer we have just uttered. We are standing in the way of the answer.
b. It mars our witness as a Christian.
c. It weakens the message and work of the church.
II. In its effect upon others.
a. It creates a lust for the things of the world.
b. It tends to harden conscience.
c. It will lead to greater evils.
d. It can mean only death for it leads a soul out of contact with God.

Song "Purer Yet and Purer"

Offering—Announcements

Discussion of points mentioned above. Follow this with a discussion as to what we as intermediates can do to weaken the force of gambling in our own communities.

1. I Cor. 10:31—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

2. Gal. 5:16.—Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

3. The fulfillment of the above verses can only reveal itself in actual practice.

a. It will mean that we will have no part in any type of gambling.

b. By engaging joyfully in Christian activities we can often influence others and draw them away from vices.

c. We can plan Christian social activities for week days so that there will be less time for yielding to temptation.

d. Youth can appeal to leading citizens in the community.

e. Youth can show a most powerful influence by its most loyal support of those things which are clean and noble and its shunning of such things as gambling. If gambling is no longer the popular thing it will have to cease.

4. Above all let us strive to live acceptably unto God. Let us pray that we may become more like the Master.

Song to be used as a prayer "More Like the Master"

Mizpah Benediction.

JUNIOR DEPARTMENT

CORRECTION

In lesson of the last *Mennonite* III, 2, the following should have been the set-up:

2. Several juniors give short talks.
   a. Gen. 9:12-16 and 8:22. God's promise of love and mercy.
   b. Exodus 3:1-8a. God cares for His children.
   c. Gen. 3:8-15. God calls His children and promises them a Savior.

Program for May 28, 1939

THEME: *"This is my Fathers' World. Jesus helps Us to See It"*

To th Leaders:

If possible let this be an outdoor meeting (on the church lawn or some other lovely spot) held in the late afternoon or early evening just a little while before sunset. This should *not* be a picnic. A spirit of reverence should pervade. Have slips of paper prepared in advance on one side of which is written a word concerning nature, and on the other the scripture passage in which that word occurs. Make as many slips as there are children attendnig the Junior Endeavor. Pass out after Leader's "Heart-talk."

I. Call to Worship

Sing (seated on the grass) one verse of "Come Thou Almighty King."

II. Worship period.

It would help very much if some one who plays the violin rather well could be secured to accompany the singing.

1. Song in Unison—"This Is My Fathers' World."

2. Opening Sentence: Ecc. 3:11a. "He hath made everything beautiful in His time."

3. Scripture by leader: Selected verses from Psalm 104.

4. Leaders' prayer.

5. Poem by a junior: "All Things Bright and Beautiful."

6. Song: I Think When I Read That Sweet Story of Old." (M. H. B. 365).

III. Mission Minutes

A short discussion of the difference between "Home Mission" and "Foreign Mission" work. Refer to p. 4 of the "May" number of "Missionary News and Notes" for material.

IV. Study Period.

1. Aim: To enjoy together the beauty of this wonderful world in which we live and to find out how the flowers and birds helped Jesus to teach about God's love and care.

2. Leader's Heart-talk: "This is our Father's World." He created it and it is beautiful. We so often do not see the beauty about us. Not until someone speaks of a beautiful cloud, a lovely flower, or a gorgeous sunset do we notice it and enjoy it.

We believe that Jesus must have loved the outdoors for when He walked here on earth He noticed all things, the flowers, the birds, the weeds, the sun, the grain, the sun-set. He called attention to the many things He saw and used them as objects by which to teach us about Himself and about His Kingdom, about God and His love and care for us. Everything about us speaks of His care. Let us not forget to thank God for the enjoyment He gives us through the beauties of nature. Let us always remember that "the earth is full of the goodness of the Lord (Ps. 33:5).

3. Let us look about and see some of the things God has made. Each name one thing in turn. We will then see if Jesus spoke of these things and find what lesson He taught from them. (Use slips).

Sun—Matt. 5:45a; Matt. 13:43 (two slips)
Sky—Matt. 16:2, 3a.
Bird (fowls)—Matt. 6:26.
Flowers (lilies)—Matt. 6:28, 29
Grass—Matt. 6:30, 31.
Rain—Matt. 5:45b; Matt. 7:24-27.
Hill—Matt. 5:14.
Sparrows—Matt. 10:29-31.
Tree—Mark 13:28, 29.
Cloud—Luke 12:54, 55.

4. Duet (with violin accompaniment) "God Will Take Care of You." M. H. B. No. 155).

5. Poem

"From everything the Master saw,
Lessons of wisdom He did draw,
The clouds, the color in the sky, (Mt. 16:2, 3)
The gentle breeze that whispers by (John 3:8)
The lilies that the vale adorn (Mt. 6:28)
The fields all white with waving corn. (Mk. 2:13)

The reed that trembles in the wind. (Mt. 11:5)
The tree where none its fruits may find (Mt. 21:19)
The shifting sand, the flinty rock—
That bears unmoved the tempest's shock (Mt. 27:-24, 7)
The thorns that on the earth abound, (Mt. 13:7)
The tender grass that clothes the ground, (Mt. 14:9)
The little birds that fly in air, (Mt. 10:29)
The sheep that need the shepherd's care. (Lk. 15:4)
The pearls that in the ocean lie (Mt. 13:45, 46)
The gold that tempts the miser's eye, (Luke 12:15)
All from Christ's lips some truth proclaim
Or learn to praise their Master's Name.—Selected.

6. A short conversation or general discussion of the program.

7. In unison verse for month: "Sing unto Him, sing praises unto Him; Talk ye of all His marvelous works." Ps. 105:2.

8. Solo. (While all the juniors follow the words in the Hymn Book, softly humming the melody) "Fairest Lord Jesus." (No. 123 M. H. B.).

9. Leader's closing prayer.

CORRESPONDENCE

EDEN CHURCH, MOUNDRIDGE, KANS.

The ministers conference held here Tuesday, April 25, was well attended. The theme "Evangelism" proved to be very interesting. The ladies' mission society served the noon and evening meals in the church basement. Prof. Hohmann directeed the church choir of about 100 voices presenting Handel's Messiah in the evening.

Church attendance has been large each Sunday. The committee on building decided to postpone the consideration of enlarging the church building until fall. —Young people's Bible study meetings are held each Wednesday evening, German Bible study meetings on Thursday, led by Rev. P. P. Wedel. Intermediate and Junior Endeavor groups have been organized. They meet twice a month on Sunday afternoon. The male chorus sang at the Lorraine Avenue Church at Wichit. They also broadcast a half hour program while in Wichita. On the same Sunday the ladies' glee club sang at the Bethel Hospital and Old People's Home, in Newton.

Recent weddings include: Dan Strausz and Juanita Stucky, Charlie Gehring and Matilda Stucky. Last Sunday the approachnig marriage of Alvin Goering of this church and Esther Schmidt of Tabor Church was announced.

Following the close of grade schools many schools are having several weeks of Bible school. Rev. E. J. Neuenschwander and Miss Ella Goering are two of our instructors.

The funeral of Ben. B. Goering was held April 22. He spent many hours of suffering during the past several weeks. He leaves to mourn his departure his wife, five sons, and three daughters. His age was 55 years. —W. J.

* * *

HEREFORD MENN. CH., BALLY, PA., 4-30-39

Thirty five members of the Sunday School were awarded pins for a perfect attendance during 1938 and 12 members received honorable mention for missing only one Sunday.—Willoughby Bieler and Miss Thelma Tarter were married at our pastor's home on Saturday evening, February 4th at 7:00 o'clock. May God bless this young couple in all their life.—Death removed our oldest member on February 8, Mrs. Amanda B. Moyer. She was aged 84 years. For 65 years she was a faithful member.—The Christian Endeavor Societies conducted a worship service at the Home for the Aged, Frederick, on Good Friday evening.

The tenth Intermediate C. E. Rally of the Perkiomen Valley, of which Bally is a member, was held at Palm on Sunday evening, April 30th. Miss Jane Poling, daughter of Dr. Daniel A. Poling, was the guest speaker.—Easter Dawn Services were again held on Easter morning. The Primary Department sang one selection and repeated the 100th Psalm at the Easter Worship Service. The appearances of the younger Sunday School members always delight the congregation.—The Bluffton College Vesper Choir composed of 48 members made an appearance in our church on Saturday evening, April 15th. A crowded house was present to enjoy this well-balanced and beautifully presented program.

Our pastor has been serving us faithfully in the past with the assistance of one of the sons of the congregation, Paul R. Shelly, who is a student at the Hartford Theological Seminary and who has just been awarded the William Thompson Fellowship by the Hartford Seminary Foundation which affords an opportunity of two year's study abroad. We are equally proud of this honor bestowed upon Paul. It is a well-deserved honor and reward for his hard work.

* * *

EBENEZER CHURCH, GOTEBO, OKLA., 4-28-39

At Easter time, this year, Gotebo and the surrounding communities had the blessed opportunity of a number of Easter services. The annual Sunrise Easter Pageant, held in the Wichita mountains, attracted many. For anyone who goes there in an attitude of worship, it is indeed a mountain-top experience to be with more than 180,000 people, all seated on the mountain side listening to the songs, and seeing the scenes of the life, death, and resurrection of our Lord.

In the afternoon and evening we had the rare privilege of hearing the splendid a cappella choir of Bethel college.—Monday evening our C. E. presented its Easter program, the main feature being "The Road to Redemption," portraying in words and song the scenes of Gethsemane, Calvary and the Resurrection. The reading parts were given by Misses Hilda and Johnny Kliewer and Evelyn Brandt. The songs were sung by the young people's choir.

On Sunday, April 23, a special farewell service was held for the P. G. Kliewer family who have moved to near Walton, Kansas. Rev. J. Kroeker of Bessie, a special friend of the family, spoke in German, followed by a double number by our men's choir, after which Rev. Henry Hege spoke in English. At the close of the service the ladies of the church served a lunch. As Mr. Hege expressed it in his sermon, "Their moving is our loss but will be someone's gain." The family were all active in church, Sunday School and Christian Endeavor work, and will be greatly missed.

Arrangements are being made for baptismal services to be held on May 21.

—*Mrs. Oscar Schmidt, Corr.*

* * *

FRIEDENSTAL CHURCH, TAMPA, KANS.

We have had wonderful meetings in the Friedenstal Church, nine miles north of Tampa, Kansas. Rev. Clyde Dirks of Hutchinson, Kansas, conducted meetings in our church for two weeks.

New souls were born into the Kingdom of God, others were brought back to God and many resolved to serve the Lord better than ever before. We have all been lifted up to a higher plane of living and have been inspired to give our all to Jesus Christ, our Redeemer.

Rev. Dirks served us with a real message of the Gospel in the evening and with a Bible study each morning at our church. To God be all the glory and praise! We pray that the Lord may use Rev. Dirks at other places as He has used him here. For we believe he is in the hands of God and preaches the true word of God. —Harvey Jantz.

IN MEMORIAM

MRS. ANNA HALLMAN, daughter of Christian and Barbara Moyer Musselman, was born in Milford Township, Pa., Dec. 29, 1872. Early in childhood she learned to love her Lord, was baptized Oct. 10, 1885, and admitted into the membership of the West Swamp Mennonite Church, of which she remained a faithful member to her end.

Joy and deep sorrows were mixed freely in Mrs. Hallman's life. She was bereaved of her first husband, Mr. Daniel Hedrick, also of a son from this union, and of the husband of a later marriage, Jesse Hallman.

During her life she was interested and active in the Master's vineyard. While worshipping in the East Swamp Church, she served as president of the Ladies' Aid Society, 1915-1928. In the West Swamp Ladies' Aid and Miss. Society she served as secretary and treasurer from 1915 until her death.

The following sisters and step-sons survive: Miss Emma Musselman, Milford Square, and Mrs. Ella Myers, Quakertown; Henry S. Hallman of Souderton, Howard and Nelson Hallman of York, Pa. Many friends and relatives will mourn her unexpected departure. Mrs. Hallman, was a sister of the late Rev. S. M. Musselman.—She departed from this life Saturday, April 15, thus bringing her age to 66 years, 5 months and 16 days.—Interment, Trinity Reformed Church, Spinnerstown. Rev. A. J. Neuenschwander, her pastor, used Psalm 17:15 for his message.

* * *

PETER GRABER, JR., son of Chris and Elizabeth (Conrad) Graber was born April 23, 1875 near Noble, Iowa.

Upon his confession of faith in his Savior, Jesus Christ, he was baptized June 2, 1895, by the Rev. H. G. Allebrach and, received into the memebership of the Eicher Emmanuel Mennonite Church. He was a loyal and faithful member and active in the work of the church as long as his health permitted. For several terms he served the congregation as a member of the Board of Trustees.

On February 9, 1899, he was wedded to Barbara Egli of Trenton, Ia., in a ceremony solemnized by the Rev. P. E. Stucky. She preceded him in death Aug. 20, 1937.

On April 3, 1939 he peacefully passed away after several weeks of illness.

* * *

MARY (EICHER) MILLER, daughter of Chris and Anna (Wenger) Eicher was born near Wayland in Washington county, Iowa, January 6, 1855.

Upon her confession of faith in Jesus Christ as her Lord and Savior she was baptized by the Rev. Joseph Slagel and taken into the fellowship of the Sugar Creek Mennonite Church. In 1895 after moving to the Noble community she transferred her membership to the Eicher Emmanuel Mennonite Church near Noble.

On February 15, 1875, she was united in marriage to Benjamin Miller in a ceremony solemnized by the Rev. Joseph Slagel.

About two weeks ago Mrs. Miller became seriously ill which proved fatal and she was called home to her eternal abode Friday, April 14, 1939, attaining the age of 84 years, 3 months and 8 days. Her husband and 11 children survive to mourn her passing.

* * *

MRS. ANNA HERDRICH KREBILL, daughter of Reinhard and Kathryn Herdrich, was born near Franklin, Iowa, August 28, 1892. She passed away March 26, 1939, at the Sacred Heart hospital in Fort Madison, Iowa, due to complications following an operation. She went with the fullest hope of returning home in better health, but it was not the Lord's will. All that could be done was done, but it was decided otherwise. She had reached the age of 46 years, 6 months and 28 days.

In 1906 she was confirmed into the Evangelical church of Franklin and later she transferred her membership to the Zion Mennonite church of Donnellson, Iowa.—On April 2, 1914 she was united in marriage to Rudolph Krebill. To this union two sons were born, Iven W. and Leonard E. Her mother preceded her in death.

She is survived by her husband, the two sons, one daughter-in-law, father, and brother Emil, all of this vicinity.

I hear a voice you can not hear
Which says I must not stay;
I see a hand you can not see,
Which beckons me away.

ANNA DUECK KLASSEN was born April 23, 1879, in Marion county, Kansas. On the 6th of June 1897 she was baptized upon the confession of her faith and joined the Alexanderwohl Menn. Church, of which she was a member at the time of her death. From the early days of her youth and through all the years, her desire was to belong to the saved. She was also much concerned about the salvation of all members of the family. In past years she suffered at times of a very severe headache. But the severest suffering came to her during the last four weeks, so that she often said, "Let the night pass." When unable to attend church services, she spent much time with her open Bible. The wall-motto, "He giveth power to the faint; and to them that have no might He giveth strength," a gift of the Sunday School class, gave her much comfort. About two years ago, she suffered a light stroke. On the 7th of February 1939, she had to submit to an operation for gallstone in the Bethel Hospital at Newton, Kansas. On the fifth of March she came home hoping that her health would be fully restored. She looked forward with joy to the celebration of her sixtieth birthday, April 23, but her condition became very serious from Bright's disease. The end came April 22nd, at the age of nearly sixty years. She fought a hard battle; dark clouds covered the heavens. Friday April 14 was such a day. She said, "Lord take me as I am . . . Lead, O Lord, thy child. Thy hand is strong and healing . . . Him that cometh unto me I will in no way cast out." With these words she comforted herself. Her last words, before she became unconscious, were, "Resist unto Blood . . . To be thine in all eternity—eternity is drawing nigh." And with the words of the song, "Jesus Savior of my soul, let me to thy bosom fly, when the waters nearer roll, dark clouds overcast the sky," she fell asleep. After seven days of intense suffering, the Lord brought her to her eternal rest and home.

In the year 1900, on March 22nd, she was married to Jacob J. Klassen. In this state of matrimony she lived 39 years and one month.—She leaves to mourn her departure, her husband, Jacob J. Klassen, two sons and two daughters, Emil Klassen, Moundridge, Kans.; Mrs. Elma K. Schroeder, Canton, Kans.; Adolf Klassen, San Francisco, Calif.; Mrs. Agnes K. Budde, Newton, Kans.; two sons-in-law, one daughter-in-law, six grandchildren, two sisters and one brother, and other relatives and friends.

» » JOTTINGS « «

An Expression of Appreciation.—The editor and the readers of *The Mennonite* owe the many contributors to the columns of this paper a vote of appreciation for helping make the publication what it is. Particularly are we indebted to brethren like *Dr. E. L. Harshbarger* for his truly instructive articles on, "History Views the Jewish Persecution." Some may not have agreed with all of his findings, but we must not forget, histories do not agree either; *Dr. P. R. Schroeder* for his contributions, on God; *Rev. J. J. Balzer* for his articles, "Father Forgive," and "Watching under the Cross."

—*Dr. Ella Bauman,* Champa, C. P., India, writes in a personal note: "Have been wanting to write you for some time and tell you how much we enjoy the Mennonite. Am glad you continue publishing conference and convention programs. That helps us to follow the thinking of the church and conference groups. I usually read the paper from cover to cover and receive a blessing from it.

—*First Mennonite Church, Newport, Wash.*—"Catechism class meets at the home of Rev. P. H. Unruh each Monday night. A group from Deer Park attend with our young folks.—The willing workers have made quite a lot of articles to be sold at the Thanksgiving sale.—Rev. King and a group of the Onecho C. E. are coming to Newport to give a program May 7. We are looking forward to a blessed time with them.—Miss Katherine Schroeder and Mr. Frank Fast were married Sunday, April 16."

—Mrs. F. J. Kliewer, Corr.

—We have again been kindly remembered with a collection of splendidly decorated Sunday service programs, from the hands of *Mrs. Christine Miller,* wife of the pastor of the Mission Church of Portland, Ore. We wish we could send some of these pieces of art to each of our subscribers. They are a joy for the heart. Hearty thanks, Sister Miller.

—*Rev. Howard G. Nyce, Allentown, Pa.*—"My Sr. Deacon tells me that he has found new subscribers to *The Mennonite.*—He is contacting every Mennonite family. I certainly enjoy getting our church paper. It is really a wonderful publication, is a sentiment expressed by a number of people, so it must be true."

AMONG OUR COLLEGES

BLUFFTON.—Their neat, new 72-page catalog has just reached us. Of particular interest is their straight forward, "Statement of Faith," with which every honest Christian, not even the most orthodox, could find any fault. We shall publish it and that of Bethel College some day to show that our colleges stand firmly on the solid rock of Jesus Christ.—Their full time faculty numbers 19. Of these four hold the doctor's degree and twelve the master's degree. Besides there is listed a part-time faculty of five. Their total enrollment for the school year is 273. They have two "emeriti" professors, Dr. S. K. Mosiman, long time president, and Prof. N. E. Byers, for about twenty years dean and professor of philosophy.—Bluffton's $500,000 endowment drive has been closed quite successfully. Even such cities as Detroit, Cleveland and Chicago have not been missed. Efforts are now being made to join the *American College Association.*—An expansion program is next being formulated, which calls for the addition of several Ph.D's, complete commercial and physical education departments.

FREEMAN JUNIOR COLLEGE.—The a cappella choir returned from its eastern tour April 17. Besides giving their much appreciated musical programs in many communities, the young singers visited many places of note.—At the music contest which was recently held at Yankton, South Dak., Freeman College was represented in 13 entries.

BETHEL.—At the Eighth Annual Booster Banquet held on the evening of May 3, Dr. A. E. Hartzler of Halstead, Kansas, famous physician and surgeon, and also author of the book, "The Horse and Buggy Doctor" gave the address. The gymnasium was packed for the occasion by a crowd of approximately 425. These banquets are featured by the Newton Chamber of Commerce, and have been a splendid means of replenishing the current expense fund of the school. The first ticket costs $10.00, another ticket or two for members of the family $1 each. The college has been realizing $3000 or more from these banquets each year.—Dr. E. L. Harshbarger has been awarded a Carnegie fellowship to study at the Hague, Holland, this summer. This fellowship, one of ten offered in the U. S., covers traveling expenses and tuition of the two terms of the session.—William Staerkel, freshman from Newton, won second place in the Kansas State Peace Oratorical contest, with a $30.00 cash prize.—Recently the Student Fellowship was privileged to listen to addresses as follows: "Distinctive Mennonite Principles," by Rev. C. E. Krehbiel; "The Mennonites of North America," by E. G. Kaufman, and "The Work of the Mennonite Central Committee," by Dr. Harold Bender of Goshen, Ind.—The *Bethel Collegian,* Bethel's student paper, has been awarded *First Class Honors* by the Associated Collegiate Press critical service in a nationwide contest conducted to judge the best newspapers among 401 colleges.—The college is planting a 3½ acre garden under the management of Rev. Sam Goering to raise vegetables for the college dining hall.

—*Bethel Church, Mountain Lake, Minn.* has voted 165 to 32, to remodel their church building at a cost of about $30,000. That is good news. Remodeling or rebuilding of a church is always an indication of life and growth in a church. But it is to be hoped that this splendid, live congregation will modify their plan of "remodeling" to that of a complete new brick building, in keeping with their characteristic ways of doing things thoroughly and substantially.

—*Rev. Henry N. Harder of the Grace (Mission) Church at Enid, Okla.* has been giving a series of morning devotions, from 7:30-7:45, May 1-6, over station K. C. R. C. We are sorry we couldn't bring this announcement in the last issue of this paper, so that more of our people might have listened in.

—*A Card from Dr. and Mrs. Rodolphe Petter:* On Train: Kindly change the address on our *Mennonite* from Lame Deer, Mont. to Vevey, Ct., Geneve, Switzerland, c-o Madamoiselle Cecille Petter, 5 rue Collett. We sail on Saturday, May 13 on the S. S. Ile de France, French line.

—*Mr. Fred von Gunten, manager of the Conference book store at Berne, Ind.,* whose young wife was taken from him by death sometime ago, after giving birth to a baby girl, was married to *Miss Edna Berky,* daughter of Mr. and Mrs. J. H. Berky, of near Wooster, Ohio. Mrs. Von Gunten, had been employed in Wooster College. The couple will make their home in the apartment above the bookstore. *The Mennonite* wishes for them a long, happy and useful life, and God's blessings.

—*St. John Church, near Pandora, Ohio.*—"The hearts of God's people were gladdened, when Mr. and Mrs. David Wherly, both having passed the allotted three score and ten number of years, publicly confessed the Lord Jesus Christ as their personal Savior from sin, were baptized and received into the church at last Sunday morning's service. . . . That evening Mr. Wherly went to the hospital in Lima to have a cataract removed. The operation was successful. But the good brother spoke more of the joy of his heart than of the operation.

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The Pastor's Chat

REGARDING PASTOR AND PEOPLE

After more than twenty years in the ministry I believe more than ever in the importance of pastor and people knowing each other intimately. Unless the people understand the problems of the pastor, they cannot sympathize with him or pray for him intelligently. Unless the pastor knows the life, the trials and conflicts that are the daily lot of the people, he is not in position to serve their greatest spiritual needs.

Preaching twice per Sunday to the same people over a period of years is no small task. Every minister knows this, though not many laymen appreciate it. Thnking ahead five years and contemplating the number of times one is supposed to say something in public that is tolerably interesting and helpful at the same time, inclines a minister to despair except for the grace of God. But only one sermon needs to be preached at one time and God's strength and guidance from day to day, and from Sabbath to Sabbath is sufficient.

Where do sermons come from? It may be that some are not sufficiently interested in mine to inquire where I get them. But a young man asked me recently, and here is the answer: My sermons come from my Bible study, from the books and papers I read, from things I see and hear, from thoughts that come to me every day and sometimes in the wakeful hours of the night; from meditation and prayer and communion with God;—and from YOU.

Many attend church for years without knowing that they have a part in every sermon they hear—a help or hindrance, depending upon their attitude. A good listener is an inspiration. He draws out the best in the speaker. On the other hand, a man in the pew who is indifferent, who goes off in a doze, or allows his mind to wander to his latest business venture, or who gives the impression that he expects nothing important from you, but is willing to stick it out, providing you hurry—such a listener has a blighting effect. Like a late June frost, he bites and freezes every sign of new life around him.

Thank God for those souls who come to church realizing their need, hungering for God, ready to confess their sins, enthusiastic with praise and gratitude for the blessings of life. They listen so eagerly to what the minister has to say that no grain of wheat escapes, even though there is some chaff from which it has to be sifted.

As pastor of the church, I desire to visit all the people frequently, not only for what little friendship and cheer I can bring them in the name of the church, but for the great good I get from it. From more than one home I have come away feeling that my visit was good for me. Mrs. Hostetler, who accompanies me frequently in pastoral calling, shares this feeling. Meeting you in your homes helps us to understand you better and to sympathize more fully with your problems.

One difficulty in pastoral calling arises out of the fact that many people can seldom be found at home on a week day, because their work takes them away, to office or factory or school. Sunday, being a strenuous day, is not a good visiting day for us and we have occasionally declined invitations out to Sunday meals on this account. Many of our week-day evenings are occupied with meetings at the church and, having children, we also wish to have some evenings with them at home.

Recently, on a Friday, we were invited by one of our families to their home for the evening meal. The few hours were a delightful occasion. It did not seriously interfere with their plans for the balance of the evening, nor with ours. And so we have decided to set aside every Friday evening, as far as possible, for special time out with the people. If it suits your convenience to have the minister and his wife with you for a Friday evening, say from 5:30 to 7:30 o'clock, Mrs. Hostetler and I shall be very glad to accept, with the understanding that we share your common board, and that the purpose is primarily fellowship, and the meal secondary.

Your suggestions and constructive criticisms regarding any phase of our church work will be most welcome.

Sincerely yours, Lester Hostetler.

THE MINISTER is to be a live man, a real man, a true man, a simple man, great in his love; great in his life, great in his work, great in his simplicity, great in his gentleness. —*John Hall.*

EDITORIAL

THE CROSS.—Under the auspices of the Kansas Council of Religious Education five Sunday School Conventions are being held in different parts of Kansas each spring, so also this year. The largest one, with more than 1300 S. S. and church workers in attendance, recently met in Newton for a three days' session. It was noticeable that the speakers, a number of them with a national reputation as leaders of Christian thought and endeavor, emphasized the CROSS as never before, as the sole remedy for a sick, sin-beset world. In the opinion of one of the speakers, the Christian world has hardly begun to grasp the full meaning of the CROSS. We have talked about it in connection with Christ's vicarious death. We have sung about it in our church worship. We have preached about it as a symbol of sacrifice even unto death. We have revered it in pictures and paintings and statuary. We have held it high as a means of leading to glory. But we have not yet learned to bear it as Christ did all through his life. Selfishness is still rampant, even in the Christian world. But selfishness and cross-bearing do not agree, do not mix. Where one is the ruling urge or passion, the other has no room. Christ, the sinless one, daily, hourly, suffered the agony of contact with sin and its terrible results as it encroached upon him in his walks among men. He did all he could to counteract its blighting influence; to bring succor and relief to those who were suffering from its effect; to bring the sunshine of love and mercy into lives torn with despair. Thus he bore the cross. Are we following him in doing what he did?

* * *

THE REWARD OF DILIGENCE

The story of Emil Wasser and Alfie Gordon, told by E. B. Macy, banker of Lynville, Iowa, in "Banking" epitomizes this cock-eyed era: Old man Wasser and his wife have made the final payment on their 100-acre Iowa farm which they started to buy in 1910. Value around $10,000. It represents the sum of a half century of hard work, denial and thrift. Both are now too old to work. They have no debts and at the most $300 in cash. If the farm and their property were liquidated on a quick sale and the proceeds safely invested, it would yield an income of probably $30.00 a month.—Alfie Gordon is known as the most shiftless, impoverished old fellow in the nearby town. He never saved and never worked steadily anywhere. But he and his wife together now draw $48.00 a month in old-age pensions. "From each according to his ability, to each according to his needs."

—*The Berne, Indiana, Mennonites* are holding Peace Council Meetings at the suggestion of Dr. C. H. Suckau, pastor. The purpose of the meetings is to discuss the question, what stand the Mennonite church would or should take in case the U. S. should become entangled in a war.

METHODIST UNITY ACHIEVED

In the huge Municipal Auditorium at Kansas City, Mo., three main branches of the Methodist church have been in session a couple of weeks, in a serious attempt to unite their forces into *one church.* The scene in the auditorium suggests the imposing appearance of a parliamentary body. On the floor of the arena each of the 900 delegates has his assigned place and desk. The 60 bishops occupy a large platform at one end of the floor, and rising from the floor of the arena are tiers for 14,000 laymen and other visitors. Among the 900 delegates are 120 women, there to demand equal rights with the men for their sex.

During the century and a half of Methodism in America, the church has split up into 16 different branches (just like the Mennonites). After much preliminary work and previous approvals by separate conferences of the three largest churches, the merger of eight of the nine million American Methodists was set up as the great objective of this convention. These three churches are: The Methodist Episcopal Church, the parent body, with 4,864,000 members; the Methodist Episcopal Church, South, with 2,847,000 members; and the Methodist Protestant Church, with about 200,000 members.

The first step in the unification brought back the last named body which had broken away in 1830, by setting up a presbyterial or democratic form of church government with equalized control by clergy and laity, and abolishment of the bishopry after they had found clerical control a hindrance to their work. This problem has been solved by getting the delegates of the two Episcopal churches to modify clerical control and the Protestant branch to elect their first bishops. The schism between Northern and Southern Methodists which had existed since 1845, because of the slavery problem, was healed by establishing a nationwide church district of some 300,000 Negro-Methodists, and bringing them into the set-up of the new church as a segregated and self-governing unit, with power to elect their own bishops.

One problem that threatened serious consequences was the *conscientious objector clause,* which we shall quote as being of special interest to us Mennonites:

"The Methodist church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowtn of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of the Methodist

church. However, we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience."

A rather small faction, headed by the former governor of Kansas and presidential candidate, Alfred Landon, assailed this clause vigorously, as branding the Methodists as dodgers or cowards, while the young delegates gave it strong support. It was finally passed. Another interesting controversy arose over the proposal to grant to women equal rights with men, even clergy right. But this later item was voted down with a very small margin.

To seal the union which was finally effected Wednesday evening, May 10, the 900 delegates without a dissent arose and in unison chanted this declaration: *The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant church are and shall be one united church.*

The united church will control 45,432 church buildings, 2,898 parsonages, and 82 hospitals. It will operate 140 Methodist schools and colleges, valued at $300,000,000, with 6,000 instructors teaching 105,000 students. 2,500 clergymen carry on missionary work among thirty nations.—May God speed the day when the Mennonites will similarly unite!

A Mother Looks at War

They said there would never be another war—eighteen years ago, when the world was running red with blood, and echoing with the sobs and prayers of broken-hearted women. That was a war to end war, they said; it was so terrible that no one would dare to start another. And finally it ended—and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over all the shell-torn fields; many hearthstones still lie broken and shattered. Soldiers who fought that last "war to end wars" still live with shattered bodies and brains for which there will never be any healing. And for each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart. And they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, my boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the Mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe.

—Ernestine Schumann-Heink

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KAI CHOW HOSPITAL, HOPEI, CHINA, 2-23-39

Dear Rev. P. H. Unruh:

This letter has been on my mind for a long ime. I have never had a busier time than this fall and winter, and many things were put off, because I couldn't get everything done. I want first of all to thank you and all donors, through the Emergency Relief Board, for gifts for relief work. I assure you that the need was great and the gifts sent were a great blessing to the people of this community. When one thinks of the situation a year ago, steeped in terrible poverty and misery, one can hardly blame men for turning to banditry. We from America can hardly imagine a condition where nine-tenths of the people simply do not have food to eat and communications so interrupted that none can be brought in. There was a small amount of grain available but, at a price that was several times normal, the people just couldn't afford to eat it.

We were able to keep hundreds of men at work over a period of several weeks before wheat harvest. Once we got started we couldn't stop and by faith we were sure that help would continue to come. Our faith was not misplaced and the money that came in, mostly through the Relief Board, more than covered what we had advanced in the emergency. There is still need, as always, and the money you sent recently will be very useful.

Below I have summarized the remittances we have received from you and if you have any differences, I will be glad to recheck them.

Date rec'd.	Amount	Date rec'd.	Amount.
1937 4th Quart.	$200.00	1938 Nov. 16	100.00
1938 May 28th	100.00	1938 Nov. 28	25.00
1938 June 4	100.00		(Am. Ex. Check)
1938 June 11	100.00	1939 Jan. 19	100.00
1938 June 16	100.00	1939 Feb. 7	100.00
1938 June 17	100.00		
1938 June 23	100.00	TOTAL REC'D	$1125.00

Let me thank you again both for us and for the Chinese who received help. I wish it were possible for you or others to be here and see the situation yourself. I am sure you would be more than satisfied to be able to help whatever you can.

Again thanking you for all gifts, with best wishes,

C. L. Pannabecker.

Note: Parts not of interest to the reader were omitted from the above letter.

—*First Church, Reedley, California.*—We welcome the Gideons to our evening service, in order that we may learn more of the work which this group of traveling men is doing by the distribution of Bibles in public-owned institutions.—*Bulletin, May 28.*

Happiness in Dealing with Others

Rom. 12: 9-16

by Mrs. H. T. Reimer, Homesville, Nebr.

Not long ago we said, "Happy New Year." Did we fully realize the deep meaning of this wish? Things are often so quickly and thoughtlessly spoken. Can we give our fellowmen happiness by wishing it for them and telling them so? Yes, it should make them feel better, but most of all, I think, it gives one a satisfied and joyful feeling, to wish others happiness, if it is sincere.

Our scripture says, *"Be kindly affectioned."* This signifies that tender, undescribable affection that parents have for their children. There is a certain delight to feel that affection.

"In honor preferring one another." It is a hard lesson to consider your brethren more worthy than yourself and few persons ever learn it thoroughly. Who likes to be neglected? A conversation once heard between two persons was: "I know not," said one, "that I neglect to do anything in my power to promote the interest of true religion in this place, yet I seem to be held in very little repute, scarcely the people even noticing me." To which the other replied: "My good friend, set yourself down for nothing, and if any person takes you for something, it will be *all clear gain,* which you can thoroughly and happily enjoy." How full of meaning and common sense!—It is not good things received, but those given which make life happy, for God's word tells us: "It is more blessed to give than to receive." Sometimes we feel handicapped, not being able to give as we would like to, but we always have the privilege to wish them happiness and to pray for others.

"Be not slothful in business." An idle, slothful person can never enjoy the company of active Christians. But to really find happiness with others in the service of the Lord, we must do it for His glory alone, being always in earnest and letting our hearts accompany our hands.

As faithful followers of Christ, *we may rejoice in hope, may be patient in tribulation,* remembering that what we suffer, we suffer for Christ's sake. But to have the strength to do this, we must continue in instant prayer, making fervent and intense application to the Throne of Grace for the light and power of the Holy Spirit.

There is also happiness in relieving our poor brethren according to the power which God has given us. And who could enjoy a home that would never open its doors to company. To find happiness in company with others, we need the loving and forgiving mind that was in our Lord.

"Rejoice with them that do rejoice and weep with them that weep." I wonder which is the hardest or the easiest? But I do know, it is a greater joy if there is someone that really takes part in your happiness, and on the other hand I also know what a relief and comfort it is, to have someone that will sympathize with you.

In conclusion, my scripture passage reads: *"Be of the same mind."* Mind not high things, be not wise in your own conceit. It is probably not easy on this earth to always be in perfect harmony. But we should always be able to pray for the same good; for all which we desire for ourselves. If we want to find blessed happiness we must not be puffed up with an opinion of our own wisdom, but believe that we stand in need, both of help and instruction from others. Just last week at a meeting I heard someone quote the following: "You can make more friends in one week by interesting yourself in them, than you can in a whole year trying to get them interested in you."

There are many hearts that we may brighten,
On the way;
Just a sunbeam shining, shining,
Showing forth a silver lining,
Helping someone sad, repining,
By it's ray."

FELLOWSHIP AND EVANGELISM

The fellowship of believers is a witness. By it true discipleship is recognized. The fellowship of the early church was a fair actualization of the Christian message. In love they shared with fellow Christians according as each man had need. It may be significant that the writer of Acts follows the record of this unity and love by this further enlightening statement, "And with great power gave the Apostles their witness of the resurrection of the Lord Jesus and great grace was upon them all." Peace, unity, and love in the church finding expression in loving helpfulness contributes greatly to efforts in evangelism.

Conferences and Conventions

PACIFIC DISTRICT CONFERENCE plans to meet at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

MIDDLE DISTRICT CONFERENCE will be held in the First Mennonite Church, at Bluffton, Ohio, June 17-20.

MENNONITE BIBLE CONFERENCE is being held at First Mennonite Church and City Auditorium, Newton, Kansas, June 12 - 19.

—*Dr. Wilbur Thomas of Lansdowne, Pa.,* a member of the Friends Church and widely known for his valuable service to Christian America, is to be the speaker at the commencement exercises of Bethel College, in the First Mennonite Church, Newton, Kansas, June 1.

Program for the Pacific District Conference

To Be Held at Monroe, Wash., June 8-11, 1939

JUNE 8, THURSDAY FORENOON

MINISTER'S RETREAT

8-9 A. M. Prayer Service led by the local minister, M. M. Lehmann
9-9:30 Song Service and Devotional
9:30-11:30 Program—Leader: Rev. Wilbert Regier
1. The Minister as a Pastor—Harley King (20 min.)
2. The Minister in His Pulpit—J. M. Franz (20 m)
   Discussion (20 min.)
3. Some practical problems
   a. Church Finances—F. F. Jantzen (20 min.)
   b. To Whom Should Church Letters Be Granted—J. H. Langenwalter (20 min.)
   c. Promoting Harmony and Unity in a Congregation — Rev. Gustav Frey (30 min.)
   Discussion (20 min.)

AFTERNOON—WORKER'S RETREAT OR CONFERENCE

Leader—Some Layman

1:30 Song Service and Devotional (30 min.)
2-4 P. M. Discussion
1. Methods of Evangelism in the Local Church—Rev. Wilbert Regier (30 min.)
2. What Kind of Reading Matter Should the Church Provide—P. A. Wedel (20 min.)
3. The Laymen and Evangelism—Homer Leisy (20 min.)
   Discussion (20 min.)
4. Evangelism through the S. S. and Young People's Meetings—C. F. Mueller or Rheinhold Ewy (20 min.)
   Discussion (20 min.)

EVENING—7:30-9:30

Song Service and Devotional (30 min.)
Address of Welcome
Response, Rev. J. M. Franz
Conference Sermon—P. A. Wedel
Certification of Delegates
Evangelistic Message—Edmund Miller

JUNE 9—FRIDAY FORENOON

8-9 Prayer Service led by Rev. P. D. Unruh
9-11:30 Business Session
Reports of Committees and Officers:
Complimentary Votes—Secretary—Treasurer—Field Secretary—Bethel College—Evangelistic—Portland Mission.
11:30-12 Bible Lecture—Dr. J. H. Langenwalter

AFTERNOON

1:30-2 Song Service and Devotional
2-3:15 Unfinished Business
3:15-3:30 An Educational Committee for our District Conference—Lester Hostetler
Amending the Constitution to provide for an Educational Committee.
3:30-4 Bible Lecture—J. H. Langenwalter

EVENING

Women's Missionary Program 7-8:30
Evangelistic Message—Edmund Miller, 8:30-9

JUNE 10—SATURDAY FORENOON

8-9 Prayer Service
9-12:30 Unfinished Business
Budget for 1939-1940
Address—Home Mission Work—S. S. Baumgartner
Bible Lecture—J. H. Langenwalter

AFTERNOON

1:30 Song Service (30 min.)
Unfinished Business
Adoption of the Budget
Bible Lecture—J. H. Langenwalter
3:30 to—Recreation

EVENING SERVICE

Saengerfest led by Lester Hostetler
Evangelistic Service—Rev. W. R. Augsburger

JUNE 11—SUNDAY FORENOON

Sunday School and Church Service arranged by local church

AFTERNOON

Sunday School and C. E. Program arranged by the Field Secretary, Emma Ruth

EVENING

Young People's Meeting arranged by local people
Consecration Meeting—P. A. Wedel and Edmund Miller

We Americans--Our American Ancestors

The fact that our original thirteen states were settled by three million people of more than sixteen nationalities means that "the native American of colonial descent is an American of magnificently mixed ancestry."—This is the plea for tolerance presented to descendants of colonial stock by Harold J. Jonas in "Immigrants All," part of *We Americans,* a handbook interpreting America and its people, published April 27th by *The Atlantic.*

Using the 1790 census, the first one ever taken here, as the basis of his analysis, Mr. Jonas reminds us that America was peopled by English, Scots, Irish, Scotch-Irish, Germans, Dutch, French, Swedes, Spaniards, Italians, Portuguese, Welsh, Bretons, Basques, Jews, Moors and others.—Stating that approximately 60.9 per cent of early immigrants were of English stock, the writer adds that today, through the process of Americanization, "about 30 per cent of white Americans with English names are not of English blood."

The next largest group to populate America were the Germans, comprising 14 per cent of the population by 1790, who settled largely in Pennsylvania, North Carolina and Georgia.—"The earliest of the Germans to emigrate were, interestingly enough, the victims of religious persecution, and came to Pennsylvania," writes Mr. Jonas. "Followers of one Menno Simon, whose doctrines resembled those of the Quakers, they were welcomed by the English Quakers.

"The great migration of Germans came somewhat later, because of the constant spoliation of their home land, the Rhine Valley, by war. These Germans, known to American history as the Palatine Germans, looked eagerly across to the New World. In 1709, Londoners went to view the great tent city where 13,000 German "refugees" were dwelling, prior to their departure for new homes. Some remained in England, but a great many came to America."

The Irish contributed 9.7 per cent of our total population by 1790, with the Scots accountable for more than 8 and the Dutch for 3.1 per cent. By 1790 there were more than 21,000 persons of Swedish stock settled everywhere except in Maine, Vermont and New Hampshire. Most of them, however, located in Delaware, New York, New Jersey and Virginia.—Although the census of 1790 does not include Spaniards, Mr. Jonas writes: "It would be a serious oversight to neglect those of our ancestors coming from Florida and the trans-Mississippi region. For in these areas, at that time not part of the United States, but destined soon to be, there were in 1790 an estimated 25,625 Spaniards.

"The census of 1790 does not aid in determining the exact number of Jews in colonial America, but as early as 1560, long before the rest of Europe began to settle in America, Jews from Spain and Portugal had already colonized parts of Brazil and Surinam, D. W. I. Frequent wars between the Portuguese and Dutch, however, caused them to emigrate to the English colonies, and in 1654 the first group of Brazilian Jews landed in New Amsterdam. Refugees from Spanish and Portuguese persecution, as well as smaller groups from England, Poland and Holland, followed throughout the eighteenth century.—Many went to Georgia and South Carolina, where they developed large plantations. Another group went north to Newport, Rhode Island, bringing with them many new industries, and stimulating that city's shipping and commerce to the point where only New York and Boston could be considered its rivals. Jews, like other Americans of that period, were planters, manufacturers, explorers and businessmen.

"The latest estimates of the 1790 population leave 219,805 persons unassigned to any classification. Here is a group almost as large as the Scotch or the German, and almost as large as the Dutch, French, Swedish and Spanish stocks combined. Unassigned Americans! The thought is devastating, but the fact is true. Here we have a group of ancestors whose surnames do not fit readily into any classification used. They may have been Greeks, Poles, Basques, Finns or Bohemians. However, they certainly make the picture interesting, constituting, as they do, part of the "Yankee Stock" of which many Americans are so proud."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 28, 1939

PAUL THINKS IN WORLD TERMS

Romans 1:1-17

Introduction

Paul's Epistle to the Romans was written probably early in the year 58, near the close of his third missionary journey and as he was about to leave Corinth for his final journey to Jerusalem. He wished to prepare the way for his soon-expected visit to Rome (R. 15:22-29). This letter is more of a systematic treatise expounding the way of salvation more fully than he does anywhere else. The Epistle is Paul's masterpiece of deep theological discussion.

The Gospel of God vs 1-4

Paul declares himself a servant—literally a "bond-servant" or slave of Jesus Christ. The term expresses complete subjection and devotion to Christ. He felt his life was not his own and he gladly yielded all his powers to Christ. Those closest to Christ give Him the highest honor. Paul felt God had "called" and "separated" him to be an apostle and preach the gospel (v 1). Every redeemed life is a witness to the saving power of the gospel of Christ. This gospel message, promised by the Old Testament prophets, is concerning Jesus Christ, the Son of God (v 3). Jesus' resurrection from the dead (v 4), is the supreme proof that He is the Son of God.

The Christians in Rome Called of Christ vs 5-8

Paul had received the spiritual blessings of the gospel—the cause of his apostleship—as an unmerited gift of God's grace (v 5). The definite purpose of his apostolic mission is to bring people of all nations to obedience through faith in Christ. He is thinking in world terms. Among these called of Christ, are the Christians of Rome (v 6). They are "beloved of God"—glorious privilege—and "called to be saints" (v 7). Paul summons the Romans, whom he had not yet visited, to holy living and service for the gospel. Paul rejoiced in the world-wide knowledge of the faith of the Roman Christians (v 8).

Paul's Interest in the Christians in Rome vs 9-13

Paul was eager to serve the Lord's people and help them to be even better Christians. God alone knew how concerned he was for the spiritual welfare of the Roman Christians (v 9). He is praying that he may soon be permitted to visit them (v 10). His purpose in coming was to be of spiritual service to the church and to see them well established in the faith (v 11). He himself would derive profit and benefit from his association with them (v 12).

Paul's Passion for a Lost World vs 14-17

Paul realized that the gospel was for all mankind and that he was duty bound to preach to all people (v 14). He thinks beyond the household of faith to an ignorant and unbelieving world—the cultured Greek and the rude barbarian, the learned and the unlearned. He was eager to bring the gospel message to Rome. Paul, the highly trained Jew, was not ashamed to preach the gospel of Christ (v 16), the only power of God unto salvation for all who believe the message. He believed in the gospel with all his heart. He knew his own experience. He made no apologies. He gloried in the gospel which offered life to all believers.

Paul thought in world terms. He had a message which was world-wide in its application. He knew the gospel contained power to change hearts and lives. This power is available to people everywhere by faith in Christ. The gospel of Christ breaks down all barriers of race and clime and has proved itself adapted to the people of all nations. The gospel meets the spiritual needs of all people.

INVITATION

The First Mennonite Church of Bluffton Ohio extends a cordial invitation to all the churches, their pastors and delegates, of the Middle District Conference for the fifty-first session of the Conference to be held in the above named church June 17-20. Let us pray for a blessed Conference session.

H. T. Unruh, Pastor
Edith Augsburger, Secretary

— *Rev. G. T. Soldner to leave Bluffton.*—Word has been received that Rev. G. T. Soldner, field secretary of Bluffton College the past two years, has resigned his position, the resignation to take effect June 15. Mr. Soldner has accepted a position with the sales staff of Investors Syndicate of Minneapolis. The family will continue to reside in Bluffton.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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SERMON SKETCH

"FOR OR AGAINST"

Luke 11:23—He that is not with me is against me, and he that gathereth not with me scattereth.

W. S. Shelly, Wadsworth, Ohio

These are the words of the Lord Jesus Christ and are a part of the discourse in which He said "a house divided against itself cannot stand," a principle which the great Lincoln quoted, referring to a nation half slave and half free. Lincoln's conclusion was that such a nation "cannot long endure." Lincoln had the vision and foresight of a prophet and insisted that a nation half-and-half, both for and against at one and the same time, is impossible and he took his text for that speech from these words of Jesus. The "house" to which Lincoln referred was these United States of America. The "house" to which Jesus referred was His own Kingdom and the people who profess to belong to that Kingdom.

I. A Dangerous Place

It has always been dangerous to be, or rather try to be, on both sides of an issue. Jesus recognized this impossible position. He advised against it, implying that He would rather have us openly against Him than attempting to be both for and against Him. "I would that thou wert hot or cold." The Apostle Paul also recognized the danger of trying to sit on both sides of the fence. He asks "what fellowship hath righteousness and unrighteousness; or what communion hath light and darkness." (II Cor. 6:14) The two can have nothing in common. There is not any "no-man's" land between them and if there were, no-man's land is a very dangerous place. One side or the other will sooner or later "get you." It is equally dangerous for us to be either against Him, or to be on neutral grounds, for in the sight of the Lord, all those in the neutral area are counted as against Him. They are not His own. They are not numbered among the overcomers.

In no area of life is it a safe place. Families have tried it. Husband and wife who could not live as "one" have tried to live in the same house but as a "house divided against itself." Such a husband-and-wife relationship will also not long endure.—To attempt to be both for or against Christ at the same time is dangerous and impossible. Between Christ and His enemy there can be no halting between two opinions. "Ye cannot serve God and mammon."

II. A Safe Place

Jesus has made it very plain where it is safe to be. During the three years of His earthly ministry He went about trying to influence folks to come over to His side. It would not always be a comfortable place, they would not be with the crowds, the gate is straight, the road is narrow, but it is a safe road and it leads to life. If we do not choose the side on which we want to be, He will separate the sheep from the goats. The sheep are lead into the sheepfold. He will be their Good Shepherd. He will know them by name and call them by name. There shall no harm befall them.

We all bear some relationship to Christ. That relationship is expressed in these two small words, these two prepositions, "for" or "against."

Zoar, Oklahoma, Church Dedication

The dedication program of the new enlarged building of the Zoar Mennonite Church of Goltry, Oklahoma, will be held Sunday, May 28th. The doors will be closed until the chairman of the building committee unlocks them at 9:45 A. M., when the pastor of the church will lead the procession, followed by the visiting ministers, church board members, building committee, the choir and lastly the congregation. The program is as follows:

Forenoon Program, 9:45 a. m.

Responsive reading, Psalm 24.—Presentation of keys.—Prayer.—Song, by the congregation.—Scripture reading.—Song, choir.—Prayer.—Song, Male quartet.—Welcome, by the pastor.—Song, by the children.—Sermon, E. J. Neuenschwander.—Benediction.

Afternoon program, 2:45 p.m.

Opening.—Song, quartet.—Devotion, Rev. H. N. Harder.—Song, choir.—Quotation and song, Intermediates.—Song, Congregational church.—Presentation of church motto.—Song, Octet.—Dedicatory sermon, E. J. Neuenschwander.—Benediction.

Evening Program, 7:45 P. M.

Opening.—Thanksgiving and praise.—Song, Ladies quartet.—Scripture and prayer.—Song, Meno.—Reading.—Song, Mixed quartet.—Sermon, E. J. Neuenschwander. —*Rev. J. W. Bergen*

The Power of the Gospel in Korea

For many years the Korean Church has maintained, unaided, its own missionary force of Korean pastors and evangelists in northern China, and thousands of Chinese converts have been won and formed into an indigenous and self-governing Christian Church. In Manchuria more than a million Koreans have crossed the border and settled down during the last thirty years, and there a great work is going forward, both among Koreans and Manchus. Here are some of the latest incidents from that far-off field:—

Mrs. A. R. Ross, of Lungchingstun, Manchuria, tells us that during the Communistic troubles of seven or more years ago, some of the rural churches were wiped out; many Christians fled to the larger towns for safety, whilst others, who remained on their little farms, professed to join the Communistic party and concealed their religious convictions. These people tried to forget God and all that Christian teaching had stood for, but in a few years they realized what a godless, loveless, lawless country it had become. Even those who most bitterly opposed the work of the Church are now begging that 'the Jesus way' of life may begin again. Now the good news comes that two small towns, dead to Christianity a year ago, each have eighty converts worshipping in the re-opened churches, while a third has a congregation of sixty. Another place, from which the evangelist had to flee for his life, and where fourteen young men were clubbed to death because they were friendly to Christianity, now has had services for six weeks, and twenty-five people have surrendered themselves to the Master whom once they hated.—"World Dominion."

Table Prayers for Children

Suggested by Dr. P. R. Schroeder, in his "Monthly News Letter"

Have you been looking for *Table Prayers* for the children? Here are several.

Before Meals: Heavenly Father, bless this food To Thy glory and our good. Amen.

Jesus, bless what Thou hast given, Feed our souls with bread from heaven, Guide and lead us all the way, In all that we may do and say. Amen.

He is kind: all things living He doth feed; His full hand supplies their need: for His mercies shall endure, Ever faithful, ever sure. Amen.

His mercies shall endure, Ever faithful, ever sure. Amen.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thine hand and satisfiest the desire of every living thing. Amen.

After Meals: O give thanks unto the Lord, for He is good, for His mercy endureth forever. Amen.

Thine infinite goodness our tongues shall employ; Thou givest us richly all things to enjoy; We'll follow Thy footsteps, we'll rest in Thy love, And soon we shall praise Thee in mansions above. Amen.

We thank Thee, Lord God, our Heavenly Father, through Jesus Christ, our dear Lord, for all Thy benefits, Who livest and reignest forever and ever. Amen.

All honor and praise to Thine Excellent Name! Thy love is unchanging, forever the same; We bless and adore Thee, O Saviour and King; With joy and thanksgiving Thy praises we sing. Amen.

The many friends of *Prof. G. A. Lehman,* who has been seriously ill at his home in Rochester, N. Y. will rejoice to hear that he is now greatly improved.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Mrs. J. E. Entz
Junior Department
Department
Huldah E. Myers

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

WHY SHOULD MENNONITE C. E. SOCIETIES SUPPORT THE KANSAS INSTITUTE OF INTERNATIONAL RELATIONS

by E. L. Harshbarger

1. Because the Mennonites have always held to the position of Christian peace, and this is a part of our testimony to the world which must be faithfully proclaimed in every possible manner.

2. Because the Institute gives the Mennonites the very best way to carry their message directly to non-Mennonite church, community and educational leaders who would not otherwise come into contact with this Mennonite principle. The institute lecturer dealing with the religious phase of the peace question is always chosen because of his belief in Christian peace. Other lecturers may or may not support the Mennonite position, but they are authorities in their field of discussion and interested in the peaceful settlement of international disputes. To hear these lectures, many non-believers in Christian peace attend the institute, where, in addition to getting information on world affairs for use in the school and club work, they hear Christian peace discussed by the religious leader. This has caused many community leaders to become believers in Christian peace.

Just a few examples:—One young man became interested in peace at an institute and later appeared before a Congressional committee to protest against exorbitant armaments; a layman had always opposed the Mennonite peace stand, but after hearing a single lecture by Muriel Lester was convinced that there was something genuine in Christian peace; a school teacher took the information and inspiration gained at the institute to his classroom with the result that a Mennonite pupil told her father, "he talks like a Mennonite"; a college professor who was not free to discuss peace in his classes sent some students to the institute, who returned with so much enthusiasm that peace is now discussed and special courses are in prospect. And so it goes. Other examples could be given. They all clearly show that the C. E.'s can aid in spreading Christian peace by aiding the institute.

3. It gives the Mennonites, who have always been accused of doing nothing except refusing to participate in war, a chance to do something constructive for peace and goodwill. By so doing they are also encouraged and strengthened in their own peace convictions.

4. When, as today, peace organizations are going militarist or losing their convictions, the institute still remains a real peace organization where youth can work in the spirit of tolerance and goodwill.

5. It furnishes information as to the causes of wars, ways to peaceful settlement of international disputes, and methods of propaganda. This study enables people to sift truth from falsehood in international affairs, and helps them to maintain a sane attitude when the world goes insane with war hysteria. An increasing number of sane, hopeful minds here and there will go a long way to keep our country out of war.

6. It gives Mennonite youth a chance to become acquainted with great leaders of inspiring personalities from this country and from foreign lands. Thus we develop friendly understanding of other peoples and develop our own personalities.

7. It is growing more difficult each year, as the war hysteria grows, to collect funds for peace organizations. Many have surrendered their feeble peace convictions, others maintain there is nothing we can do which is worthwhile. If Mennonite youth does not shoulder the burden, who will? Is not this a challenge to practical Christian action?

8. Because this year's faculty is especially strong from the Christian point of view. Heading the religious instruction is Dr. Leyton Richards, who proved so satisfactory and powerful in 1937; also on the faculty are T. Z. Koo, outstanding Christian leader, and Messrs. Inman, Markham, Libby, and Pickett, all of whom have been or are Christian missionaries and ministers.

9. Because it is strictly a well rounded educational organization which does not allow any political or sectarian propaganda.

10. Because the C. E.'s of the Western District have resolved to support the Institute.

NOTE: If all the speakers of the Institute were positively peace-minded and the situation in Europe were presented in a really impartial way, the older Mennonite folks of this section would also be likely to patronize the Institute more readily. But in the past, the Englishman, the Frenchman, the fugitive German Jew, and even some American speakers could hardly keep from showing a leaning toward one side. Dr. Eduard Benes, former president of Czechoslovakia, one of this year's speakers, though he is not mentioned above is also pretty certain to show that one side is "all right" and the other side "all wrong."

—*Editor of The Mennonite.*

* * *

THIS AND THAT

Do not forget that May 18 is International Peace Day. Literature for a Memorial Day Program may be secured from Peace Heroes Memorial Society, 842 Lexington Ave., Cincinnati.

The Hymn Corner

by Walter H. Hohmann

God of the Earth, the Sky, the Sea
This Is My Father's World

This week, the Hymn Corner considers two wonderful hymns about Our Father's World, from the nineteenth and twentieth centuries respectively. In the springtime, we see nature coming to life all about us and our thoughts turn to God, the Creator and Sustainer of this, Our Father's World.

Samuel Longfellow, a brother of Henry Wadsworth Longfellow, wrote the poem, "God of the Earth, the Sky, the Sea," in his *Hymns of the Spirit*. This hymn is an expression of the omnipresence and the immanence of God in the earth, the sky, and the sea.

The hymn tune "Sheltering Wing," is admirably adapted to this hymn. The various melodies, the chord progressions, the suggested modulations, all combine to make a wonderful and vigorous hymn tune. The hymn tune and the hymn together make a very reverent and thought provoking song, which young people will love to sing.

The second hymn, "This Is My Father's World," was written in 1901 by Maltbie Davenport Babcock. Dr. H. Augustine Smith says, "Like a spring which bubbles up from the earth and makes glad everything around it, this hymn seems to have bubbled up from the heart of a true lover of God, a genuine optimist, to make glad hearts of all who sing." From this hymn and other writings of Mr. Babcock, we may gather that he was a man of great faith in God; one who saw the beauties of nature about him, and loved them intensely. The officers of the Presbyterian Church at Lockport, New York, stated that Mr. Babcock was in the habit of saying, "I am going out to see my Father's World," and would spend many hours in God's great out-of-doors.

The hymn tune "Terra Beata," meaning happy or blessed earth, supposedly is an old English melody harmonized by Franklin L. Sheppard in 1915. Some authorities think that Mr. Sheppard was also the composer of the tune or melody.

I would suggest that some Sabbath evening you walk quietly and reverently in God's out-of-doors, read and sing these hymns. God will speak to you.

Summertime Opportunities

Senior C. E. Topic for June 4, 1939

MAIN TOPIC: Summertime Opportunities for Christian Growth. Ps. 8:1-9.

I. Worship Service

1. Songs: "Fairest Lord Jesus," "O Worship the King," "All Hail the Power of Jesus Name."
2. Reading of Ps. 8:1-9, and a short prayer service. Ask several members before the meeting starts to share in this.

II. Leader's Introductory Talk

Summer offers many splendid opportunities for spiritual growth and achievement. One writer says:

"I still find each day too short for all the thoughts I want to think, all the walks I want to take, all the books I want to read, and all the friends I want to see. The longer I live the more my mind dwells upon the beauty and the wonder of the world. . . . I have loved the feel of the grass under my feet and the sound of the running streams by my side. The hum of the wind in the treetops has always been good music to me, and the face of the fields has often comforted me more than the faces of men."

Another says this: "How different life would be if we said softly to ourselves as each morning dawns, 'This is the day which the Lord hath made!' How changed would seem its duties and privileges, its opportunities and gifts, its possibilities and demands! Home and business, work and pleasure, would all be bright with the glory of His presence."

And here is a prayer which we may all offer at this time of the year as vacation time and summertime is here: "Create in us, O Lord, a taste for the beautiful and good and true. Make us like thyself that we may have discerning minds to choose the best. Amen.

III. Suggested topics for short talks:

1. Harvesting in summer, Jn. 4:35, 36.
2. Necessity of rest, Mark 6:30-32.
3. Let Nature talk to us, Ps. 19:1-3.
4. A lesson in industry, Prov. 6:6-11; Prov. 30:35.

IV. Suggestive thoughts:

1. On the need of rest:

I am inclined to think, too, that we should follow Jesus' injunction literally, "Come ye yourselves apart into a desert place, and rest a while." How he understood the technique of relaxing, getting into a boat, pushing off from the feverish shore, inviting his soul to quiet, taking stock of his work in his Father's world. We need to be still and know that God is God.

2. On letting the voice of God speak through nature. "The rain had just about stopped. The elms and maples along the sidewalk were dripping soft, and everybody's gardens were laying still, like something new had happened to them. It smelled good, and like everything outdoors was going to start all over again and be something else, sweeter. — Zona Gale.

3. On being industrious in summertime: Let us not fall into the bad habit of making leisure synonymous with idleness. Some part of it indeed may be spent in physical and mental recuperation, as Jesus and his worn little band went apart to "rest a while." But there are hundreds of useful occupations for our hours of freedom: *good books to be read, fascinating lines of study, ways of beautifying the home, forms of service to the community.* As a wise writer has said, *"Leisure is in its way as much of an asset to the individual as money in the bank, and should be invested with equal care."*

V. For Study:

In what ways may the leisure time of various groups —wage earners, mothers of families, school children, college youth—be best used?

Some of the opportunities that come our way in the summer are the following:

1. Making new friendships and strengthening old ones.
2. Giving special attention to physical health, an important asset for Christian service.
3. Time for recreation, and living in God's great out-of-doors.
4. Reading good books and magazines.
5. Attendnig conferences, conventions, institutes, enjoying the fellowship of Christian people, and growing spiritually.
6. Engaging in special Christian service.
7. Being with the home folks, and building up home life.

INTERMEDIATE DEPARTMENT

Jesus Was a Missionary

Intermediate C. E. Topic for June 4, 1939

For Daily Reading

May 29. Sent by the Father. John 8:42, 43.
May 30. The call of need. Mark 6:34
May 31. Revealing God. John 1:15-18.
June 1. The gospel message. Mark 1:14, 15
June 2. Training workers. Luke 10:1-3
June 3. The light of the world. John 8:12-19
June 4. Topic.—Matt. 4:23-25; Mark 1:38

Call to Worship

GOD'S DREAMS

Dreams are they . . . but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black brother?
That greeed shall pass from the marketplace,
That lust shall yield to love for race;
That men shall meet God face to face . . .
Dreams are they all,
But shall we despise them? . . .
God's dreams!
Dreams are they . . . to become man's dream!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of domination and power shall fail,
That the love of humanity shall prevail . . .
Dreams are they all,
But shall we dispise them? . . .
God's dreams!

Thomas Curtis Clark.

Opening song: "We've a Story to tell to the Nations"

Scripture Reading: Matt. 4:23-25; Sent by God—Mark 1:38; John 8:42, 43; John 8:12-19

Prayer: Father, we ask Thee to look through our eyes to find those who need Thy help.
Use our tongues to speak the words which others need.
Smile with our lips.
Direct our hands to deeds of mercy.
Fill our hearts with the passion of Thy love for everyone we meet each day.
Use us as divine channels through which the world may be blest and set to singing praise to Thee.
As Thou didst give Thy life for mankind so may we give ourselves to Thee so that Thou mayst use us to bring others to Thee. Amen.

Song: "From Greenland's Icy Mountains"

This is often mentioned as the greatest of missionary hymns.

Since all the topics this month are missionary topics would it not be fine to memorize a stanza of this hymn at each meeting?

Discussion suggestions.

It is our purpose to show that Jesus was a missionary by giving the motives of missionary work as found in the life and work of Jesus. Of course, these motives are still the same.

I. *The command of Christ.*

A. Between the resurrection and ascension of Jesus, he spoke of nothing but missionary work. That burden lay most heavily upon his heart. He was eager to prepare his disciples to proclaim the message of salvation.

B. This was the one theme upon which Christ spoke as a commander. He said "Go."

II. *Compassion,* Mark 6:34; Matt. 9:27-30; Matt. 8:3; Matt. 14:15-21; Luke 10:2. Christ's heart was moved with compassion not only for the people before him but for the multitudes of people in all ages to come. Hence, today as then he is sending out an appeal for laborers.

III. *Positive conviction of his mission.* Matt. 18:11; John 10:16; Matt. 28:19; Acts 15:13-18.

IV. *Share of the church.* "God is visiting the nations, and Christians have the high privilege of visiting with Him. He goes forth in the persons of the missionaries, not to convert all of the world but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of his name throughout time and eternity."

Offering during singing of "We Give Thee but Thine Own"

Announcements—Announce a missionary Roll call for one of the June meetings. Procure names and stories of our missionaries and when your name is called at roll call rise and tell briefly what these people who represent you are doing. Brief stories of our missionaries have recently appeared in the "Missionary News and Notes."

Closing song: "The Whole Wide World for Jesus"

Close with the Missionary Benediction

"God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations."
Ps. 67:1-2

JUNIOR DEPARTMENT

Outline for June, 1939

Lessons from "God's Out-of-Doors"

June 4 On the Heights. Ps. 121:1, 2; Isa. 54:10.
June 11 By the Waters. Ps. 23:2b; Rev. 22:1.
June 18 In the Desert. Neh. 9:19.
June 25 Beneath the Stars. Ps. 8:3; Rev. 22:16.

Verse for month: "He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion" Ps. 111:4.

Song for month: "For the Beauty of the Earth."

Opening sentence for each service: "Stand still and consider the wondrous works of God." Job 37:14.

To the Leaders: This is vacation time. May we use it wisely. During the vacation months many of our juniors will have a better opportunity to become acquainted with "God's Out-of-Doors." Some of them will take trips, but many will have their vacations at home. Whether at home or on a trip, God's "Out-of-Doors" is there for us to enjoy and to learn from. The world of nature is full of emblems, mountains, skies, seas, trees, wind, all suggesting truths of spiritual import. Let us help our juniors to find these.

May our study, then, this month, help our Juniors to have a better picture of the country of our Lord, and above all a deeper consciousness of our Heavenly Father and Our Lord Jesus Christ, which will result in more definite consecration, love and loyalty.

The children will enjoy making a relief map of Palestine.

* * *

PROGRAM FOR JUNE 4, 1939

"ON THE HEIGHTS." Ps. 121:1, 2; Isa. 54:10.

I. Worship Period

1. Prelude
2. Sing in unison: "The Lord is in His Holy Temple."
3. Leader's prayer.
4. Scripture—to be read responsively:
   Girls—Ps. 121:1, 3; Boys—Isa. 54:10.
   Girls—Ps. 36:6; Boys—Ps. 40:5.
   Together—Ps. 104:24.
5. Song—"For the Beauty of the Earth."
6. A Junior recites—Matt. 5:1-18. (Jesus teaching his disciples on the mountain)
7. Song—"Awake My Soul." v. 1.

II. Mission Minutes.

1. Continue study of "Home Missions." Leader helps the children to see the need and importance of this mission work.

2. Memorize together: Isaiah 52:7; Compare this verse with Romans 10:15 and discuss before memorizing.

III. Study Period

Aim: To learn about the mountains of Palestine and the stories associated with them. To learn that mountains teach us that God's grace and love remains for ever.

1. Introduction by an older person. (Use map). Jesus spent His years on earth in this little country. As we see there are many mountains and hills, the highest mountain is Mt. Hermon. (Tell more of geography of Palestine).

Many times we read of Jesus going up into the mountains to pray. In our worship service we found that Jesus taught his disciples while on a mountain. The Psalmist often speaks of the hills and the mountains. David said, "I will lift up my eyes to the hills from whence cometh my help." Mountains teach us that God is eternal. His righteousness is like the great mountains, (Ps. 36:6) unchangeable. His love and grace will never cease to be. He gave us His only begotten Son, Jesus, our Savior, to save us from our sins. This is the most wonderful thing He did.

2. Opening sentence in unison from blackboard. Job. 37:14: "Stand still and consider the wondrous works of God."

3. Bible Reading, by a Junior: The Mount of Transfiguration, Matt. 17:1-9.

4. Solo from rear of church, Holy, Holy, Holy, v. 1, 2

5. Bible Reading—Mt. Olivet, Luke 22:39-46, by a Junior.

6. Poem—by a Junior.

"See a mountain-side deserted,
See a garden, midnight-still.
See a lonely figure kneeling
In the silence of the hill;
Hear Him pray, in tones of anguish,
Till His brow with blood is wet,
"Not My will but Thine, O Father"—
"Olivet!"

7. Bible Reading—Mt. Calvary, Luke 23:33-38, by a junior.

8. Poem (same voice as in 6)

"See the heaven's o'er spread with shadow,
See a steep and stony hill,
See a surging throng press upward on a morning cold
and chill;
'Gainst the sky a cross uplifted
High upraised for all to see—
Hanging there the Prince of Glory—Calvary!"
Clarkson.

9. Solo—"There is a green hill far away" v. 1, 3, 4.

10. Bible Reading—Mt. of Ascension. Matt. 28:16-20.

11. Solo—"O'er the distant mountains breaking" M. H. B., 169, v. 1, 4.

12. Bible Reading—Mt. Zion—Rev. 14:1-5; Rev. 21:10-27. Read by two Juniors.

13. Song by all Juniors—"Jerusalem the golden" v. 1, 2.

Leader's closing prayer.

The Blood Of The Lamb

Heb. 10:4. "For it is not possible that the blood of bulls and of goats should take away sins."

Some time ago a young Jewess was passing the door of a chapel in England. She was attracted by the sound of music, and went in to the porch to listen. The minister gave out the lines,—

"Not all the blood of beasts,
On *Jewish altars* slain,
Can give the guilty conscience peace,
Or wash away the stain."

She was surprised to hear mention made of *"Jewish* altars" in a Christian place of worship, and waited on till the next lines of the hymn were read out,—

"But Christ, the heavenly Lamb
Takes all our sins away:
A sacrifice of nobler name,
And richer blood than they."

She was more than ever startled and interested, for she felt there was something here such as she had been conscious she needed, but had never known; and so she continued to listen while the minister read and the congregation sang the rest of the hymn.

She returned home. But the truth had found its way into her heart and conscience. She was evidently taught of God. It soon became known among her friends that she had embraced the faith of Christ, and not a little persecution followed. Her health was feeble; and now she found herself gradually sinking into consumption.

One day she sent a message to a Christian lady who, she thought, would sympathize with her. The lady came. She heard her story, and they talked together of the Lord Jesus. When the lady asked her what gave her soul rest, the dying Jewess replied in the words of the hymn which she had heard that memorable night in the chapel:

My soul looks back to see
The burden He did bear,
When hanging on the accursed tree,
And knows its guilt was there."

They still talked together; but her strength was fast giving way. She made a further effort to repeat another verse:

"Believing, we rejoice
To see our guilt removed;
We bless the Lamb with cheerful voice,
And sing—"

Her voice failed; in a few minutes she breathed her last. She had gone to complete before the throne the song she had begun,—

To "sing His bleeding love."

Warning by the Father of Our Country

"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake since history and experience prove that foreign influence is one of the most baneful foes of republican government, but that jealousy to be useful must be impartial, else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side and serve to veil and even second the art of influence on the other. Real patriots who may resist the intrigues of the favorites are liable to become suspected and odious while its tools and dupes usurp the applause and confidence of the people to surrender their interest."

CORRESPONDENCE

SALEM CHURCH, MARION, S. D., 5-4-39.

After a reasonably fair winter a late spring made its appearance. Weather was cold and spring work delayed some. But during the last few days the fields have painted themselves into a rich green. With grain up and looking very promising, our farmers all hope for showers. So far there is no damage, but rain will be needed before long. Many a sincere and silent prayer is going up for the blessings that can only come from the skies.

Our people have gone through some very trying experiences in late years. Somehow things have not broken in our favor. When we raised little or no grain and it was necessary to buy to tide over our live stock, prices were high. The last two seasons, when we had fair to good small grain, prices were down. So it requires a lot of hope and faith.

But even if we have suffered in material benefits we have also learned some very valuable lessons. We are getting a sample of the pioneer life of our parents who settled here 65 years ago. Then there was no benevolent government assistance. They only had their iron hands and wills and confidence in a higher power to rely on.

The church has continued to function throughout all hard times. Only when one attends churches of other denominations, comes the realization that our people are church-minded. Such attendance and interest as is evidenced in our own churches, becomes the envy of some of our neighbors. Let us hope that it will continue and bear much fruit.

The world outlook is not at all encouraging. On every hand can be seen the need of more of the old time religion. We are learning again that we cannot rely on our temporal rulers. There is altogether too much saber rattling. The roar of guns, the drone of the airplanes, the threats and counter-threats of so-called statesmen must be music in the ears of Mars. Only seldom do we hear repeated the old commandment "thou shalt not kill." Where is the music of the angelic host, heard by the shepherds nineteen centuries ago, of "peace on earth, good will among men?" The disturbing question of today is whether or not we have learned something as a result of our participation in the last world war. Is President Roosevelt living up to his "good neighbor" policy?

Our church is getting ready to entertain the Northern District Conference next month. The Freeman Junior College singers recently returned from a bus trip through Minnesota, Indiana, Illinois, Ohio and Nebraska. Among the recent deaths in the community was Mrs. Peter M. Waltner, as a result of an operation for cancer. Next Sunday the church will observe Communion service.—John J. Gering, Corr.

* * *

FIRST MENNONITE CONGR., NEWTON, KANS.

In the evening of April 2, Mr. Donald Smucker, field secretary of the Friends' peace committee, gave to the young people a very interesting view of world conditions. Having travelled lately in Europe, he made it very interesting, emphasizing the necessity and possibility of peace, if Christ comes in the heart of the people.—After the young peoples' meeting, the Bethel College a cappella choir sang "The Seven Last Words of Christ" very impressively to a good sized audience.

On Good Friday, we had service in our church in the forenoon. In the afternoon there was a union service in the Methodist church from 12-3 o'clock. Seven ministers spoke very earnestly on the seven last words of Christ. In the evening we had, in the basement of our church, a very solemn consecration meeting by candle light. Dr. Warkentin spoke on consecration.—On the evening of Easter Sunday our Junior Choir gave a very nice Easter program.

On April 30, there was held in our church, in the afternoon and evening, the meeting of the Mennonite Teachers' Association of Kansas. The addresses and the singing were very good and the session was well attended.—In the afternoon Dr. Harold Bender from Goshen, Indiana, spoke on Peace and the position of the conscientious objector. In the evening he gave a very interesting report of his trip to the Mennonite colonies in South America, showing many pictures, some moving pictures, which he himself had taken. The large audience was very much pleased.

—C. H. van der Smissen, Corr.

IN MEMORIAM

FERDINAND R. FUNK, son of Gerhard W. and Elizabeth Rempel Funk, was born June 2, at Bruderthal, Kansas. He was baptized on confession of his faith on June 9, 1918 by Elder W. J. Ewert, and joined the Bruderthal Church near Hillsboro, Kansas. He was educated in the grade school and had 2½ years of college training. On October 8, 1925, he married Agnes Schroeder, daughter of Jacob J. Schroeder. At first they were at home in Hillsboro, then moved to Newton, Kansas, where they joined the Bethel College Church. Later they moved onto their farm north of Newton, and joined the Alexanderwohl Church February 7, 1935. He was a great friend of children. So they took into their home two children, LeRoy, now ten years of age, and Darline, now 2½ years of age.

He was a God-fearing, kind husband and father. He had a heart for the need of others and, whenever possible, he was ready to help. He proved himself as a regenerated child of God. He was deeply interested in school and church and discharged the obligation which these institutions entrusted to him cheerfully and conscientiously. Adversities were met patiently and it was his desire to live in peace with everyone. In his days of sickness and tribulation he held his faith in his Savior unto the end. During these days he prayed very often, and confidently he said, "Wonderful are His ways, we reason and God leads." The day before his death he remarked, "Why must I pass through this? God has numbered my days." He was ready to die and be at home with the Lord.

About seven weeks ago he became sick. Later he contracted blood poison which affected his heart seriously. The last 15 days—the very last eight days at the Bethesda Hospital, Goessel, Kans.—he was very sick. All that medical care could do for him was done, but it was God's will that he should pass on to his eternal reward, and he died April 26, 1939, at the age of 38 years, 10 months and 24 days. He lived in the state of matrimony 13 years, 6 months and 18 days. He leaves to mourn his departure, his wife, Agnes; two children, LeRoy and Darline; his parents, Mr. and Mrs. G. W. Funk; his mother-in-law, Mrs. Katherine Schmidt; 5 brothers and 3 sisters: Mr. and Mrs. Reinhard R. Funk; Mr. and Mrs. Solomon R. Funk; Mr. and Mrs. Gerhard R. Funk; Mr. and Mrs. Valentine R. Funk; Mr. and Mrs. Edwin F. Funk; Miss Lydia R. Funk; Mrs. Ella and Mrs. Gerhard K. Warkentin; Mrs. Elizabeth and Mr. Adolf E. Schmidt; also 6 brothers-in-law, 5 sisters-in-law, 5 stepbrothers-in-law and 5 stepsisters-in-law, and many other relatives and friends.—Funeral services were held at the Alexanderwohl church, April 29. Words of comfort were spoken by Rev. C. C. Wedel, based on Luke 7:13; by Rev. P. H. Unruh, who used for his text, John 14:1 & 2; and by Rev. P. H. Richert who gave the closing remarks based on Jer. 29:11.

* * *

EMMA JULIA LEHMAN, daughter of Charles and Mary Schall, was born June 28, 1871, in East St. Louis, Ill., and passed away April 8, 1939, having reached the age of 67 years, 9 months and 10 days.

In young womanhood she with her parents came to Benton, Kans., later coming to Halstead, where most of her life was spent, except six years after marriage, when they lived in St. Louis, Mo. Later they again came to Halstead to live.

She was baptized by Rev. Christian Krehbiel, and joined the Mennonite church where she was a faithful member until her death.—She was married to J. W. Lehman on Aug. 28, 1892.

She leaves to mourn her departure her husband, J. W. Lehman, her daughter, Mrs. Herman Bansemer, one son-in-law, five grandsons, two granddaughters and one great granddaughter.

In the absence of the pastor, Rev. C. E. Krehbiel of Newton conducted the services, assisted by Rev. T. R. Mordy of the Presbyterian church.

» » JOTTINGS « «

— CONVENTION, RETREAT OF THE EASTERN DISTRICT Y. P.—The East. Distr. Y. P.'s Union will be held on Tuesday, May 30, at the Eden Mennonite Church, Schwenksville, Pa., Rev. Freeman Swartz, Pastor.—THE RETREAT this year will be in two groups. The elder Young People's Retreat will be held June 16-18, and the High Shool group Retreat June 23-25. General theme for both retreats, will be STEWARDSHIP.—Mr. and Mrs. J. B. Bechtel and Rev. Plenert attended the 10th annual State Convention of the Pennsylvania Council of Churches recently. —*Bulletin, First Ch., Phila.*

— *Rev. L. H. Linscheid,* pastor of the Bethany church, Freeman, So. Dak., has been able to interest his S. S. teachers and parents in the *Junior Messenger,* to the extent that he has just placed an order for the paper with addresses of 45 families, so that all who have children up to high school age may get the paper right into their homes. That is a fine piece of service which we sincerely appreciate and for which we offer hearty thanks. Ministers can do much to get our papers to go into the families of their church.

— *The Mary-Martha Circle of Lehigh, Kansas, is* a sewing society and an organization of five denominations of the Lehigh community, which holds its meetings every first Thursday of the month, in homes of members. We have 26 members. Our study book this year is "Moving Millions." An auction sale of fancy work and eats was held May 2, in the high school auditorium. The sale netted more than it had for several years.—*Mrs. F. G. Unruh, Corr.*

— *Drilling for Oil in the Salem Church neighborhood, South Dakota.* Within a few miles of this church oil wells are being drilled. In this connection the "Monthly News Letter" makes these observations: Oil drilling as a rule becomes a supreme test of one's character. Can you stand the profits or the losses that may come? . . . Not your attitude toward oil but your attitude toward God will be the crucial test . . . The key to oil-blessings is Matthew 6:3. Read it. The more oil, the more Bible reading! The less oil the more Bible reading. If you get oil, you immediately become a *trustee.*

— *From the Salem Mennonite Church of Dalton, O.* Rev. A. S. Rosenberger its pastor, writes, "We have recently started issuing a church bulletin of which I am enclosing some." Thank you, Bro. Rosenberger. And here is a wish for more of them. Bulletins help to make church service more worshipful and dignified.—At the recent Communion service in that church there were 178 participants. The Sunday School has an enrollment of 158.—Peter Schneck who has taught a class for 53 years had to give it up on account of illness.

— *Prof. H. B. Adams, beloved piano teacher* on the Bluffton College faculty for 25 years, passed away recently following a period of illness of more than a year, at the age of 81 years. Many readers of *the Mennonite* have fond memories of pleasant contacts with Prof. Adams. Mrs. Ackerman Adams, his good wife, is also a music teacher and made herself useful in many ways at Bluffton and vicinity.

— *Happy Thoughts.*—Knowing that you don't know much is knowing a lot.—A thin skin often denotes a thick skull.—To produce results a garden must be cultivated. So must happiness.—Life is a measure to be filled, not a cup to be drained.—A good substitute for brains is silence.—Life can never be one grand sweet song if your face is as long as a fiddle.—Menn. Messenger, Sugar Creek, O.

—WESTERN DISTRICT TIDINGS.—Number two of this paper, organ of the Western District Christian Endeavor societies, is before us. It is a very creditable 6-page production, brimful of interesting information and contributions. In it we are told that the date for the *Retreat* is set, but unfortunately the date is omitted.—This year's Convention is to be held at West Zion church, Moundridge, Kans.—A good article by Rev. Sam Goering urges readers to pray for peace and missions.—Another interesting article by Viola Graber, Bethel student, tells of the Mission Work in China.—A column is devoted to "Peace and Oratory" by Ervin Stucky.

—*Rev. H. F. Unruh of the First Church, Bluffton,* O., has a letter from Prof. Gerhard Toews of Freeman College in which Mr. Toews expresses his and his choirs heartfelt gratitue for the fine reception received at Bluffton. "It was very kind of you to take us in when you have such a fine school in your own community and much superior talent. We feel sincere gratitude toward you and your people whom we have learned to admire and to love during our short stay with you. May God bless you."

—*From "the Messenger," Clinton and Canton, Okla.* One more of the old Indians left us, our old native helper, Kias, Clinton. He had a bad cold, perhaps flu, and then pneumonia. Death did not come unexpected for him. He committed himself to God who was his Father through Jesus Christ, his personal Savior. His life was a life of service for his family, his tribe and his church. He filled his place behind the pulpit in his church two Sundays out of three. "Blessed are the dead who die in the Lord . . . they rest from their labors and their works follow them."—E.

—*Hereford Mennonite Church, Bally. Pa.* has also joined the group of those churches that are sending us copies of their church bulletin, through the kindness of Mae Latshaw, which we appreciate. A recent Bulletin reports that the Bluffton College vesper choir which gave them the splendid program April the 15th, was given an offering by the audience of $46.52. In all their bulletins occurs this announcement: "*The Deacon will be glad to receive your subscription to "The Mennonite.*" Would that other churches featured such a reminder regarding the church papers.

—*Mennonite Church, Burrton, Kans.*—A nice folder entitled "The Pastor's Helper" is sent us by the pastor Walter H. Dyck. Many thanks. The following are given as "Sermon Subjects" for May and June: May 7, "What does it mean to become a Christian?" —May 14, Mother's Day, "What do parents owe their children?"—May 21, "What is meant by the baptism of the Holy Spirit?"—May 28, Pentecost, "How shall I confess my Lord?"—June 4, "God's call to a life of *self-surrender.*"—June 11, God's call to a life of *separation.*"—June 18, (Communion), "God's call to a life of *service.*"—June 25, "God's call to a life of *stewardship.*"

—*The Hammon (Mission) district (Oklahoma)* has a large community garden project. About five and one-half acres in front of the old Redmoon school building has been turned into a garden plot with irrigation facilities. The ground is laid off in lots, of which one is assigned to each family, cared for by that family, with benefits derived from the plot going to it.

HOME MISSION BOARD REPORT FOR APRIL 1939

RECEIPTS:

First, Upland, Calif., $28.54; Mission Friend, Washington, $200.00; Salem, Dalton, Ohio, $28.21; First, S. S., Monroe, Wash., $4.50; First, Chicago, Ill., $13.57; First, Bluffton, Ohio, $37.77; Summerfield, Ill., $15.00; First, Halstead, Kans., $30.59; First, S. S., Reedley, Calif., $18.72; New Hopedale, near Meno, Okla., $18.00; Mennonite S. S., Wisner, Nebr., $10.75; Johannesthal S. S., Hillsboro, Kans., $16.17; Garden Township, Moundridge, Kans., $32.25; Salem Zion, Freeman, S. Dak., $15.00; First, Berne, Ind., $67.38; Mennonite, Pulaski, Iowa, $15.92; Grace, Lansdale, Pa., $42.94; West Zion, Moundridge, Kans., $42.00; First of Christian, Moundridge, Kans., $92.00; Bank of Calif., Tacoma, Wash., Nichols Contract, $9.75; Menno Choir, Lind, Wash., $10.18; First, Pretty Prairie, Kans., $35.00; Friends, Upland, Calif., $10.00; Flatland, Quakertown, Pa., $7.16; First, Phila., Pa., $16.08; Quakertown Trust Co., Quakertown, Pa., $1500.00; First, Mountain Lake, Minn., $30.26; Zion Marcos, Paso Robles, Calif., $12.85; Buhler Church, Buhler, Kans., $15.53; First, Paso Robles, Calif., $32.72; Bergthal, Corn, Okla., $3.35; First, Newton, Kans., $41.11; Pratum, Oregon Church, $35.50; Goessel Menn. Church, Goessel, Kans., $37.45.

Special: First, (Teachers Training Class) Bluffton, Ohio, $2.70—Canadian Girls Home.

TOTAL ---------------------- $2550.39

DISBURSEMENTS:

Loan—$600.00; Gift—$250.00-- Salaries, rents, etc.—$1444.59.—*Total, $2,294.59.*

All gifts gratefully acknowledged,
J. J. Plenert, Treasurer,
429 Knorr Street, Phila., Pa.

HOME MISSION OF THE W. D. CONFERENCE RECEIPTS, APRIL 1939

Burrton, J. V. Regier, $19.73; Eden, Inola, G. J. Voth, $9.00; Greenfield, Dave Schmidt, $14.20; Pleasant Valley, D. H. Koehn, $15.55; Garden Twp., Paul E. Vogt, $32.25; Vona, D. G. Tanner, $3.83; Bergtal, Pawnee Rock, H. C. Schultz, $14.92; Fredonia, H. J. Frey, $2.45; Brudertal, P. F. Funk, $65.14; Hebron, C. Plett, $16.06; Pretty Prairie, Jac. B. Graber, $19.00; Buhler, Mrs. J. B. Regier, $15.53; Ladies Aid, Hillsboro, G. B. Entz, $10.00; Bergtal, Corn, C. E. Nickel, $3.77; Goessel, I. B. Fast, $14.50; Tabor, H. B. Schmidt, $24.40; Lehigh, D. J. Auernheimer, $4.42.

Gratefully acknowledged,
H. J. Dyck, Treas.
Elbing, Kans.

REV G. A. LINSCHEID JAN 40
1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MAY 23, 1939 NO. 21

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

The Institute of International Relations

From June 13 to 22 the Institute of International Relations will convene for its sixth annual session at Bethel College, North Newton, Kansas. And though this venture has not always been or brought what some observers had in mind, yet it looks very much as though it has come to stay, for it has grown in attendance, especially of people outside the Mennonite fold. It has been strengthened in giving more definite expression to the peace idea, of which people that attended only the early sessions are probably not aware. In a measure it has also improved through the care with which speakers are chosen. The Institute at Newton was started by the Friends Peace Committee and speakers were largely of its selection. However, more recently the local management, which knows the need of this section better, has had more to say concerning the selection of lecturers. As to emphasis on peace, last year every afternoon a group of ministers and school men, mostly representing non-Mennonite denominations, and others, met to listen to peace-talks and to discuss ways to disseminate the principle of Christian peace in churches, through clubs, and otherwise in their communities. That is certainly a good way to inaugurate peace action through Mennonite efforts, and to let our light shine, instead of keeping it under a bushel, as we may be charged of having done in the past. This definite and practical way to disseminate convictions of peace among other than our own people, we understand is to be carried on in a more aggressive way this year, in afternoon discussion periods, and it is hoped that Mennonite leaders will share in this work, through talks and discussion participation.

Then, too, we Mennonites must remember that standing up for peace and preaching peace is not enough amidst the pitiful conditions of the world in which we live. There are economic and social ills that need to be remedied and if the Institute can show us how this might be done, and how Christians may have a share in it, we shall certainly be benefitted. Though we have Christian nations, their governments can hardly be called Christian as long as they go counter to the teachings of the Prince of Peace, by making the preparation for wars practically their main business. So if we Mennonites, by becoming informed how to right wrongs through peaceful, common sense readjustments, can lend our help in this larger way, why not join in the effort? Just one illustration: The earth, coupled with man's skillful hand and thinking mind, produces enough of the necessities of life that every family on the globe might live fairly comfortably, if it were given its share. And yet how inadequately are these shares distributed, when we find millions at the starving point and thousands living in opulence and luxury. Christ did His best to teach the doctrine of sharing and did what He could to demonstrate it in practice, but still the world goes on with its "Haves" and "Have--nots" as ever. England, France, Russia, America, world empires, with a superabundance of natural resources at their disposal, care very little about the struggle of other nations, especially the struggle which the small shut-in nations endure trying to supply their bare needs. For thinkers and lecturers to find and promulgate ways to remedy such unjust economic conditions, at least in part, and as soon as possible, is certainly serving the cause of peace and goodwill to men.

The Institute has had its weak spots and the management has made mistakes, as they readily admit. But serious efforts have been made to improve and to make the institution a real source of help for the cause of peace. And, after all, "by their fruits ye shall know them." No enterprise should be definitely judged until it has had time to show its fruit, and it cannot be denied that the I. O. I. R. has shown some worthwhile fruit already. The speakers for this year, with one exception, appear to be persons who can do much to help spread the peace movement locally and in a larger way. We notice Dr. Leyton Richards, a real power for Christian peace. Next to him is the Christian Chinese leader, T. Z. Koo, who has greatly helped the peace movement, while there are others on the list that look promising. We hope many will come to share the good that may be derived from it.

Jesus organized the church, which is His vineyard. He commands all to go into the vineyard and work. All who are united to Christ by faith, and are thus members of His mystical body, should be members of His visible church.—Aughey.

WHAT WOULD HAPPEN? — In Psalm 2:2 we read, "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his Anointed . . ." If we continue the verse thus: "In preventing the Christ-brought message of peace and goodwill from taking effect in the hearts of men and teaching men everywhere to kill each other wholesale, instead of how they might live in peace," we have a pretty good picture of the world today. And I hope one may be forgiven for trying to imagine what would happen if the real Christians in the world—we will suppose that there are a few million—would rise in a body, saying we are done with war, we will have nothing more to do with it. We will not only not engage in any war activity but we will resist with all our spiritual force and fortitude. Yes, what would happen? Would the existing governments persecute these Christians? One would hardly think so. The experiment, if it were possible of enactment, would certainly be a test between the forces of evil and good. It may come to something like this, though. Before governments go much farther in their preparations for war, which is clearly indicated, in another armed world conflict, so-called Christian civilization would be destroyed. The real Christians will have to take a stand, to teach rulers their folly.

* * *

AN INTERESTING WORD FROM ABROAD.— In a letter to the editor, the elder of the Mennonite Church at Langnau, Bern, Switzerland, and editor of "Der Zionspilger," Rev. Hans Kipfer, says among other things, "What shall I say about the conditions in Europe? In a way we are glad when Pres. Roosevelt steadies the democratic nations of Europe their backbone. Of course the axis powers have their good side in that they fight menacing bolshevism. But the German national socialism, with its dictatorial woof, is really anti-Christian, which may be seen from their Aryan paragraph which excludes all other races. It is a frightful struggle against the Jews and therewith also against Jesus. The confessional church in Germany suffers seriously under the Hitlerian regime. Even in Switzerland has the experience of the German confessional church brought about considerable disturbance. We are now approaching ominous times. If national socialism should continue in ascendency, freedom, both in the Christian and political realm, would have a terrible set-back and there would likely be much suffering."

ORDINATION SERVICE

The Lehigh Mennonite Church wishes to announce the ordination of Brother Reynold Weinbrenner to the Ministry of the Gospel on May 28, 1939, at 2:30 p. m. All who possibly can are cordially invited to come to this service.

B. H. Janzen, Pastor.

The New Hymn Book

Many are asking when the new hymn book will be off the press and what it will be like. No definite publication date can be set. The book is still in the process of compilation; much editorial work still needs to be done; copyrights must be secured (some of them from foreign countries); and a working "dummy" must be made for the printer. Making the music plates is a slow process—the printers doing no more than three to five per day. The committee hopes that the book will be ready for use by late fall or early winter. But this is no promise. We promise only to do our work as faithfully as we know how before going to print; and to produce a book that will be worthy of a place in every Mennonite home and church.

In compiling this new hymn book, the committee, fortunately, has the benefit of many similar efforts on the part of other denominations. The Presbyterians, Methodists, Episcopalians, Lutherans, the United Church of Canada, as well as many smaller denominations, have in recent years published new hymnals for use in their churches. In addition to these, a number of non-denominational books have been published. We are searching these diligently for usable material, taking from each what seems best adapted for the needs of our own denomination. Then too we have spent many hours in going through the Gesangbuch and other books, formerly used by our people, to find tunes and hymns which have been used and which have stood the test of time. In the new books we seek to recover and make available many old tunes which our people have sung for generations and which are a part of our distinctive musical heritage.

A section of the book will be devoted to sixty or seventy of the finest of the German Chorales, covering the Church Year and also including a number for general use. There is nothing finer in church music anywhere than these Chorales and we believe they should be preserved and made available to a generation whose church music is tending towards the sentimental and frivolous and secular. The words lose something in translation for those familiar with the German. But we are happy to have found that many of them have been rendered into excellent English. It is the plan to set the German text, as well as the English, to a number of these Chorales.

Another section of the book will contain a collection of the so-called Gospel Hymns. There is some difference of opinion among our people as to this class of hymns or songs. But the committee believes that they will serve a good and practical purpose. They are easy to sing, many people like them, and have been greatly blessed by them. Fifty or more of the best and most loved of these songs will be included. Another special feature will be a section of about thirty of the metrical psalms which were once used exclusively in some sections of the Scotch and

English churches and are still favorites among many congregations. The tunes, as a rule, are short, simple, dignified, and singable.

The committee works on the assumption that the center and most important part of our church music is *congregational singing*. Choir music and instrumental music have their legitimate place; but a place always secondary to congregational singing. We are looking for tunes, therefore, not for organists to play, but for the people to sing. A number of tunes in our present Hymn Book will be eliminated which, though good in themselves, are not well adapted for the use of congregations. Not every congregation will find all the tunes in the new book usable. Some of them are quite difficult and will be attempted only by such of our churches that have good choirs to lead the people in song. But we believe that every congregation, large and small, will find in the new book an adequate selection of material to meet their needs for church worship, Sunday School and Young People's Societies.

Other articles to follow will explain in more detail certain features of the new hymn book. It is our earnest hope and prayer that it will meet the spiritual needs of our people at worship; that it will preserve the heritage of song which is ours; and that it will serve as a bond of union and fellowship among the brotherhood. We seek the interest and prayers and counsel of ministers of the congregation, musicians and interested laymen to the end that this new hymn book may rank with the best in the field; that its format and content will be of such distinction and distinctiveness that it will find a large and useful place in the life of our beloved church.

Return to India

Plans for the return to India have now been completed. By these, Mrs. Moyer and I and Teddy will leave New York on July 19th, on the *S. S. President Roosevelt*, Pier 59, N. River, W 18th St., New York City. Again from Southampton we expect to sail on the *S. S. Ranchi* on July 29th, to arrive at Bombay on August 17th.

If friends in America have small parcels for friends in India, they may be sent to Berne by June 20th, or to Lansdale, Penna., by July 10th. Please address us: "W. Main Street, Berne, Indiana," after June 19th; or "940 W. Columbia Ave., Lansdale, Penna.," from July 12th to 18th; or "c-o *S. S. President Roosevelt*" sailing July 19th; "W. 18th Street, New York City" up to July 19th; or, thereafter, Janjgir, C. P. INDIA.

Observations and appreciations of what this furlough has meant to us will be sent in later. God has been good.

—*S. T. Moyer.*

A German Bishop Speaks to Mennonites

At the recent Methodist uniting conference in Kansas City, Methodist leaders from many parts of the world were in attendance. Among these was Bishop Dr. Otto Melle from Berlin, Germany. Through the kindly mediation of Mr. J. J. Kroeker, son of the well-known Jacob Kroeker of Wernigerode, Germany, Bishop Melle was induced to visit Newton, Kansas, on Sunday, May 14. He preached a wonderful sermon at the First Mennonite Church in the morning, and as the Mennonite Bible Conference just happened to be in session, he spoke to that large assembly in the city auditorium, both afternoon and evening.

In the afternoon, following a full Bible lecture, the Bishop decided that he had better give the audience lighter food, and started to tell them a few stories of God's wonderful doings in missions, opening doors here and closing them there, even today just as He did of old, citing for an example Paul's experience as shown in Acts 16, part of which he read. Two of his stories were as follows:

The German Methodists have been doing missionary work in southern Europe for years. From a certain town in Hungary had come an earnest request that someone be sent there to give lectures on temperance, and gospel messages. As Dr. Melle was then serving as missionary in that territory, he was directed to this service. The meeting had been announced by the small group of Christians, under whose auspices he was to speak. When he arrived there, he received written orders from the city authorities, through the chief of police, that he was forbidden to speak. But the group met nevertheless, with two armed policemen at the door, ready to arrest the preacher, in case he attempted to speak. Dr. Melle then called for some one who could read the manifesto, and asked if there was anything in it that forbade singing. And the answer came, "No." So, since this was on the evening of Christmas day, they sang a couple of Christmas songs like "Stille Nacht," and the people sang with such zest and force that the singing of the angels above Bethlehem's plains could hardly have been more fervent. Then he asked if there was anything in the order against prayer, and the reply was, "No." So the Bishop prayed as probably never before in his life. After the prayer he asked if the order forbade solving riddles, and it did not. Then he asked the audience, what was really the most wonderful, the most important part in the story of Christ's birth, and received all sorts of answers, to all of which he shook his head. Begged to give his answer, he replied that it was that Christ came into the world to save sinners, I Tim. 1:15, which he quoted in the sense of the German, because of its greater force: "Es ist gewisslich wahr und ein teuer wertes Wort" etc. It is absolutely true (true beyond a shadow of a doubt) and a truly precious word that Christ Jesus came into the world to save sinners (of whom I am the chief). Being questioned and begged to explain this, he did so for full 45 minutes and thus put across one of the most effective sermons he ever gave. By this time the policemen were as interested as anybody.

Getting ready to dismiss the meeting, he was entreated to propose another riddle. And this was it: Which is the most important letter in the alphabet? Many letters were guessed, but finally the preacher had to tell them that it was the letter *M*. "O that is because your name begins with *M*," somebody asserted. "No!" "Well then tell us why." There is "*ein* Heiland—*ein* Erretter" that came to save us, he remarked; but that does not help us unless we can put the *M* before *ein* and say, *mein* Heiland, *mein* Jesus, my Savior, my Jesus. Then the preacher had to explain the full meaning of this, and again in effect preached a 45 minute sermon. The next day as the dignitaries of the town met around their "stammtisch" to enjoy their mugs of beer, they confessed that they had had many requests to let the visiting preacher go on with his work, and since they were quite convinced that it was harmless, the result was a series of spirit-guided meetings with men and women being born anew.—T.

An Internationally Renowned Christian of Germany

By J. J. Kroeker

A brief summary of the information which Dr. F. H. Otto Melle, Berlin, Germany, Bishop of the German Episcopal Methodist Church, and Executive Secretary of the Association of German Free Churches, gave in his four talks in Newton, Kans., will surely be welcomed by all who seek to discern truth in our days of universal war propaganda. In both, the First Methodist Church, and in the evening assembly of the Bible Conference at the City Auditorium, Dr. Melle emphasized the following facts:

First: During the past twenty years Germany has had no less than four different flags. First there was the flag of the Monarchy. Then there were red flags of Communism, which, in their turn, were replaced by the flag of the Marxist Republic. In 1933 the flag of National Socialism triumphed. These rapid changes, and the unrest which goes with them, had their influences on general conditions. The changes themselves were rooted in the World War, and especially in the utterly unjust Treaty of Versailles. The changes are really a continuous revolution, which culminated in the victory of National Socialism over Germany; a revolution which cannot be ended within a few years, and which still is going on. It is also a revolution which means more than a mere change of a government system. It is a radical re-molding of a status quo ante and it will take perhaps another twenty, even fifty years, until Europe in general, and Germany in particular, will have overcome the after effects of the World War and its results.

Dr. Melle pointed out that each revolution carries within itself new religious ideas, just as each religious reformation is always a carrier of revolutionary ideas. There are movements in Germany which would like to re-make also the religious foundations of the country, but these movements were present before. If hateful propaganda seeks to exploit them for purposes of its own, this does not mean that anti-Christian trends have become a greater menace to the true Church of Christ in Germany, as they are a constant menace to his churches in all countries, including that of the United States. But Germany has its church conflict. To give his audience an objective picture to this conflict, Dr. Melle used the following illustrations:

(1) Leading churchmen of our country had been interviewing Dr. Melle concerning the conflict of the German Evangelical Church with the government. For many generations this church has been practically a part of the State Government, which has been financing it. The head of the State was always also the head of the churches. An anomaly, which in Bavaria, an overwhelming Catholic country, made the King of Bavaria, himself a Catholic, nominal head of the Bavarian Evangelical Churches. The pastors in Germany were thus in reality State officials, paid by the State. Dr. Melle had asked the American churchmen, whether they would insist on controlling the spending of money given for a cause, as well as the spending agencies and their agents. The answer had been an emphatic affirmation. "Well," Dr. Melle said, "The German National Socialist government in the year 1938 alloted not less than a quarter billion dollars—500 million marks—to the Evangelical Churches of Germany, and it insisted on the right to control the activities of a church which did not mind to accept such vast amounts out of the state treasury.

(2) How a church conflict can arise, and how it can be avoided. All Free Churches of Germany are absolutely self-supporting, and independent. To illustrate how easy a conflict can develop, Dr. Melle told us about a singular incident within his own Methodist Church. A church in a large town had been closed without any apparent reason. A council of pastors was called and one of them suggested that the American sister churches be immediately informed that, now, the Methodist Church, too, was being "persecuted." Someone else proposed to defy the government, and if all the church leaders were arrested, the world would soon hear about it. But then it was decided to investigate, and it was found that the pastor of this church had, for some time, been

conducting revival meetings in a village which was 95 percent Marxist and Communist. This pastor had met with great success. People had joined his church, and the local parish church had remained rather empty during these weeks. The pastor of that church had a police official for a friend, and he told the friend that the Methodist preacher must be a sympathizer of Communism, and was preaching Marxism, because the people were flocking to his sermons. When the truth was brought out, this pastor's church was immediately opened. He now has the confidence of the police, and he can preach wherever he wants to preach, and whatever he wishes to preach. Had the Methodist Council acted according to the advice of some of its members, the Methodists of Germany, too, would have had their "conflict." As it is, neither they, nor the Baptist, nor the other Free Churches are involved in any strife and controversy.

(3) The work among young people. All of Germany's youth has been drawn into the "Hitler Youth" organizations. To avoid possible conflicts, all denominational young people's organizations were dissolved. But the dissolution of the multitude of denominational organizations does NOT mean that work of the church among its young people is prohibited, or is hampered. It is now the church itself which appoints the leaders which control the work. As a result, a Methodist pastor, instead of announcing an evening meeting of the "Epworth League" simply tells the congregation that "the young people of the church will meet tonight for their regular activities." The outstanding result of this change is, that these young people's meetings are better attended, and that they are better conducted than they ever were in former times.

Second: The early churches of Christianity, said Dr. Melle, have always been self-supporting and independent. Connections with the State came up and all troubles of any of the German churches with the State are rooted in this connection. The Free Churches of Germany have been upholding the principles of the early churches, and they have been doing so with remarkable success. They have been able to adapt themselves to the situation WITHOUT giving up any fundamental principles of Christian faith and conscience. This proves that a church absolutely independent from the state church is "The Ideal," which must be preserved, and which America should never give up.

Dr. Melle closed his remarks with the truth, that the fight of the Church of Christ is a fight with sin. The churches of Germany are carrying on this fight, as they have always been doing. The Free Churches have their very well-attended annual conferences. The Methodists have five of them every year. The great "Blankenburger Allianzkonferenz," of which Dr. Melle is chairman of the Executive Board, celebrated its 50th Anniversary in 1936 and over 5000 out-of-town visitors were assembled for a whole week for no other purpose than to study the Word of God; both, the Old and the New Testament. Because the assembly hall of the Conference had been too small, the National Socialist Party of the town had given its own large auditorium for this purpose, and the mayor of the city had been very active personally, to prepare everything for a successful and undisturbed Bible Week. If Christians throughout the world, instead of believing in hateful propaganda, would pray for each other, and would practice the love of Christ, conditions in general would be vastly different from what they are. As far as the Church of Christ in Germany is concerned we should not think that its troubles are different from the troubles it has found in this country. But these are troubles which it has been having since it was founded, and which to overcome, we all need the aid of the Lord Jesus Christ, yesterday, today, and for all times to come.

Letter by the Eastern Conference to President Roosevelt

May 11, 1939

To the President,
Greeting:

A unanimous vote was taken at the 141st Session of the Eastern District Conference of Mennonites held in the Hereford Mennonite Church May 4-7, 1939, Bally, Pennsylvania, declared it to be the sense of the conference that it was to be deplored that the Chief Executive of the land had consented to and in fact officially opened the World's Fair at New York on a Sunday. By this act, the President of the United States has given added courage to those who have neither regard for the foundation of our nation nor consideration for our spiritual and moral well-being.

Furthermore, if the President was correctly reported in the newspapers concerning a reference he is said to have made to the Eighteenth Amendment, as the only amendment passed in the past twenty years that encroached upon human freedom in the United States, the President not only mistakes freedom for license but gives moral support to the drink evil in our land which has already risen to the levels which prevailed in the Jeffersonian era.

Mr. President, I was instructed to convey to you sir, this expression as the sense of our Conference.

Respectfully yours,
Howard G. Nyce, Secretary of the
Eastern District Conference.

How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The pace of the soul consists in an absolute resignation to the will of God.—Fenelon.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 11, 1939

Paul Solves Church Problems

I Cor. 1:1-3, 10, 11; 4:14-21; I Thess. 5:12-15

Topic: Christian Solution for Church Difficulties

Introduction

In today's lesson, Paul gives the fundamentals for solving church problems. Wherever there are people problems seem to arise. No organization is long free from them. Since men cannot agree on all matters, difference of opinion will inevitably arise in the church. Such problems may well be settled by an honest seeking for light, and with a real desire for the welfare of God's work. There were problems in the churches founded by the apostles. Paul's letters were occasioned largely by various kinds of church problems. A careful study of the Church of the first few centuries reveals the existence of serious church problems.

Paul's Greeting I Cor. 1:1-3

In his preface he announces that his apostleship is "through the will of God." This will is the ruling principle of his life. He addresses the Corinthian Church as "the Church of God," whose members are "sanctified" in Christ, and "called to be saints," set apart for God. Paul saw in them the Church of the living God.

Problem of Divisions vs 10, 11

The problem of divisions in the Church is very modern as well as ancient. The Corinthian church members had formed factions, a common condition today. Paul is deeply concerned about the glory and honor of Christ (v 10), and in His name urges them to be harmonious and like-minded in Christ. His Spirit is the spirit of unity. What Paul means in verse 10 is more fully explained in verse 12. He urges all to magnify Christ instead of the several leaders to whom they hold allegiance. Four parties had arisen (v 12). Paul's whole aim was only to magnify Christ. What must Christ think of the factions, divisions, which exist at times within congregations today? It is very needful that each church speak—in practice as well as in words—with one united voice in the world today. The remedy for church divisions lies in emphasizing the things upon which the members agree, stressing the fundamentals, particularly Christ. The more such divided churches become actively busy in doing Christ's work, the less inclination and time they have for divisions.

Problem of the Proud Leaders 4:14-21

Paul has been telling of his suffering for Christ's sake. He does not say this boastfully to make them feel that they have suffered so little in comparison (v 14). He was the founder of the church and they, the converts, were his spiritual children and he, their spiritual father (v 15). He relied upon the example of his own life to help them. In contrast to Paul's humility, there were leaders in the Corinth Church who had become very proud and self-important during Paul's absence and did not care for his return (v 18). He will, when he comes, (v 19) estimate these men by their actual power in the kingdom work, not by their proud words. This is the real test (v 20). Many a church today has the problem of the man who feels all-important and will oppose much that others may suggest and desire. This serious problem, the meek and lowly Spirit of Christ alone can solve.

Problem of Christian Conduct I Thess. 5:12-15.

Paul was entirely free from the domineering spirit. He urges believers to esteem and value their spiritual leaders properly (v 12). They are to hold them in loving esteem "for their work's sake." Christians must always study to be at *peace among themselves.* Those who are unruly, disorderly, are to be warned or admonished—for they bring reproach upon God's Church. This needs to be done in the spirit of gentleness and with a deep concern for their souls. Some need instruction, others need to be reminded of the seriousness of their Christian profession and their obligation to Christ. The Church must deal with unruly members in the spirit of Christ. The fainthearted should be encouraged, comforted; the weak spiritually, should be supported, strengthened. Encouragement usually helps far more than rebuke. In all things we should be Christ-like.

Friendship

Friendship is the strangest power
That to you or me can come,
For it consists of love and kindness
And its powers survive the tomb.

Perhaps you've had some great desires,
But grown weary in the chase,
Let us cultivate the great thing friendship,
You'll find it thrives most any place.

Friendship is the love that's in us,
The bestest thing you ever saw;
It is a golden treasure chest
From which rich and poor alike may draw.

The world today needs a real foundation;
If it should look to me or you
Let's point it to the word called friendship,
'Twill hold the building staunch and true.

—*By a Friend*

The Challenge of Personal Evangelism

Sermon preached by Rev. Walter Gering, President, before the recent West. Distr. Ministerial Conf. at Eden Church, Moundridge, Kansas

Text: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert. And he arose and went." Acts 8:26, 27.

Think of it! Here was a man conducting one of the finest evangelistic campaigns recorded in the New Testament. Philip was one of the seven deacons of the early Jerusalem Church, whose duty it was to provide for the physical welfare of needy widows. With the dispersion, due to the intense persecution of the Jewish leaders, Philip made his way unto Samaria, and there began a successful campaign. The extent of his success is evidenced by three facts: The whole city was moved to a great joy, the very strongholds of Satan represented in Simon were literally shaken, and the word of the great revival brought forth an investigation on the part of Peter and John. The revival at Samaria comes to us as one of the most outstanding in the entire New Testament.

And right in the very midst of that campaign, just when we read that the people with one accord gave heed unto those things which Philip spake, we read these words: "Arise, go! And he arose and went." Can you imagine any evangelist, in the midst of a successful series of meetings, suddenly leaving the field? To our way of thinking this was a tragic mistake on the part of Philip. And it would have been had it not been for one fact: It was the Lord who had called him out. We might understand it if it had been the Jews who commanded him to leave, for they were constantly opposing the Gospel. We might have understood, had it been the Jewish Christians for they still could not believe that the Gospel was for all. But it was none of these, it was the Lord Himself calling unto Philip to leave. And in response to that divine call we read: "He arose and went."

Now, why should the Lord call Philip away from the field at Samaria? We might understand it if we read that at Gaza Philip was conducting an even greater campaign than at Samaria. But we read no such thing. We read simply that Philip, passing through, preached in all the cities till he came to Casaerea. All that we read is that on the way to Gaza he met an Ethiopian; a man who had been worshipping at Jerusalem and now was on his way homeward. In that one, lowly esteemed as he may have been by the Jew, though highly honored at home, we have the answer to the call of Philip. In behalf of that one man the Lord commanded Philip to leave Samaria, make his way over the desert ways, until he reached the chariot of this seeking worshipper.

This incident out of the life of Philip, a successful evangelist, ought to challenge us as a conference. It ought to challenge us to reconsider God's emphasis upon the unspeakable values of the individual soul. One of the tragic mistakes of our day is the undue stress upon numbers, when God's Word and the course of history repeatedly reveal that the Lord is interested not primarily in masses but in individuals. Think of a man like Apollos, divinely led from his home city of Alexandria to Ephesus, there to meet Aquilla and Priscilla, also divinely led from Corinth to Ephesus. Consider a passage such as that recorded in the 4th chapter of John, in which we read that "he (Lord) must needs go through Samaria." Or turn to a passage like Luke 19 in which we read that the Lord speaks unto Zachaeus: "Today I must abide at thy house." The Scriptures as well as history are a constant reminder of the emphasis the Lord places, not upon the masses, but upon the individual soul.

This incident out of the life of Philip ought to challenge us to reconsider the need of individuals who may be used as instruments in winning these single souls. God, in the fulfillment of His divine purpose, has constantly used human instrumentalities. When He desired to lead His chosen people out of bondage, He called and used a man. When He sought to prepare the way for the coming of Christ He sent forth a man. When He delivered the apostle Paul out of the hands of a band of men who had vowed they would not eat until they had seen his death, it was a young boy who served as an instrument in the hands of the Lord. When England sank into the depths of sin and the tide was turned, it was God using men like John and Charles Wesley. In our own land men like Edwards, Knapp, Finney, Cartwright, Moody, and countless others became His instruments. In His divine providence the Lord has seen fit to use human instruments in the carrying out of His program of individual salvation. And to this day the plea is still: "Whom shall I send and who will go for us?"

This incident out of the life of Philip ought to challenge us to reconsider the importance of being in the divine will of the Lord. The question which we are to be constantly asking ourselves is not whether that which we are doing is a good thing, but rather whether that which we do is the Lord's will for us. Paul might have preached the Gospel in Bithynia, for surely there were those in the place who needed the Gospel. He might have turned to Asia and preached the Word to needy hearts but, good as that might have been, it was not the will of the Lord. Macedonia was the will of the Lord at that time. Philip might have continued in Samaria, proclaiming the Gospel to a hungry, aroused city, but it was not the will of the Lord and because it was not His will, he arose and went unto Gaza. The constant plea of the Sriptures is not merely to do good but to do that which is in accordance with the Lord's will. That becomes all the more challenging when we pause to realize that wherever man has submitted himself to the divine leading, the cause of Christ has leaped forward. It was true in the case of Paul, it was true in the case of Philip.

May this conference be an inspiration to us as workers in the vineyard of the Lord to reconsider the importance of evangelism in the light of God's Word.

Announcement and Program

The Kansas Mennonite Sunday School Convention will be held at the Hillsboro Mennonite Church on May 29, 1939. All Sunday School teachers, officers, as well as friends of the Sunday School should plan to attend.

PROGRAM

Afternoon Session, 2:30 p. m.

Song Service and Opening -------- Rev. D. C. Wedel
Theme, "Advantages of Having Organized Sunday School Classes" ------------ Elma Flaming
Theme, "How Can We Get More Time for Sunday School Instruction?" ------ Cornelius Voth
Music -------------- Hillsboro Mennonite Church
Theme, "What Methods Can Be Used to Stimulate Attendance" --------------- Walter Dyck
Theme, "How to Make Teacher's Training Classes Practical ---------------- Wilma Ratzlaff
Music -------------- Men's Chorus, Hebron Church
"A Word of Recommendation for the New Intermediate Quarterly" ------ Dr. A. Warkentin
Music ---- Ladies' Chorus, Eden Mennonite Church
A general discussion will follow each topic.
Business.—

Evening Session, 8:00 p. m.

Opening ----------------------- William Juhnke
Music ------------------------- Herbert Richert
Pageant—Challenge of the Cross ---- Ruth Klassen
Address ----------------------- Rev. P. K. Regier

Rev. D. C. Wedel, president,
Mrs. Waldo Enns, secretary.

A Hill and a Hole

Cora M. Silvius

A short time ago I was called to take care of a woman who had broken her ankle. Fifty-four people were living in twenty summer cottages along a water front. Back of these cottages was a strip of undeveloped land, a quarter of a mile wide. The trolley ran along the road at the further edge, and a rather zigzag path across it was the nearest approach from the car stop to the cottages.

I had taken this trolley, and as I followed the path I went around what was evidently a made hill. Just beyond this, in the direct line of progress, was a hole, twelve or fourteen feet across, which the well-beaten path carefully avoided. I could see no need for its being there.

Arriving at the house, I was told that Mrs. Decker had met with her accident at this very hole while crossing the field in the dark. Naturally I asked why the hole was there. And no one knew.

"It's a menace!" cried Mrs. Decker. "The land belongs to a rich man who lives in Europe. Something ought to be done."

I agreed, and I talked.

"Say, now you might be able to do something," Mrs. Decker said. "The men play golf and other games for exercise. The boys run wild. If you could get them interested in filling in that hole, it would be a good thing for both the boys and their fathers."

So I promised to try, and I racked my brains for a wise approach to the subject.

The two Decker boys, nine and eleven, took a walk with me. Coming to the excavation or depression, I talked of it and what fun it was to dig. At the dinner table I spoke to the father.

"Why don't you men and your sons make up a party and fill in the hole?" I asked.

They had never once thought of doing such a thing. But it caught their fancy.

"Did it ever occur to you that every time any one of you goes to or from the trolley you have to take fifty extra steps because of that hole and the little hill that is near it?"

It hadn't.

On Fridays it was customary for some of the men who could not be there every evening to come for the weekend. The little children were always delighted, but the fathers and older sons seemed to have little in common. When Friday evening arrived, Mr. Decker talked with the men, suggesting the project. I talked with one of the boys and he promised to interest the others. Then I suggested to Mr. Decker that he get the fathers to tell the boys that the men needed their help.

On Saturday morning a group of eighteen men and boys gathered at the hole with shovels.

"Why not throw in some of the rubbish to start with?" asked the boys.

What a time they had then. Just as the last bit of earth was being smoothed over, I went out. They were admiring their work.

"I actually enjoyed this little bit of shovelling," said one of the men to me.

"And each of your sons has enjoyed doing things with 'father,' " I assured him.

This, too, was a new thought, it seemed.

(Continued on page 12)

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Huldah E. Myers
Junior Department
Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Who Goes There?

Who goes there, in the night,
  Across the storm-swept plain?
We are the ghosts of a valiant war—
  A million murdered men!

Who goes there, at the dawn,
  Across the sun-swept plain?
We are the hosts of those who swear:
  It shall not be again!
Thomas Curtis Clark.

Litany of Peace

By Opal Gooden

(With permission from *Girls' Circle,* Christian Board of Publication.)

Leader — Amid mounting turmoil and confusion throughout the world, in this hour before it is too late and the deadly hysteria of war has poisoned our brains and feelings, solemnly and soberly,

People—We dedicate ourselves to peace.

Leader—We remember Sarajevo in 1914; we remember armored nations awaiting that strike; and remembering,

People—We dedicate ourselves to peace.

Leader—We remember mud and slime and screaming shrapnel; we remember mild young men who learned to murder and were murdered; and remembering,

People—We dedicate ourselves to peace.

Leader—We remember the dead that are dead, and the dead that still live, and the death that is born of deadly disease; and remembering,

People—We dedicate ourselves to peace.

Leader—We remember Versailles with its humiliation and defeat; we remember the years that have followed leaving victory to no nation and defeat to all; and remembering,

People—We dedicate ourselves to peace.

Leader—We see behind us the fruits of war, death and disease, hatred and hunger, profiteering and plundering, and seeing this,

People—We dedicate ourselves to peace.

Leader—We see before us in the promise of war not only the death of our bodies but the death of our souls, the bankruptcy of our economy, the end of our civilization, the suicide of the race, and seeing this,

People—We dedicate ourselves to peace.

Leader—We believe the hour comes and now is when nations must act with understanding instead of armies, when they must abide by the wills of their peoples instead of the intrigues of their diplomats. We believe the hour comes and now is when nations shall not attack nations, neither shall they learn war any more. To the realization of this end,

People—We dedicate ourselves to peace.

Memorial Day

There is a grave danger that Memorial Day will not be observed in its deeper significance this year. The adrenal glands of the American public are again being stirred by the fierce war-cries emitted by the Chiefs of the Press. Fear and hatred hold sway where sorrow, pity, and regret should reign. Falsehood thrives where information should live.

On this day it is for the living to remember the dead and why they died. As one thinks of the World War dead one wishes the world could never forget *why* they died. Yet on this point the memory of present day America is suffering from a starvation diet. With $4,300,000 worth of cold, hard marble do we remember our war dead in Europe. We mark the place where they lie, but with comparatively few history books and few newspapers do we remember why they died. Have they died in vain?

Yes, utterly, unless we learn from their experience. Let us, as a nation acknowledge that many fought for high ideals, but that they failed miserably in the accomplishment of their aims. Let us admit that a minority's desire for economic gain catapulted them into the war, that they were victims of propaganda, and that they uselessly lost their lives. Remembering and knowing let us see the similarity of the pre-World War days to our own. Then let us say, "Never again," and the dead will not have died in utter vain.

If the dead could speak would they ask us to honor them? Would they not prize more highly in us, a deep sorrow and regret for the horrible and futile sacrifice of human lives, a feeling of pity for the personalities whose talents were wasted, a clear insight into the destructiveness of war, and a firm resolution never to leave the path of peace?

May our *memories* be so impressed with this lesson from history that future generations will not have more war dead to remember on Memorial Day. The dead remind us to remember the living, that they may not die in vain.

Questionnaire Results

Question No. 9 read, "About how much would a young people's paper be worth to you per year?" The amounts mentioned in the answers ranged from 30 cents to $3.00. The average of the amounts suggested was $1.40. Several suggested that personally it was invaluable. Some comments were:

"If a dollar and cent value is meant, I would keep it down to $1.00 per year. I believe it would then cover the widest possible range and give the publishers a little fund to work with. Of course such a paper is really 'invaluable' and becomes an absolute necessity when the constituency is scattered from coast to coast. Personally, I consider the publication work the most important factor of any, in accomplishing anything worthwhile in short periods of time and with limited resources."

" . . . I'd be willing to pay that amount which is necessary to keep the publication out of the red."

Christian Service

Senior C. E. Topic for June 11, 1939

Main Topic: Finding my place of Christian Service
Isa. 6:8; Mt. 4:18-20

I. Worship Service

1. Songs: "To the Work, to the Work," "Jesus calls Us, O'er the Tumult," "Oh, where are the Reapers"
2. Reading of main topic and prayer.
3. Poem:

The Needed Little

A little more of giving and little less of taking;
A little more of sensing what our neighbors have to bear;
A little more of pity for the ones to sorrow waking
And we'd have more of laughter and less of bleak despair.

A little more of friendship and a little less of sneering;
A little more of trusting and a little less of doubt;
A little more of cheering and a little less of jeering
And we'd have more contentment and much less to fret about.

A little more of sharing and a little less of grasping;
A little more of loving and a little less of hate;
A little less of bickering and voices harshly rasping
And we should all be stronger when the need for strength is great.

A little more of charity and less of selfish dealing;
A little more of willingness another's need to see;
A little more of wisdom, both of knowing and of feeling
And life would be the joyous thing it really ought to be.
Edgar Guest.

II. Leader's Introductory Talk

In making plans for the future it is important for young people to seek vocation in which they will be able *to serve.* Christ needs strong young men and women in his service. *The glory of his own life was that he came not to be ministered unto, but to minister.* No one is so poor, no one is so lowly, or has so few talents, that he cannot share in the privilege of being of service. Service beautifies the most homely face, it adds loveliness and sweetness to any life, and has the approval of the Master.

III. Suggested Topics for Short Talks:

1. Moses called to service, Ex. 3:7-10.
2. Gideon called to special duty, Judges 6:11-16.
3. Peter's commission, Jn. 21:15-19.
4. The challenge to Paul, Acts 6:1-6.
5. Called to "give them to eat," Mk. 6:37.

IV. For Discussion:

1. What vocations offer the most opportunities for Christian service?
2. How do young people know where Christ wants them to serve?
3. Should a person wait till God gives him a special call till he begins to live a life of service?
4. How much time should young people give to church work?

V. Facts for study

The people whose lives are remembered the longest, and whose influence has meant the most happiness for others have been those who have led a life of service. Think of the lives of missionaries like John G. Paton, Livingstone, E. Stanley Jones, Grenfell, Albert Sweitzer, or of women like Clara Barton, Eliz. Try, Florence Nightingale. What blessings have come through the untiring service of workers like Louis Pasteur, and Madame Curie. And the lives of many humble unnamed men and women continue to bless those with whom they lived because of their untinted loving service.

VI. Illustrations:

1. *A Useless Church Member.*—"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the church feels in not having the use of all its members. The minister did not mean that for a joke, either; he looked at me as if he wanted to see how I would take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes pretty straight when one of your own members is useless, and worse. I've never thought just what

being a member of a church meant before, although I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two. There's lots of things I need to do, but I can't use this member to do them. I guess that's about the way the minister has felt about me. I'm ashamed of myself, and things are going to be different."—Forward.

2. *Serving Heroically.*—Mary Reed has stimulated thousands to prayer and to greater consecration. It was in 1891 that this young American missionary suddenly awakened to the appalling fact that she had contracted leprosy while in India. Taking this as a sign of God's will for her life, she has, even to the present time, devoted her life to work among the lepers.

At the heart of the missionary enterprise is the conviction that the greatest need of mankind is to know God and Jesus Christ whom he has sent. Its passionate yearning is that others should have the experience of the priceless treaure that is in him. It is the impulsion to share Jesus Christ that above all other things leads to the determination, heroism, and sacrifice that characterize Christian service.

VII. Food for Thought

Four things come not back:
The spoken word;
The sped arrow;
Time past;
The neglected opportunity.

INTERMEDIATE DEPARTMENT

India, an Example of Missionary Need

Intermediate C. E. Topic for June 11, 1939

For Daily Reading

June 5. Numberless gods. Acts 17:16, 22-28.
June 6. Worship of beasts. Rom. 1:18-25.
June 7. Immoral religion. Rom. 1:28-32.
June 8. Women degraded. I Tim. 5:3-14.
June 9. Caste. Luke 10:29-37.
June 10. Keen minds. Acts 17:18-20, 32.
June 11. Topic. Matt. 13:38; Acts 16:9, 10.

Pre-Prayer Service

Leader, prayer meeting committee, missionary committee, others.

Song: "Christ for the World We Sing"
Scripture Reading: Matt. 13:38; Acts 16:9, 10.
Prayer by leader

Introduction of topic by leader.—All are very familiar with the fact that the Indian people are steeped in poverty and wretchedness. Do we all know the reason for these conditions? Perhaps you will be surprised to learn that much of it is caused by their religion. Because of their religious belief that the souls of the dead are reincarnated sometimes in the form of beasts, rats cannot be killed even though they may destroy large quantities of wheat. There are many cows in India since they are held sacred but very little milk. Thirty per cent of the disease in India is due to malnutrition.

Topics for discussion:

1. What language difficulty does India present? To be understood in all parts of India one would have to be able to speak 200 languages.

2. Need of literacy in Indian villages. Christian missions are realizing in a greater way that they must help in this work of teaching people to read. The Christian church needs Bible-reading Christians. If a written message were sent to the people of India, 90% of the people would be unable to read it.

3. Low standards of living. The average family in India has an average income of only $70 a year. The cost of supporting an orphan boy or girl in India is $30. Wouldn't you like to consider this as a project for your society?

4. Disease. Illness is very prevalent. Hookworm, guinea worm, malaria, typhoid, cholera, and other preventable diseases take many lives.

"In America there is about one doctor for every 800 people. In India today there are thirty thousand physicians among more than three hundred and fifty million people, one doctor for every twelve thousand. Fully half of these doctors are poorly trained and would not be allowed to practice under American laws.

One million lepers; ten million pulled down physically every day by malaria; one hundred thousand untreated cases of tuberculosis in Bombay streets; hookworm sapping the strength of an otherwise vigorous race; such are the medical needs of India today."

Sixty million untouchables are on the move to better living today. They are turning to Christianity in larger numbers than ever before. The Christian church needs to be ready to offer them the love they need.

5. A land of religious festivals. Evidences of this fact: gaily colored beads which adorn the necks of animals; painted horns of cattle; withered little bunches of margosa leaves hanging from the doors of homes and temples; shaven heads of children; cocoanuts, plantains, and betel leaf, the articles so on demand as offerings to the gods.

"The heathen, in his blindness, bows down to wood and stone."

Song: "From Greenlands Icy Mountains"—Memorize second verse.

It is hoped that the above discussions may have made us aware of the need of India.

If your society does not yet have the map of our India mission field we suggest that you get one from the Literature committee of the Women's Organization of the General Conference. Write to Mrs. A. J. Neuenschwander, 122 Juniper St., Quakertown, Pa.

We suggest that you paste either a picture of our missionaries, or their names, beside their stations. The names and stations will be given in the discussion next week.

Unrest, sin and darkness, meet on every hand. Laborers are needed to win the millions who are lost in sin. Christians active for their Savior will evangelize the land. Win them.

Is it nothing to you, O ye Christians,
  That in India's far-away land
There are thousands of people pleading
  For the touch of a Savior's hand?
They are groping and trying to find Him,
  And although He is ready to save,
Eight hundred precious souls each hour
  Sink into Christless graves.
Is it nothing to you, O ye Christians,
  Can you say you have naught to do?
Millions in India dying unsaved!
  And is it nothing to you?

Sentence prayers.

Pray that the hearts of Christians may respond to this cry of need.

Offering and announcements.

Close with missionary benediction.

JUNIOR DEPARTMENT

Program for June 11, 1939

"By The Waters"—Ps. 23:2b; Rev. 22:1

I. Worship Period.

1. Prelude
2. Call to worship. The Lord is in His Holy Temple, let all the earth keep silence before Him."
3. A sing-song.
   a. "Sing Them over Again to Me."
   b. "I Love to Tell the Story."
   c. "I Think When I Read that Sweet Story of Old."
4. Scripture by leader. — Ps. 104:10-14.
5. Leader's prayer.
6. Verse of month in unison: Ps. 111:4, "He hath made His wonderful works to be remembered: The Lord is gracious and full of compassion."

II. Mission Minutes.

An older Junior may read Ezekiel 47:1-9. The leader or a guest then may make a missionary application: Ezekiel takes us to the door of a church (temple) and points to a tiny little spring of water (water in the Bible means God's word, the Gospel). As small a thing as that is the first preaching of the Gospel in a heathen country, just a trickle of water,—sent out into a country where nobody yet knows of God's love. But just as the little spring becomes a stream and the stream deepens at every step, so with the preaching of the Gospel once begun it spreads through the entire land until tens, hundreds, and at last thousands worship God and serve Him with gladness of heart because they have been saved by the Lord Jesus Christ. And they have been saved because they heard the Gospel.

III. *Study Period.* Aim: To learn about the lakes and the rivers of Palestine and some stories associated with them. To learn that God's Word is the "water of life."

1. A Junior tells about the lakes of Palestine, using the map. He should especially tell of the Sea of Galilee and the Dead Sea.
2. A Junior tells about the Jordan river.
3. Story of the storm on the lake. Luke 2:22-25.
4. Story of Jesus walking on the sea. Mt. 14:22-33.
5. Story of the miraculous draught of fishes — John 21:1-12, told by three Juniors.
6. Story of John the Baptist at the Jordan. Mt. 3.
7. Song: "O, Have you not Heard of That Beautiful Stream." No. 147, M. H. B.
8. Bible Findings: Deut. 8:7; Deut. 11:11; Neh. 9:11; Ps. 23:2; Ps. 46:3; Ps. 63:1; Ecc. 11:1; Isa. 11:9; Isa. 41:17; Isa. 43:2, 16; Isa. 55:1; Ezek. 36:25; Amos 8:11; John 3:5; Matt. 10:42; Rev. 22:17; Rev. 7:17; John 7:37.

Leader's heart-talk

Draw attention to the beautiful promises in the above verses. Close with a prayer that we might be faithful in reading God's Word.

Closing Song: Doxology.

A Hill and a Hole

(Continued from page 8)

The best is yet to come. Mrs. Decker came to see me the other day. She told me happier relationships had come from the father-son contracts that were made that day. The men really hadn't realized their boys were growing up; the boys hadn't realized how boy-like their fathers could be.

The hole was there all the time. So was the hill. If fathers who read this would look about they might find hills and holes that need combining—also sons that need contacting.

CORRESPONDENCE

EMMAUS CHURCH, near WHITEWATER, KAN.

As there has been a change of ministers in our church since our last annual meeting, just before New Year, it might interest the readers of this paper to know what has been going on. Whether it is as inspiring as it might be, the Lord only knows.

Rev. B. W. Harder, our elder, had once been elected and in later years been reelected by the church which he had served 36 years. But after this last annual meeting, he declared it was better for the welfare of the church that he should resign, and at the same time he asked for his and his wife's church letters which were granted to them. When this had happened it seemed best that Rev. Henry Thiessen who had likewise served us a number of years also resign, and so he did. Then we were without a pastor which had not happened since the beginning of our church sixty years ago.

So we inquired of the Minister's Placement Committee which gave us the names of several men that might serve. As we voted our preference, a certain brother received nearly all the votes, and it was the sincere wish of most of the members that he become our pastor, and we got in touch with the brother and, after careful consideration, we came to realize that our plans and wishes are not always according to God's will, for the dear brother answered with a polite NO. So in another election Rev. J. C. Kaufman was chosen with a large majority, and he accepted our call, and he has already served us a few Sundays. Last Sunday, May 7, he gave his dedicatory sermon as servant of our church, and we consider him as the man sent us by the Lord for our special situation, according to our prayers.

The church had planned to make the reception of the new pastor and his family a special occasion and a day of joy with them and friends, but so far this has been impossible since sister Kaufman had to undergo an operation and is now in the Bethel Hospital, but is gradually recovering. May we realize that God has his loving plans also in this case.

For over three months we had been served by a different pastor every Sunday and heard very inspiring sermons, which we appreciated very much. And now may the Lord have his guiding hand in this change and make the dear new servants a blessing to our church, that we may labor together unitedly in the vineyard of our Lord Jesus Christ and to his honor and glory. That we might have real Christian fellowship with him and one another, is our wish and prayer.

Christian Thierstein.

GRACE MENN. CHURCH, DALLAS, ORE.

The first Sunday in April we had the Lord's Supper and dedication of babies. Easter Sunday in the evening, we had an Easter program. April 16 was Bro. Widmer's last Sunday with us, and we had a surprise dinner in the church for them. It surely took them by surprise. In the afternoon we had a little program, consisting mostly of songs.

Brother and Sister Widmer and family left Wednesday the 19th for Bloomfield, Mont., where they have accepted a call. We wish them God's richest blessings in their new home.

April 23, the Gideons from Salem brought us the morning message. April 30, an ex-convict told us of his life, before and after his conversion. This Sunday, May 7, Brother J. M. Franz from Pratum will be with us. We are always glad to have him come to Dallas. As yet we do not know whom we will get for our pastor. We leave it entirely in the Lord's hands.

As to the weather, it is very dry here already. If we do not get some rain soon, the spring grain will be like last year. It won't pay to cut it.—Seek ye the Lord while He may be found, call ye upon Him, while He is near.—*Mrs. Leonard Schmidt, corr.*

* * *

FIRST MENN. CH., MT. LAKE, MINN., 5-16-39

Last Friday, the First Mennonite Church observed the Golden Wedding festival of our dear, retired minister, Rev. David Harder and his wife. It was a perfect spring day, and about 400 people gathered at the church to take part in the happy event. The service opened at 2 p.m. Rev. and Mrs. Harder received all their guests at the door of the church. A fine program was carried out. Henry M. Harder, youngest son of the family, and our church secretary, served as chairman. Rev. Harder, as the first speaker, reviewed the joys and sorrows of the past half-century, and gave God the glory for His love and protection in their family life throughout. Our pastor, Rev. I. J. Dick, spoke especially of Rev. Harder's work in the church, and the full love and honor the congregation gave him in return. Rev. J. J. Balzer also spoke fittingly of Rev. Harder's church activities. The second half of the program was composed of songs and recitations by the children and grandchildren of the family. The front of the church was brightened with many flowers. Closing remarks were made by I. I. Bargen, who was one of the first school teachers of Mrs. Harder, and who has been closely associated with Rev. Harder in church work since its beginning in 1878. He closed his talk with an original poem which told about Rev. Harder's call to the ministry, and the hardships of the early days. As the last feature of the program, Rev. Dick presented the honored couple with a bronze loving cup, bearing these words: "To Rev. and Mrs. D. D. Harder from the First Mennonite

Church in loving remembrance of 42 years of faithful service." There were many other valuable gifts for the Harders. A substantial supper was served to all the guests, prepared by the church members. The Harders have 4 sons and 2 daughters, all living in the Mt. Lake vicinity, and all of them active church workers. There are 15 grandchildren. Rev. Harder is now 75 and Mrs. Harder, 70. They have their home 2 blocks from the church, and are enjoying fair health.

Rev. Dick has a Catechism class of 16 young people who will be received into the church by baptism on Pentecost Sunday. We feel at our Sunday services that the Lord can still "restore the souls" of his children if they come to him with listening hearts. The Sunday school also is growing in attendance and offerings. The boys and girls enjoy the use of the church library which was started last December. Some one once said: "The lover of good books is the happiest of men."

The younger mission society had a sale of aprons and fresh food on May 13, which netted them $55.00. Many of the older women assisted at a hospital supper last week on National Hospital Day, with receipts of $105.00, which will be used for new hospital equipment.

Hope to meet old and new friends at the Northern District Conference at Freeman, June 10.

Mary Bargen.

* * *

MENN. MEMORIAL CHURCH, ALTOONA, PA.

On Easter Sunday we had our Sunrise prayer and praise service, at 6 o'clock a. m. Good interest was shown throughout the service. During the morning worship hour, two children were consecrated to the Lord, and one adult was taken in as a member by the right hand of fellowship. The Easter program was held in the evening. The children and some of the young people presented the Easter story in recitation, dialogues, and song.

April 16-30, revival meetings were held, with Rev. F. Geisenheimer from Chicago as evangelist. Rev. Slotterback and Mr. A. C. Shaffer, one of the deacons, attended the Eastern District Conference which was held at Bally, Pa. On Sunday morning in Sunday School, Mr. Shaffer gave a report of the Conference, telling of the rich blessings they had received.

We are looking forward to the Young People's Rally which is to be held in our church on May 20. We trust that many young people will attend this Rally and take home with them the blessings which the Lord has in store for each one.—Corr.

One family—we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.—
Charles Wesley.

IN MEMORIAM

HEINRICH SCHROEDER, son of John and Maria Schroeder, was born at Montau, West Prussia, June 10, 1867 and died in the Deaconess Hospital at Salem, May 6, 1939, at the age of 71 years, 10 months and 26 days.

He came to the United States in 1882 and settled near Halstead, Kansas. In 1900 they moved to Paso Robles, California, and from there, in 1912, to Pratum, Oregon, where they made their home until death called him from us.—He accepted the Christian faith and was baptized by Rev. Gerhard Kopper in 1881 at West Prussia.—He was united in marriage with Elsie Hirschler, April 19, 1897.

When they moved to Oregon, he united with the Emmanuel Mennonite church and has been a very faithful member and good worker. He served as Sunday School teacher and janitor for many years.

He leaves to mourn his departure, his wife, Elsie; one daughter, Mrs. Anna Funk of Aberdeen, Idaho, and one son, Albert of Los Angeles; four grand-children; two brothers, Wilhelm of Madera, California, and John of Kansas, and many friends.

Funeral services were held Wednesday, May 10, in the Emmanuel Mennonite church at Pratum. J. M. Franz and S. S. Baumgartner officiated.

* * *

MRS. MARY LAMBERT, daughter of Samuel and Hannah Sloucum, was born at Oneco, Ill., Feb. 14, 1864, and was called to be with the Lord on Thursday morning, April 20, at the age of 75 years.

She was married to Uel M. Lambert on Dec. 19, 1880, who proceeded her in death in the year 1934.

About 45 years ago they came to Oregon, and have since then lived in this state. For a long time they made their home on a farm west of Pratum. When they lived in this community, she united with the Emmanuel Mennonite church in 1923, where she retained her membership until death took her from us.

She leaves to mourn her departure her children, Mrs. J. J. McKibbon of Airlie, Roy Lambert of Sheridan, Mrs. C. B. Bell of King Valley, Mrs. Roy Jones of Gaston, Roger, Lowell and Marlin Lambert of Salem, Mrs. John Roth of Salem, Mrs. J. A. Blackstone of Bend, Miss Esther Lambert of Los Angeles, California; 52 grandchildren and 13 great grandchildren; one sister, Mrs. Emma Runner of Salem, and many friends. Funeral services were held Saturday April 22nd. J. M. Franz officiated.

Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to settledness of mind, and a consistency within ourselves.—Bishop Patrick.

» » JOTTINGS « «

—*First Menn. Church, Nappanee, Ind.*, has our thanks for copies of their church bulletin. That is a good way to furnish the editor with items for Jottings.—This church has just remodeled the basement of their house of worship. The work was done mostly at night by willing church members.—A peace institute was held at the Eighth Street Church, Goshen, Indiana, June 7, under the leadership of Carl Landes with Dean Bender and Dan West as speakers.

—*From Rev. H. G. Nyce, Allentown, Pa.*—"We had a very good District conference. All reports were very encouraging. Dr. H. A. Fast, our conference field secretary, delivered fou very inspirational and helpful messages on *The Source of Power in the Early Church*. He also delivered an address at the Brotherhood meeting and a very helpful message to the young people Sunday evening."

—*Rev. A. S. Bechtel, Hanston, Kans.*, writes May 12: "Well we did have a really good rain last Saturday evening, and with it a real hail storm, too, with stones as large as walnuts, but there being little wind not much damage was done. Since it had been dry so long, this much coveted rain came too late to help wheat much, but it means much for spring crops and pastures.—The churches here are going to have a Union Vacation Bible School again. — We are planning a visit with our daughter and family in Summerfield, Ill., in June.

—*Brother and Mrs. Reinold Weinbrenner of Lehigh, Kansas*, who have been teaching together for a couple of years, are planning to spend the summer months with the First Mennonite Church at Reedley, Calif., where Mr. Weinbrenner will assist the pastor, Dr. J. H. Langenwalter, in carrying on community religious and social work. On Sunday, May 28th, the young brother is to be ordained for service in gospel ministry in his home church.

—*WEDDING BELLS!* Mary Weikel, daughter of Mr. and Mrs. Russell Weikel, was united in marriage to Pershing H. Hallman, son of Mr. and Mrs. Earl Hallman, Saturday morning, May 6, at the East Swamp, Pa., Menn. Church, by Rev. Harold Burkholder. Mr. Hallman is superintendent of the S. S. there.

—*Mennonite Church, Turpin, Okla.:* The married people's class surprised their teacher, T. T. Dirks, on his birthday, about 28 turning out for the evening. The men's chorus, with Mr. Dirks as leader, has been giving a numbr of programs in neighboring churches this spring.—Wheat fields are suffering from lack of rain, and the crop that looked so promising a while back, seems to slip away with those of the last five or six years.

—*Bethany Church, Freeman, So. Dak.*—Nine candidates for baptism are being consulted with and will now be presented to the deacons for consideration. The candidates, all young men, are: Felix Albrecht, Alfred Gross, Owen Kaufman, Clarence Kleinsasser, Albert and Milton Preheim, Jakie Tschetter, Joseph Wipf, Erwin Wollman.—We are glad to have Mrs. (Dr.) M. J. Wollman, who had been with her mother, Mrs. Albert Lugibihl, seriously ill at Bluffton, Ohio, several weeks, with us again. The patient has improved some of late.—The pastor's subject for his address at the high school baccalaureate service was, "Jacob, the Wrestler with God."

—*In the Lehigh (Kansas) Menn. Church*, 15 babies were consecrated on Mother's Day, Sunday, May 14. A program for all mothers, given by five S. S. classes preceeded.

—*Mrs. S. M. Musselman*, wife of the late Rev. Musselman, wishes to have her address changed from Wichita to Pretty Prairie, Kansas.

—*From Bulletin, First Church, Bluffton, O.*—This is the Lord's Day in all the earth. A blessed day it is and should be. God gave it for that purpose.—May we perform our week-day duties with laughter and kind faces, with cheerfulness and good will abounding in our place of business . . . Sunday, the best day in the week, should and will make every day a better and happier one.

—*Berne, Indiana.*—Dr. Herold Linquist, D. D., dean of the Moody Bible Institute, Chicago, and writer of the syndicated *Improved Uniform S. S. Lesson*, will be the Christian Temperance Union speaker at the Mennonite Church on Sunday, June 4. A splendid program is being arranged for the event.

—*Persecutions in Poland.*—"The government, in close alliance with the Roman Catholic church authorities, is carrying on an intensive campaign against the Orthodox and Protestant Churches, who are accused of antinational tendencies. There are 1,000,000 Protestants and 4,000,000 Orthodox. Recently about 121 Orthodox Churches have been burned or pulled down, and a still larger number are closed to worship."—*Christianity Today.*—Strange that the A. P. spreads the mantle of silence over this. It must be because it doesn't happen to be Germany.

THE MENNONITE

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The Fatal Church Raffle

Published by Request

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell.

As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the Church felt in his welfare.

At last the prisoner broke out, "Do you know you were what did it?" . .

"What have I done?" asked the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loudly, "in your Sunday school. Don't you remember the Sunday school fair, when they hid a gold ring in a cake? For twenty-five cents, too, I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am. Don't let the Church come blubbering around me. Their raffling ruined me!"—*Christian Standard.*

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR APRIL, 1939

Expenses of Ex. Com. and "Miss. News & Notes": Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., $4.00; Herald Publ. Co. (Donation) $3.58; Miss Marie Bauman, Halstead, Kans., 50c; Mrs. R. B. Unrau, Lehigh, Kans., 50c; Mrs. C. Boldt, Warman, Sask., 25c; Miss Selma Schmidt, Newton, Kans., 25c; Mrs. Paul Suderman, Newton, Kans., 25c. **Total $9.33.**

Miscellaneous: Miss. Soc., Reedley, Calif., Orphan, India $30.00; Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., Rev. P. A. Penner, India, $19.03; Miss Helena Schmidt, Okla. City, Okla., Rev. W. C. Voth, China, $2.00; Miss. Soc., Grace Ch., Pandora, **$61.03.**

Ohio, retired Miss. Pension Fund, $10.00. **Total Grand Total, $70.36.**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1939

Zion Ch., Elbing, Kansas, $148.92; Mr. and Mrs. Joseph Stucky, Mdge., Kans., $15.00; Mr. and Mrs. Otto Beutler, Salem, Ore., $50.00; First Menn. S. S., Monroe, Wash., $9.10; First Menn. Ch., Bluffton, Ohio, $159.08; Salem Ch., Dalton, Ohio, $56.42; First Menn. C. E. Soc., Hillsboro, Kans., $25.00; Second Menn. S. S., Beatrice, Nebr., $150.00; First Menn. Ch., Upland, Cal., $42.20; H. B. Regier, Turpin, Okla., $15.00; Refund, $2,500.00; Bergtal Ch., Pawnee Rock, Kans., $13.70; First Menn. Ch., Newton, Kans., $10.00; New Hopedale S. S., Meno, Okla., $11.06; Menn. Ch., Port Rowan, Ont., $14.81; Ladies S. S., Delft, Minn., $31.70; Christian Ch., Mdge., Kans., $109.50; Herald Ch., Clinton, Okla., $16.13; Menn. Ch., Hanston, Kans., $17.25; Hebron Ch., Buhler, Kans., $29.97; Tabor Ch., Goessel, Kans., $34.68; Refund, $84.01; Alexanderwohl Ch., Goessel, Kans., $136.26; Johannestal S. S., Hillsboro, Kans., $32.35; Zion Ch., Souderton, Pa., $100.00; Menn. Ch., Summerfield, Ill., $25.00; Immanuel S. S., Los Angeles, Cal., $21.44; First Menn. S. S., Reedley, Cal., $18.71; Bethany Ch., Norwich, Kans., $26.38.

First Menn. Ch., Lima, Ohio, $16.00; Grace Ch., Enid, Okla., $21.85; Immanuel Ch., Los Angeles, Cal., $27.00; West Zion Ch., Mdge., Ks., $53.00; E. D. Schmidt, Wichita, Kans., $2.00; John and Henrietta Roth, Salem, Ore., $10.00; Bethel College Ch., No. Newton, Kans., $37.63; Bethel S. S., Enid, Okla., $4.55; Bell S. S., Fredonia, Kans., $2.17; Salem-Zion Ch., Freeman, So. Dak., $45.00; Menn. Ch., Pratum, Ore., $51.96; Sychar Ch., Cordell, Okla., $.96; Menn. Ch., Lind, Wash., $11.91; Menn. S. S., Wisner, Nebr., $21.46; Gnadenberg Ch., Whitewater, Kans., $20.38; P. D. Dirks, Burrton, Kans., $10.00; Tabor Ch., Goessel, Kans., $27.00; Menn. Ch., Arlington, Kans., $4.53; First Menn. Ch., Berne, Ind., $467.93; Menn. Ch., Pulaski, Iowa, $15.92; Bethel Ch., Inman, Kans., $52.35; Tabor Ch., Goessel, Kans., $57.36; Alexanderwohl Ch., Goessel, Kans., $130.95; Bethel Ch., Dolton, So. Dak., $9.61; First Menn. Ch., Pretty Prairie, Kans., $75.00; Bethel Ch., Perryton, Texas, $4.00; Cal. Menn. S. S. and C. E. Conf., Paso Robles, Cal., $3.00; B. F. Welty, Pt. Legacy, Tacoma, Wash., $9.75; Grace Ch., Lansdale, Pa., $46.89.

Calvary Ch., Mechanics Grove, Pa., $26.04; First Menn. Ch., Butterfield, Minn., $19.09; Bethesda Ch., Henderson, Nebr., $70.92; Menn. Ch., Richfield, Pa., $18.00; Friedenstahl Ch., Tampa, Kans., $19.60; Friend, Hillsboro, Kans., $5.00; Eden S. S., Mdge., Kans., $280.10; Mrs. Katie Schumacher, Clayton, Mo., $5.00; Christian S. S., Mdge., Kans., $52.60; Friends, Upland, Cal., $10.00; Flatland Ch., Quakertown, Pa., $8.00; Menno Choir, Lind, Wash., $10.18; Menn. Ch., Buhler, Kans., $36.80; First Menn. Ch., Paso Robles, Cal., $19.10; First Menn. Ch., Reedley, Cal., $45.82; First Menn. Ch., Mt. Lake, Minn., $50.98; Through August Ewert, Newton, Kans., $42.50; San Marcos Ch., Paso Robles, Calif., $20.52; First Menn. Ch., Philadelphia, Pa., $32.16; First Menn. S. S., Bluffton, Ohio, $17.70; First Menn. S. S., Bluffton, Ohio, $81.72; First Menn. Ch., Aberdeen, Idaho, $121.35; Int. and Rents, $102.79; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $241.95.—**Total, $6,481.75.**

Balance on Hand, April 1, 1939		$ 1,361.33
Gifts for General	$ 5,914.04	
Gifts for Spec. Support	424.37	
Int. and Rents	102.79	
Pension	39.55	
Sundries	1.00	6,481.75
		$7,843.08
Paid Out on Orders		6,290.29
Balance on Hand, May 1, 1939		$1,552.79

Respectfully submitted,
J. E. Regier, Treasurer.

R 2 1001 ~~EAST BROADWAY~~
NEWTON, KANSAS

1001-

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MAY 30, 1939 NO. 22

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PENTECOST

Pentecost means the fiftieth day, i.e., after Easter. Christmas is the festal day of God, the Father, for on that day he gave us his only begotten Son. Easter is the festal day of the Son, and Pentecost is the festal day of the Holy Spirit. It has been regularly observed by the Christian Church since the fourth century. The Holy Spirit is co-existant with God. "And the Spirit of God moved upon the waters," Gen. 1:2.—Even in the Old Testament it made men prophesy, Numbers 11:25.—It came mightily upon kings, 1 Sam. 10:6.—It filled artists with wisdom, Ex. 31:3, and lead the believers into a better way. But in the Old Testament its work was confined to a few people. John gives us reason for this, when he says, Jesus had not yet ascended unto the Father. The mass out-pouring of the Holy Spirit occurred on the first pentecost day when 3000 received it. The Holy Spirit is a gift of God, bestowed in the baptism of God. But it is the bringer of many other gifts. Jesus calls it a *comforter,* for it is ever ready to give solace and comfort in tribulation, Acts 9:31. It is a *power* the receipt of which Jesus promises the disciples through the Holy Spirit, Acts 1:8, for the Christian's own strength is so often inefficient to cope with the problems and temptations he has to face. In 2 Peter 1:5 the apostle mentions other gifts, graces and powers bestowed by the Holy Spirit, faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness and love. And in Gal. 5:22, Paul says, "But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-cntrol." How fortunate is the child of God in having such wonderful gifts bestowed on him, if he permits Christ Jesus to be the guide and arbiter of his life!

"Doing It To The Least You Did It Unto Me"

Many of our readers know that the American Friends are the philanthropists among the Christian denominations. Wherever there is war, famine, distress, they do Samaritan service. After the World War they built houses and villages in France; they did a great work in feeding and sheltering orphaned children during the recent war in Spain. They have done so much to heal wounds and to save life that they have befriended the nations, so that it is said of them that "they do not have an enemy in the world." In recognition of the Friend's organization, Dr. Rufus M. Jones, 75, chairman of the American Friend's Service Committee, and Clarence E. Pickett, 54, executive director, a couple of months ago were each awarded a purse of $5,000.00 by the Academy of Music at Philadelphia. In the address given upon the occasion, the following were some of the points brought out: "Since 1917 the Friend's Service Committee has been thinking through the problem of war-ravaged, depression-ravaged, and dictator-ravaged civilian population." "There are two kinds of businesses, there is the business that uses men to make money; *but the really big business uses money to make men* —and when they are broken to mend them." Recently, Dr. Paul Jones and others of the Committee have been busy in Germany to arrange for bringing several thousand, mostly orphaned Jewish children, to homes in America. A good many American Christians have a burden upon their heart that they must do something to rescue some of these children. And a wave of relief went up the country over at the news from Washington, D. C., that Senator Wagner had introduced a bill, later labelled the Wagner-Rogers bill, which provides that during this year and next, 20,000 refugee German children be brought here and placed in good American homes. The Friend's Service Committee will do the picking and see to it that all kinds of children, none over fourteen years old, are selected. When they do come, it is hoped that many a Mennonite home will find a blessing in taking in one or more of these children. That would be a real service unto the Lord.

LIVE FOR SOMETHING! Yes, for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influences.

"No man liveth unto himself" still has no meaning for a great many people.

The Problem of the Persecuted Jews

The American people and the civilized nations of the world have generally condemned Germany's treatment of its Jews and doubtlessly with good reason. But now as these nations are facing the problem of finding a home for this half million or more refugee people, from full blood to one quarter blood Jews, plus a few million others living under restraint in other lands, they are stunned. This is, in spite of the fact that there are still hundreds of thousands of square miles of unused, tillable land in various parts of the world, enough of which might be assigned to all the Jews in distress, where they might carry on and develop a nation of their own. Countries mentioned have been sections of South America, of Australia, of northern and coastal Africa, of Soviet Russia, of Canada and American Alaska.

Some of the more thoughtful American people, who feel that definite and early action is imperative, think that the United States should "take in" the German refugee Jews. They hold that since most of the 38 millions of people who have migrated to the United States since the birth of this land were fugitives from persecution, or had been otherwise handicapped, it would be a fine example of Christian generosity to invite this comparatively small group to make their homes with us. They also refer to the fact that of the 150,000 immigrants that the U. S. is willing to admit each year, only about 500,000 have come in during the years 1929-1939, leaving us short about a million. So, to offset this shortage, partly, Congress could easily pass a law to take in the German Jews at this time. It is further asserted that with our birthrate rapidly declining and the proportion of old folks to young folks rapidly rising we need the influx of prospective new citizens with large families. Another argument for admitting the German Jews, now, is that the large sums of money going to Europe for the relief of refugees had better and more advantageously been spent on them here.

But, though there are many who want us to open our land to these poor refugees, there are many that voice opposition. They say it would be folly, if not suicidal, for our nation to try to absorb hundreds of thousands of poor people, many of them pennyless, under obligation to take care of them and find work for them, when we already have twelve million unemployed, that, in fact, we have more millions on relief than the world has refugees. Besides, there are signs that antisemitism is growing among some of our people and the sentiment is rather against more foreigners in the country, so that the upshot of the whole matter is likely to be that as a nation we will do nothing to bring the Jewish refugees here.

Then, what shall be done with the Jewish refugee problem? It has been suggested that a world congress of charity-minded, government appointed delegates from all civilized nations be called in an attempt to find a solution to this problem that has been with us for centuries, and has left behind a trail of persecutions, bloodshed and general suffering. One slight attempt of this sort was made months ago somewhere in France, with no result. Unless the right type of man for a congress of this kind can be found, men who have the backing of the best people of their countries, little could be expected. Another plan would be for all the Christians of the world, in whose hands is much of the wealth of the world, to unite and tax themselves heavily enough to buy a tract of land sufficiently large, somewhere in the world, where the Jews might settle and prosper and expand. But, alas neither of these plans may coincide with God's plan which in His good time will come to pass. Yet, it is a tragedy the way these people have had to suffer, oh so long. And he is a poor Christian whose heart does not go out to them in prayer and supplication that their tribulations may come to an end, and will not otherwise lend them such help as he can.

INVITATION

The Salem Church at Freeman, So. Dakota, invites all the delegates of the Northern District Conference and others to be present at the conference session, which is to convene from June 10 to 13. That we all may have a blessed time is our prayer.

Salem Church, Freeman, So. Dak.

NOTE: In connection with the above we wish to announce that Brother C. B. Friesen of Mountain Lake, a teacher by profession, but who has recently been selling books, partly under the auspices of the Mennonite Book Concern, will be in charge of a book and magazine display at the Conference. There will be books by Mennonite authors and other valuable volumes, also samples of our publications: *Christlicher Bundesbote, The Mennonite, Senior and Intermediate Sunday School Quarterlies, Lektionshefte, Year Books and Junior Messenger* which are finding much favor with Sunday School workers. May we hope that many subscriptions will come in for this paper as well as for our other publications. Subscriptions to the Bundesbote and Mennonite will be 50 cents for the remainder of the year.—J. R. T.

ANNOUNCEMENT

The Mennonite Young People's Conference of Ohio and Indiana will have their annual conference on July 15 and 16 at the Grace Mennonite Church at Pandora, Ohio. The theme which has been chosen is "The World's Greatest Need—CHRIST!" We have secured for our speaker Rev. A. C. Shultz of Bluffton, Ohio. We wish to urge all the young people of this district to plan to attend this conference and we are sure you will receive a great blessing from it. Come and join us in these inspirational meetings.—

—Winifred Sprunger, Sec.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Saskatoon, Saskatchewan, May 9, 1939.

Dear Brethren of the Home Mission Board and All Mission Friends:

Enclosed find a brief report about the work in Saskatoon. I feel that it is a move in the right direction to publish some of the reports from the different stations. Churches are interested in what constitutes the joys and disappointments of another church.

According to Acts 18:9-11 we read: Thus spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six month, teaching the word of God among them." In this article I want to make mention of the fact, "I have much people in this city," not simply in general, but a large number of Mennonites and such who are closely connected with Mennonites.

It might be stated that some 60 families and their children, 95 adults who are working in the city and 30 students attend the services in our church fairly regularly. Besides, these dozens of families live in the city that come from Mennonite circles, but these do not attend our nor any other worship service. It is to be regretted but they do not send their children to any Sunday School. Spiritual life among these is at a very low ebb if there is any at all.

It is a sad fact but some of the young men from these Mennonite homes have been very lax and have come into the hands of the law. Shall we pass these by who have fallen into the hands of the robbers? In each heart is a soul! Shall we let these go? Indeed not. This constitutes a real field of labor. We must go to these and seek to win them to Christ. This demands much time and effort.

Visits into these homes is one of the best ways to contact them for that which is high, good and holy. In many of these homes there is a tragic ignorance of that which is spiritual. This requires careful and prayerful teaching and leading. Here the Lord's promise to Paul is strength and support: "Be not afraid, for I am with thee."

The work in the Pleasant Hill Mission Hall, which was rented from the Anglican Church, is progressing nicely. Sunday school and worship services are held each Sunday. Three sisters and a brother from our church help in the Sunday school and a group of young people help in the R. P. work. We praise God for the success in this new field. Remember us in your prayers.

With brotherly greetings, J. J. Thiessen.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

THE ORDINATION OF TWO MINISTERS

At a church meeting in the city of Kai Chow, Hopei, China the outside ministerial work of the church is discussed. Three places come into consideration. There the church has held services with good success on Sunday afternoons. More thorough work should be done at these places. Besides these there are yet two other places where work should be started. The church has a salaried minister, but he is very busy with the work inside of the church. So far this expanding work has been done mostly by lay brethren. But various difficulties obstruct the way of these. It has been regarded more as a personal affair than as an affair of the church. So a brother, Ma Ping Jen, gets up and asks for the word. "Two years ago," so he begins, "I already felt the call to the ministry. I presented myself too at that time, but matters stood in the way, so that the missionary and the church council at that time, prayerfully let this matter rest. But now, brethren, after waiting for two years, I present myself again. I feel the call of the Lord and must listen to His voice. I answer the Lord, Here am I, Use me as you please. It is true, I have my position as teacher in the church school, which I would also like to keep in the future, to care for the livelihood of myself and family, but on Sunday afternoons I will gladly serve at an outstation. My bicycle will be useful to me in this. There are also many other occasions where I can serve. So I apply for the service of a lay minister of our church." He sat down. Everything was quiet. Missionary Brown rejoiced in his heart, but hardly knew how the council stood in regard to this matter. Then brother Wang Chi An gets up. He too is a teacher in the same school. Tears roll over his cheeks, and he begins with a trembling voice: "Brethren, I too have felt this call for two years, I gave notice of this at that time, but the matter came to a standstill, and so two years have gone by. But now it burns in my breast and I can no longer resist it. I too apply for service with the Word of God. My free time I would like to consecrate to the Lord in this manner."

Now missionary Brown takes the word: "Dear brethren in the council, for years I have prayed about this matter and especially for these two brethren. God be praised! Today my prayer has been answered. What do you think? In case this council so decides, the congregation must vote on this. Let us kneel down before the vote is taken and ask the Lord in silent prayer for the leading of His Spirit." — All had again arisen and the vote should be taken. Then yet another young brother asks for the word. He would just like to know whether there would, later on, be opportunities for more such service, for he too feels the call of the Lord. The result of the election was: "It is unanimously accepted, that the council of the church nominates these two brethren for the ministry."

Two weeks had again passd by since on Sunday the chairman of the church had asked them to consider this matter prayerfully. One man in the church worried the leader, for according to all appearances he had never had deep spiritual experiences, and yet he wished to become a minister. The chairman of the council comes to the missionary with a heavy heart. "The man is not yet converted. He is not at all fit for the ministry: but he can easily gather followers, and when the vote is taken, cause disturbance in the church. You remember, how years ago he carried away the whole church and tried to found a separate congregation. I fear disaster." The missionary answered: "Now brother, for these two weeks we have already been praying for the leading of the Lord. He can and will guide the hearts of the members as He pleases. But I will gladly follow the desire and be present at the election."

Now before the congregation could meet, on Friday just before this Sunday at ten o'clock in the morning, airplanes came and bombed the city. It is true, the soldiers are scattered in the villages and one third of the inhabitants have also moved away, and the walls of the city have been torn down too, and yet today we were suddenly attacked. More than a dozen bombs fell in the city. There was just then a market day and many people had appeared. Suddenly the airplanes are humming above, and one runs in all directions. Again and again there are crashes. Dead and wounded are lying about but seven houses too are lying in ruins. Missionary Brown and his assistant T'sao were at the church on the West street in this hour of terror. A bomb fell one block from the mission compound. The crash was so great that in seven windows of the dwelling house the panes fell out. But now the airplanes left the city and missionary Brown and his assistant went hurriedly to look for wounded. Here houses are lying in ruins but not one has suffered harm. There on the street a few dead are lying. A poor man in his terror has left two cabbage heads lying there. He runs back to get them but another bomb comes down and he is done for. The Sung milkman has come into the city with milk bottles on his bicycle and finds himself in great danger. He throws down the bicycle and runs for the field. The bicycle and the milk bottles fly into a thousand pieces but he has saved his life. A man calls them into his yard. There too a crash has come. The little house of a widow lies in ruins and she under them. Already thirty minutes have passed since the attack and still no one is there to save the life of this poor woman. Missionary Brown and T'sao quickly fell to it, but neither the spade nor shovel was to be found. With the hands they tear the ruins apart and with the hands they scratch away the earth, until they finally find the body and can pull it out. But it is too late. The poor woman has already suffocated. Now they hurry into another home. The parents are church members, the daughter-in-law too and the granddaughter come to our services, only the son belongs to the Catholic church. Here too the house lies in ruins. The two women mentioned have been wounded. Before the missionary comes in, the Catholic priest is already there with his candles and holy water. Missionary Brown begs him to step back, since the persons belong to the Protestant church, and must be transferred to the hospital at once. On the street a boy seventeen years old grasps the hand of the missionary and wants to be saved. After going a bit farther a school boy comes weeping towards them. He takes him too by the hand and leads them to the mission compound. Terror has suddenly taken hold of the population, and every one wants to leave the city as soon as possible.

What success can one expect under such circumstances on Sunday for the election of ministers. The congregation gathers but some members are missing. The large group of pupils is not there either and yet a nice assembly has appeared. The minister, Liu Ch'ing Hsuean preaches an earnest sermon on Isaiah 6:8, and at the close of the meeting the two brethren are unanimously elected, and on the following Sunday they are ordained for the ministry by missionary Brown. This is the first ordination of ministers in the China mission field. The work is great, and there is yet room for many living sacrifices, who are holy and acceptable to God. Rom. 12:1.

The Call of the Church of the Countryside

by Rev. A. R. Keiser, Pastor of Bath Church, Iva, O.

In these changing times, a new field of church work is calling for special consideration. During the past few decades the young minister has looked upon the church of the countryside as a step toward the church in the city. We have become accustomed to thinking that the city with her slums and her Fifth Avenue population, as the pagan spots in America, is where the greatest challenge to Christian service is to be found. But this is no longer quite the truth. In the recent report of the Institute of Social and Religious Research we find that 52 per cent of the rural population belongs to the church while 58 per cent of the population of the city are found to be church members. Many rural areas, once over-churched, are today without adequate church facilities and a sufficiently well-trained leadership.

Seminaries need to emphasize the need and the high calling of the rural church. Young men need to specialize in this field. This is a type of work where Mennonites are especially well fitted. We Mennonites are primarily a rural-minded people and we have a gospel and a religious philosophy that appeals to the folk of the countryside. We have, in a number of instances, tried our skill in city churches but our successes there are very, very few.

Will the readers of *The Mennonite* please pardon the writer for narrating some of his recent experiences in the work of one of these neglected rural church areas. I will do so in the first person. After having served as pastor in one of our Mennonite Churches for nearly fifteen years, I felt it would be a good step both for me and for my church if there would be a change. I needed a new challenge and the church, I felt, would be benefitted by a new voice in the pulpit.

I knew of approximately a dozen fellow ministers who would welcome a change, but nothing appealing seemed to be in sight. At about that time I was contacted by the Rural Secretary of the Ohio Council of Churches. The result was a call, and the acceptance of the church where I have been serving since June of 1938. It is an undenominational church with an entire township as my parish. It is an old settlement. There used to be seven denominational churches on the various corners of the township, then within the last two or three decades they were abandoned, and a large host of people became churchless.

Immediately on coming into the field I made an every house canvass and survey. In less than a year, 94 new members have been brought into the church; some quite aged, who came by baptism; a large group of young people, who have been instructd in a catechetical class; some by letter; and still others by the right hand of fellowship. The entire township is open to the gospel and hungry for pastoral visitation. There are still 150 families in the parish who are interested in the Christian Church, but who are not members as yet.

Being the only minister in the entire township, there is a large opportunity for service in conducting funerals, etc., thus making many vital contacts. The church board is representative and very business-like and efficient. We have a wonderful choir, a good school system with the teachers cooperating in the work of the church. Many of our young people go on to college and to other advanced training beyond the high school. The work of Christian Endeavor is going well. We have many professional men and women active in the church, who work in a nearby city but reside in this parish. A Community Council has been organized and a Daily Vacation Bible School is being planned. All in all, I enjoy the challenge for service and the fine Christian interest in evidence throughout.

Very true, this is not a Mennonite Church, but I will always remain a Mennonite in spirit even if not in affiliation. And I do hope to remain a Mennonite as long as that is possible. Those to whom I minister will, in time, be little different from many of our Mennonite church-folk. Is the Kingdom of God not of greater importance than any denomination? Are we Mennonites not also serving even if our own Conferences do not sponsor the particular work in which we are engaged? The article in the April 18 issue of the Mennonite by Marie J. Regier is very timely. I feel I am engaged in as real Home Mission work as any to be found in our denomination, but the difference lies in the fact that the church here is financing the project.

Our Conferences should welcome the reaching out of her workers into such service. That is, I believe, the way we can best grow and make our contribution in the world. The Society of Friends have lost themselves in service and have not concerned themselves in building churches of their distinctive denomination and now they are coming to be known and esteemed everywhere as a great benefactor to Christianity. Perhaps the greatest mission of the Mennonites of the future might be found in ministering unto some of these neglected rural areas. We need to redeem these peoples for Christ even if they never become Mennonite in name, which should not matter, and thus by losing ourselves in service we may actually be finding ourselves. We will be like salt which gives flavor, and like leaven which gives growth to the Kingdom of God upon this earth.

Those responsible for such fields are looking for workers equipped for ministering to such needy areas. They need to be men well-trained, tolerant, but having a dynamic evangelical gospel to preach. The pay may not be equivalent to the highest salary in the Conference but as the congregation grows, the salary increases and, above all, the joy of thus ministering is a large compensation in itself. Who knows but that the Mennonite Church may have come to such a day as this in order that she may serve in the many needy areas, thus bringing the glorious gospel of Jesus Christ to those who otherwise are rapidly in the way of becoming a sector of pagan America?

Conferences and Conventions

PACIFIC DISTRICT CONFERENCE plans to meet at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

MIDDLE DISTRICT CONFERENCE will be held in the First Mennonite Church, at Bluffton, Ohio, June 17-20.

MENNONITE SONG FESTIVAL, at Kidron Park, Bethel College, Kansas, June 4, beginning at 2:30 P. M.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 4, 1939

PAUL PLEADS HIS OWN CASE

Acts 21:40—22:4; 24:14-16; 26:19-23

TOPIC: *A Good Life Its Own Defense*

Introduction

Today's lesson is the last in this quarter's series taken from the Book of Acts—read chapters 21-28. Luke's account is quite detailed, unmistakable marks of an eye-witness. The emphasis of this lesson is upon the nature of Paul's defense of himself on various occasions. We see in the excerpts from three different addresses, the nobility of the man, Paul, and his fidelity to the truth as he knew it.

Paul's Address to the Jews 21:40-22:1-4

Paul was seized in the Temple by a Jewish mob which went about to kill him. The Roman soldiers rescued him (read chap. 21). Paul requested permission to speak to the people (21:37). His one thought was to witness for Christ and lead some of the Jews to know their Savior. Paul was tactful as well as brave. He declared his nationality and his citizenship. He felt he must speak to his unsaved fellow Jews. What an example of loyalty to Christ. He spoke to them in their own familiar language. All preachers may well learn wisdom from Paul and speak in words that their listeners can understand. He begins very courteously (v1) and tells his life story as his defense (21:1-22). He showed that a radical change had taken place in him who had been trained as a strict Pharisee (v3). He had been a severe persecutor of "the way" but now had become an *apostle* of it.

Paul's Address to Felix 24:14-16

Paul readily admitted that he worshipped Christ, which the Jews called "heresy." Such worship was in truth a worship of God. In accepting Christianity, he remained loyal to the teachings of the Jewish Scriptures (vs 14, 15). Paul "believing all things written in the law and the prophets," would be much out of date with some today. Paul sought earnestly to have a clear conscience before God and men, a conscience that did not stumble nor cause others to stumble. Such a conscience gives courage and strength. He could not keep a clear conscience and compromise concerning the beliefs he proclaimed, nor concerning the life he lived. His enemies caused his arrest because he fearlessly proclaimed the gospel of Christ.

Paul's Address to Agrippa 26:19-23

Verse 19 contains the key to Paul's life and success. Obedience to the heavenly vision was essential to having a clear conscience before God. That vision was the reason for the kind of life he was living. Paul began his witnessing after his conversion, calling on people to repent and turn to God (v20). Repentance involves a radical change of mind about God, sin, and Christ and with it a change of heart. Through the years, with God's help (v22), he pursued his calling, witnessing to all people as the Ambassadors of Christ. Paul's vision was real to him, but one course was open, obedience. Such obedience is essential to our welfare in this life and in that to come.

Paul's Good Life His Defense

Paul had received an excellent intellectual training, including the high privilege of sitting at the feet of Gamaliel. Paul knew about God, had great zeal for Him, but was wholly mistaken about Christ. His zeal without knowledege led him into violent persecution. Christ appeared to him and revealed the truth unto him. He learned that salvation is attained only through faith in Christ. Paul was honest in heart, he determined to follow the heavenly vision in true fidelity, no matter what the cost might be.

SERMON SKETCH

"MY GOSPEL"

by Delbert E. Welty, Emmanuel Menn. Church, Noble, Iowa

". . . . according to my gospel." Romans 2:16.

"Ye are our epistle written in our hearts, known and read of all men," 2 Cor. 3:2.

St. Luke in the opening words of his Gospel informs us that many writers have undertaken to set forth in order a declaration of those things which are most surely believed among us. It would be very interesting to know who these persons were and what they wrote.

St. John in closing his account tells us that there were many other things which Jesus did, which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Yet, in spite of these facts of which Luke and John inform us, we have today but four short accounts in our scriptures. Why did Matthew and Mark, Luke and John stop so soon? Where are these other gospels?

I.

Our text speaks of a fifth gospel. Its author was neither an eye witness to the event recorded by the four gospel writers, nor had he been instructed in these things by them. This gospel was not written on papyrus, but written by the SPIRIT OF GOD ON A HUMAN HEART. St. Paul is talking about his gospel, which he preached before any of the evangelists had written. What was his gospel?

He had an experience of the risen and living Christ in his innermost life. Christ had come to him and had cleansed him from his sin. The apostle knew Christ as his personal Savior and Lord. Through the surrender of himself, he found the good news of Christ's power cleansing him of sin, and giving him joy and peace and a new life. He has come into the possession of inner healing.

II.

This is the gospel which the apostle preached to the Gentiles. It was the good news of what happened to him. He did not read it out of a book nor did he get it from a new manuscript, but as he himself writes—"I thank God, through Jesus Christ our Lord." And again, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.

It was a new power in life and death which the world saw in the lives of the men and women in those early days of the Church. They were new kind of men—men who were pure, gentle and strong. They wrote their gospel in blood. For the love of Christ they suffered tribulation, distress, persecution, famine, nakedness, peril, sword. These new men and women went singing to the cross, the rack, the wild beasts. These were some of the things that Paul had in mind when he wrote to the Corinthians. (2 Cor. 3:2, 3) "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the *epistle of Christ* ministered by us, written not with *ink,* but *with the Spirit of the living God;* not in tables of stone, but in fleshly tables of the heart."

III.

People today want reality. They want to see the power of Christ in a saved life. It is living gospels, known and read in your neighborhood and mine, which are the hope of the church and of the world. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" "Ye are the light of the world. A city that is set on an hill cannot be hid." Have you lost your gospel?

No matter how hard men may try they will never find a substitute for a new life. Christ came to give us new lives, and these new lives are our gospel. St. John, the beloved, makes this very clear in 1 John 5:10-12, "He that believeth on the Son of God hath the *witness in himself;* he that believeth not God hath made him a liar; because he believeth not *the record* that God gave of his Son. And this is the record, that God hath given to us eternal life, AND THIS LIFE IS IN HIS SON. He that hath the Son hath life; and he that hath not the Son of God hath not life." This must be my gospel.

—*Middle District Conference.*—We have advertised the date for this gathering, June 17-20, in *The Mennonite* several times, and have been anxiously looking for a copy of the program for publication. But, so far, no sign of one. We also notice the churches of the district are electing their delegates, because the event is less than three weeks ahead.

Program of the Northern District Conference

Salem Gemeinde, Freeman, South Dakota—June 10-13

Konferenz Motto: Stehet fest, und haltet an den Ueberlieferungen die ihr gelernt habt. 2 Thess. 2:15.

Samstag Nachmittag und Abend

Prediger Konferenz, Rev. J. F. Epp, Leiter

Nachmittags, 2:00 Uhr

Eroeffnung mit einer kurzen Gebetsstunde

Fragen, die von den verschiedenen Predigern an den Leiter gesandt worden sind, sollen besprochen werden. Fragen sollen mit Namenunterschrift wenigstens zwei Wochen vor der Konferenz an den Leiter, Rev. J. F. Epp, Henderson, Nebraska, gesandt werden.

Abends, 7:30

Eroeffnung vom Leiter

Thema: Die doppelte Aufgabe des Seelsorgers, die Herde zu weiden und zu bewahren. Rev. I. J. Dick, Mountain Lake, Minnesota.

Thema: Die Katechismus Klasse—Dient sie ihrem Zweck?—Rev. Helmut Ortman, Munich, North Dakota.

Freie Besprechung der Themate am Schluss.

Special music, Salem Men's Club

Sonntag Morgen, 9:30

Der lokale Prediger diene als Leiter

Eroeffnung von Rev. S. J. Goering

Missionsansprache, Missionary W. F. Unruh

Ordination of Orlando Waltner and Vernelle Schroeder, Rev. A. P. Waltner.

In connection with the ordination an address by Rev. P. R. Schroeder.

Music, Salem Choir and College Girls' Quarttete

Sonntag Nachmittag

Leiter, Rev. P. R. Schroeder

Konferenzpredigt vom Vorsitzer, Rev. J. A. Tieszen

Symposium ueber die Evangelisationsarbeit der Noerdlichen Konferenz; South Dakota, Rev. J. A. Friesen; Minnesota, Arthur Ortman; Montana, Rev. Albert Schultz; North Dakota, Rev. Edward Duerksen; Nebraska, Rev. A. W. Friesen.

Special singing in charge of Mountain Lake, Minnesota, singers.

Sunday Evening, 8:00

Sunday School Program

Leader, Ted Schmidt, Henderson, Nebr.

Theme: Sunday School methods that have been tried and tested. (Follow up work. Surveying the field. Proper grading and promotion), Salem Zion S. S.

Theme: Ways of working in the junior department of the Sunday School, Wilma Fast, Mountain Lake, Minn.

Reading, Henderson S. S.

Theme: The personal contact of the Sunday School teacher with the pupil, Mrs. S. P. Preheim, Freeman, S. D.

Message to the young people (15 min.)—Rev. W. F. Unruh.

Music: Henderson, Nebr. Singers and Tri-club, Freeman, S. D.

Montag Morgen und Nachmittag

Weihe und Gebetsstude, geleitet von Rev. H. H. Quiring.

Abendmahl, Leiter, Rev. J. A. Tieszen, Konferenzvorsitzer.

Abendmahlspredigt, Rev. W. F. Unruh

Geschaeftliches—a. Entgegennahme der Delegatenzeugnisse—b. Verlesen der Protokolls der vorigen Sitzung—c. Bericht des Ehrenstimmenkomitees—d. Bericht des Werbekomitees—e. Bericht des Schatzmeisters—f. Bericht des Komitees fuer Schule und Erziehung—g. Bericht des Pruefungskomitees.—h. Bericht des Evangelisationskomitees. — Arbeiter, die unter dem Evangelisations Komitee gearbeitet haben, sollten bereit sein von ihrer Arbeit zu berichten. Pruefungskomitee moechte berichten ueber Beschluss No. 5, Seite 6 im Bericht vom vorigen Jahr.

Address: Rev. W. F. Unruh

Music: a. m. North Church Club and Choir. — p. m. Quartet, Salem Church.

Monday Evening, 7:30

Chairman, Waldo Tieszen, Bethel Church, Marion, S. Dak.

Song service.—Opening.

Roll Call. How would it be to add a "Young People's Day" to our Conference meetings? A response will be called for from a representative of the young people of each conference church.

Music, First Mennonite Church, Butterfield, Minn.

Topic, Could our Northern District C. E. Societies undertake some united missionary project? 10 minutes, Bloomfield, Montana.

Music, Alsen, N. Dak.—Recitation, Avon, S. Dak.

Talk, Matt. 12:33. Rev. W. F. Unruh, Pawnee Rock, Kansas.

Music, Henderson, Nebraska.

Tuesday Morning

Education.

Prayer service led by Rev. H. A. Claassen.

Theme: What place does Christian Education have in applying the conference motto? Rev. S. J. Goering.

Address: Rev. W. F. Unruh.

Unfinished business.

Report of resolution committee. Closing.

Ladies' Quartette.

Tuesday Afternoon, 2:00

Women's Missionary Program

1. 15 minute Piano Recital—Delpha Waltner, Salem Society, Freeman
2. Opening by the Chairman, Mrs. H. Albert Claassen, Salem Zion Society, Freeman
3. Roll Call—Each Society to respond in any way they choose.
4. Special Music—Henderson Society
5. German Reading—Die Mission der Frauen—Alsen, N. Dak., Society.
6. Short Talk—Vernelle Schroeder, Salem Society, Freeman
7. Offertory—Mrs. Walter Bruun—Bethany Society, Freeman
8. Songalogue—"General Booth"—Salem Society, Freeman
9. Close—Missionary W. F. Unruh, India

A short business meeting is to follow, at which it is first to be decided, where to send the offering and, second, to elect a District Advisor for the Northern District. (At the General Conference at Saskatoon last year a resolution was passed, that each district elect its District Advisor to serve a period of nine years.) The following have been appointed as a Nominating Committee: Mrs. Adolph Preheim, Hurley, S. Dak., Chairman; Mrs. Gerhard Toews, Freeman, S. Dak.; Miss. Mary Bargen, Mountain Lake, Minn.

Tuesday Evening—Young People's Meeting

Leader: Rev. Victor Sawatzky

Address: Consecration (10) minutes, Noah Unruh, Mountain Lake, Minn.

Music, Avon, South Dakota

Response of Y. P. preparing for Christian work.

Address: A call for workers, Rev. W. F. Unruh

The various choirs serving during the conference will also serve during this evening. Cantata, 42nd Psalm, joint local choirs, 30 minutes.

It is also proposed to have the local Church orchestra accompany the general singing one or more evenings and bring special music.

John Bartel, P. R. Schroeder, A. W. Friesen.

You, Graduates

Bear this in mind, you must now work in another sort of competition.

You must WORK for your daily bread and you must be satisfied with what you get. You must not be contented—you must be satisfied with beginning.

You must expect hard knocks. You must take it on the chin. Theodore Roosevelt once said: "If a man falls down, help him up—do it again—but if he 'lays' down, let him alone. He is lost."

All the rest had to begin. Now your conquest, your personal achievement, begins. Obey the rules of the game. Keep clean. Keep your ideals. Strike the line hard. The goal way out yonder is worth the cost.

Mennonite Song Festival

The Mennonite Song Festival society will hold its annual Festival June 4th beginning at 2:30 P. M. at the Bethel College Bowl.

This Festival is held annually in the spring of the year. Hundreds of singers gather for this occasion from surrounding Mennonite Churches. More people are expected to take part than ever before.

This Festival came from small beginnings. Choirs of various Mennonite Churches were invited to sing at one particular church. But soon no church was large enough to take care of the audience and the singers. Large tents were then used to help accomodate the audience. This, however, proved unsatisfactory and in 1934 bleachers were built on the banks of the "Kidron" which flows through the Bethel College Campus. Here under the shade of the majestic trees the Festival has been held since.—The Women's Ass'n. of Bethel College will serve a lunch of sandwiches, soup, pie, cake, ice cream and coffee, following the afternoon program.

"O sing unto the Lord *a new song* for he hath done marvellous things." Ps. 95:1. Perhaps some of us forget to sing songs of praise to God or we sing them sparingly. Let us gather in mass for this Song Festival and unitedly praise God in song, either by hearing or singing new songs, for we have so much for which to praise Him.—Editor.

Announcement and Program

We, the members of the Woodland Mennonite Church of Warroad, Minnesota, desire that Brother Arthur Ortmann be fully ordained to be qualified to serve our church in every official capacity, as well as that of pastor. We have, therefore, arranged for a special ordination service and, combined with it, the dedication of the church to the service of the Lord. We invite all who are interested to attend these services. We ask all Christians to remember these services in their prayers.

Dedication services, the Lord willing, to be held July 2, 1939, at 10:00 a. m. and Ordination services at 2:00 p. m., with the following arranged program:

Dedication Program

General Song, No. 70
Opening Scripture reading and prayer, D. S. Heppner
Song by the Junior Boys and Girls
Theme: The Responsibility of the Church to its Pastor, by Rev. Hellmuth Ortmann
Song by Mrs. John Harder
General Song, No. 66.
Dedication Sermon, Rev. Ed. Duerksen
Reading by Adelina Ortmann
Song by Pete Unruh
Closing song, No. 38 and prayer.

Ordination Services

Opening by chairman, C. I. Krahn
Song, No. 21.—Song by George Krahn
Theme: The Responsibility of the Pastor to the Church, by Rev. Edward Duerksen
General Song, No. 6
Special song by Mrs. D. S. Heppner, No. 61
Ordination Sermon by Rev. Hellmuth Ortmann
Duet by Mr. and Mrs. Otto Unruh
Closing Song, No. 107 and prayer

—C. I. Krahn, member Board of Trustees

Correspondence

WEST SWAMP CHURCH, QUAKERTOWN, PA.

For many years our church services were held in the morning and afternoon alternately, but this year the schedule was changed to three morning services and one evening service. We hope that this will strengthen and not weaken the church.

Two members were united into the fellowship of our church at Easter time. One member, Mrs. Anna Hallman, passed on to her reward on April 15. She was an active member of the church.

On Sunday, April 23, while our pastor and his wife, Rev. and Mrs. A. J. Neuenschwander were visiting the latter's parents, the pulpit was occupied by Rev. P. J. Boehr.—On Sunday afternoon, April 30, over fifty members of our Sunday School visited the Hilltown Lutheran Sunday School and joined in their worship. A fine fellowship was enjoyed by everyone. The same evening, a graduation service was held for the members who have completed the Teachers Training Course. There are four members who received diplomas, namely, Verna Keiser, Lizzie Myers, Huldah Myers and Anna Weiss. Several others received certificates for completing a part of the course. Prof. Russell Stein, professor of Muhlenberg College, Allentown, Pa., gave the address of the evening.

Many of our people attended the Eastern District Conference in Bally from May 4 to 7. On Saturday afternoon the Young Women's Missionary Society gave a play called, "If I Be Lifted Up."—Arrangements are being made to hold a Daily Vacation Bible School in our church this summer, beginning Monday, May 22 and continuing for three weeks. The Christian Endeavor Society is going to visit the Tylersport Mission on May the 27th. They will render a short program there.—Correspondent.

—*East Swamp, Quakertown, Pa.*—Consecration of two children was held on May 14, pastor Burkholder officiating. May God richly bless these little ones that they grow up in the grace and knowledge of the Kingdom.—Our Junior C. E. Society won the attendance banner at the annual Junior Convention at West Swamp, May 20.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

C. E. Activities of the West Zion Mennonite Church

(Editor's note: The following summary of the type of programs presented during the year and some of the things done was sent in by Miss Maxine Taves, Sec. Program Committee. The editor thanks Miss Taves for the excellent and prompt report and wishes that more C. E. workers would send such reports.)

Moundridge, Kansas.

For most of our programs we followed the programs outlined in the Mennonite and the Christian Endeavor World. We found their suggestions helpful and secured many ideas from them.

During the last few years we have made it a practice to exchange programs with the C. E. societies of two or three churches in and near Moundridge. This year the C. E. of the Garden Mennonite Church gave a program in our church. A group of members of our society presented a program at the South Mennonite Church of Christian and at the Eden Mennonite Church. We were impressed by the large number present at the Eden Church, which shows that their young people take an active part in Christian Endeavor work.

A type of program which proved interesting to us was what we called a "Surprise Program." The program committee prepared a number of questions which were handed out to members just before the program began. During the program these people were called upon to give a short talk on the question given them. Some were called upon to furnish a special music number. As part of this program we had two members come prepared to ask the group questions about the Bible. We found this a good way to give everyone an opportunity to take part in the meeting.

For another program we had several members interview as many people during the week as possible on certain questions pertaining to the Bible, such as—"What in your opinion is the best way to study the Bible?" and "What part of the Bible has meant most to you?" etc. At our Sunday meeting these people reported results of their interviews.

There are a number of people in our organization who have been members for many years, but who no longer take an active part. We call these Honorary Members and gave them an opportunity this year to present their own program. They enjoyed giving the program, and those present enjoyed hearing it.

On April 9, the Men's and Ladies' Choirs presented an Easter program of sacred music. Quite a number of people from outside our own congregation attended this program.

Our C. E. Mission Committee was in charge of one program. They arranged to have Mrs. Anna Neufeld present, who gave us an interesting talk on her flight from Russia.

At present we are contributing toward the support of a boy in India, and the proceeds from the collection at this Mission program went for that cause.

Our society does not meet during the summer months so we have only a few more meetings left this season. We hope to close the season with the feeling of having had a successful year, and of having accomplished the true purpose of Christian Endeavor work.

Marching On

The Mennonite young people of the Western District Conference are marching to West Zion Church at Moundridge, Kansas, for their annual convention on July 30 according to a recent announcement. The convention has member C. E. groups in Kansas, Oklahoma and Nebraska. Their annual retreat is to be at Elmdale, Kansas, again this year from July 25-30. The retreat attracts over 150 young people annually.

In addition to a convention and an annual retreat they sponsor mission drives in support of foreign and home missions. To stimulate interest in missions they have offered one expense-paid retreat to the endeavor society that sends in most money to their treasurer, Hilda Wiebe, Beatrice, Nebraska. Her teaching address was Hyannis, Nebr.

An oratory contest is again being held for C. E. members. Edwin Stucky from Moundridge is the peace secretary and is in charge of the contest. Entrants have written orations on either peace or missions. The winners receive expense-paid retreats also. Last year they had nearly twenty entrants in the oratory.

The convention has endorsed the Kansas Institute of International Relations to help in promoting constructive peace action, to assist in spreading Christian pacifism for which Mennonites have stood for over 400 years and to enable Christians to give a more adequate peace testimony. KIIR scholarships are offered to them.

Of special importance to them is the part of the institute which is called a Historic Peace Church Seminar. This is a special discussion group which meets each afternoon at Bethel College beginning on June 14. Mennoite, Quaker, and Brethren leaders will guide these meetings. They will discuss such topics as: the Christian peace testimony; experiences of C. O.'s; sacrificial service in peace time; what to do in event of war; and others.

An appeal from A. J. Neuenschwander, secretary of the Home Mission Board of the General Conference, to help in the building of a new church at Swift Current, Sask., has recently been called to the attention of the young people of the district.

This appeal and other convention business will be considered in an executive committee meeting at Newton on May 26.—W. J.

Finding Treasure

Senior C. E. Topic for June 18, 1939

Main Topic: Finding Hidden Treasure, 2 Tim. 3:14-17; 2 Peter 1:19-21

I. Worship Service

1. Songs: "I Love to Tell the Story," "Sing Them Over Again to Me," "Tell Me the Old, Old Story."
2. Reading of main topic, several short prayers
3. Special music: "Mother's Bible," or "Thy Word Have I Hid in My Heart."

II. Leader's Introductory Talk

The Bible, indeed in more senses than one, is the "Book of books." It is a living book, as vital and powerful today as in the centuries when it was formed. It is a book that belongs to every generation. It is always up-to-date. Its message is not for any one time or circumstance, but for every age and for every situation.

People everywhere recognize that there is treasure in the Bible. Even those who do not turn to it for guidance in religious matters regard it as a mine of rules and principles for both individual and group living which are altogether practicable for present-day use.

But the Bible has in it hidden treasures that only spiritually sensitive people can find. Its greatest riches are uncovered by those who use it as a "rule of faith and life." For them it is the Word of God.

III. Suggested Topics for Short Talks:

1. Jesus pictures the Kingdom of God. Mk. 4:26-32
2. The Parable of the Sower. Mt. 13:1-9
3. The Parable of the Tares. Mt. 13:24-30
4. The Law Revived and Regarded, 2 Kings 23:1-3

IV. Facts for Study

There is hidden treasure in the Bible. One may find there great history, thrilling biography, inspiring poetry, stirring drama, wise exhortation, even fiction with a point to it. One may find there spiritual help for every necessity and moral power for every emergency.

V. For Discussion

Let various members select a Bible passage which is especially valuable to them, and tell what it means to them.

VI. Illustration

3. *Something to Pass Around.*—Dr. Stuart Holden tells the story of a boy from his own church, who was badly wounded some time ago. He found himself in Great Britain, in a hospital where he was very much dependent for necessaries, as well as for trifling luxuries, upon the parcels which reached him from home. After his mother had sent him one or two weekly parcels she got a letter from him, thanking her, and adding this request: "Mother, next time you send a box please send something that can be passed around, because there are others here as well as myself." In the Gospel of Jesus Christ we have got something that can be passed around.

VII. Food for Thought

The individual who would enrich his spiritual life must set aside some portion of each day for meditation and prayer.

The family that would build strong spiritual foundations for the home must have daily worship.

The group that would have an increasingly vital influence must continuously nurture its own spiritual life.

INTERMEDIATE DEPARTMENT

What Missionaries of Our Church Are Accomplishing

Intermediate C. E.

For Daily Reading:

June 12. Teaching. Acts 20:17-21, 31.
June 13. Finding leaders for the churches. Acts 14:23.
June 14. Guiding the women workers. Phil. 4:3.
June 15. Counselling the young. 1 Tim. 4:12-16.
June 16. Settling disagreements. 1 Cor. 6:1-7.
June 17. Correcting false teaching. Gal. 1:6-9.
June 18. Topic. Acts 26:16-29.

Song: "Jesus Shall Reign Where'er the Sun"
Scripture Reading: Acts 26:16-29
Prayer by Superintendent

For this meeting a copy of the last mission number of the MENNONITE will be very necessary. It would be a fine thing to have the members bring copies to the meeting and to then study the most significant parts together. This will mean that the leader should have studied it carefully before the meeting. If you are privileged to have a missionary on furlough or a returned missionary in your community by all means ask him to speak of the accomplishments in his field. Or assign different fields to various members previous to the meeting. Ask the members to give very careful attention and then conduct a quiz bee at the close of the program. Ask your superintendent to jot down questions while the reports are being given.

The names of the missionaries, to be placed on the map of India as suggested last week, are:

1. Korba—Rev. and Mrs. Paul Wenger, Rev. and Mrs. A. E. Jantzen
2. Janjgir—Rev. and Mrs. S. T. Moyer (on furlough until July), Miss Martha Burkholder, Miss Helen Nickel, Rev. and Mrs. P. W. Penner (on furlough)
3. Champa—Drs. Harvey and Ella Bauman, Miss Eva Pauls, Rev. and Mrs. P. A. Penner.
4. Birra—Rev. and Mrs. J. Thiessen (on furlough), Rev. and Mrs. F. Isaac.
5. Basna—Dr. and Mrs. H. E. Dester, Rev. and Mrs. Duerksen, Miss Augusta Schmidt.

(Names taken from *Mennonite* and *News and Notes*).

A few facts taken from the statistical information given in *The Mennonite*.

	America	India	China
Native helpers	11	149	130
Churches	9	20	15
Sunday Schools	12	20	16
Main Stations	9	6	3
Hospitals		2	1

Missionary Roll Call

We are taking it for granted that the *Mennonite* is available to all. We are certain your pastor would be glad to lend you his copy. For that reason we are not giving details of all the mission fields. We trust your members have prepared for this Roll Call as suggested several weeks ago and through it a lot of information concerning each field will be given.

Song: "From Greenlands Icy Mountains" (memorize third verse)

Did You Know

1. That the present working staff of Foreign Missions numbers 64?

2. That to each of the American Missionaries in India fall approximately fifty thousand people?

3. That the Champa Leper Home has six hundred inmates?

4. That the total number cured in the Leper Home until 1938 was 109?

5. That the four stations among the American Indians in Montana have around two hundred and fifty members?

6. That Oklahoma is our oldest Mission field?

7. That we have had Missionaries among the Indians in Arizona for forty-five years?

8. That the Home Mission Board has twenty-two workers in Canada, many of them itinerant ministers?

9. That in India over fifteen thousand are baptized every month?

10. That there are still three hundred and forty-five million in India without Christ?

11. That only two leaders of the Church in China lost their lives in the war and that there was very little damage to church property?

12. That last summer in China there were five hundred and eighty enrolled in vacation Bible schools?

Mission quiz in charge of superintendent.

Offering during the singing of "We Give Thee But Thine Own."

Announcements

Closing Thought: "Come over and help us," they call to you and to me.

What shall we answer to them and to Christ?

Missionary Benediction

JUNIOR DEPARTMENT

Program for June 18, 1939

"In the Desert." Neh. 9:19

I. *Worship Period*

1. Prelude
2. Rise to sing in unison, "The Lord is in His Holy Temple, let all the earth keep silence before Him"
3. Remain standing for a short prayer season. Four juniors should have been asked to take part in this and as many others as will, the leader closing with a short prayer.
4. Song: "For the Beauty of the Earth"
5. Verse of the month in unison: Ps. 111:4, "He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion."
6. Poem:

Praise Ye the Lord

"Praise the Lord, ye heaven of heavens,
Sun and moon and stars of light,
Praise Him, all His vast creation,
Deepest deep and highest height;
Praise Him, meadow, mount and valley,
Praise Him, forest, field and stream,
Praise Him, sky and earth and ocean,
Praise Him, desert in your dream."

—Annie Johnson Flint

7. Duet: "This Is My Father's World" v. 1, 3
8. Scripture by leader. Ps. 63:1-8. This is a Psalm of David, when he was in the wilderness of Judah.
9. Song in unison, "Fairest Lord Jesus" v. 1, 2. Sung softly as a prayer song.

II. *Mission Minutes*

1. A junior should tell the story of the ordination of two Christian Chinese into the ministry. Show the picture. (Refer to Missionary H. J. Brown's letter.)
2. Pray for these new workers and their work

Study Period. Aim: To learn more of the geography of Palestine. To learn that "desert" or "wilderness" in the Bible does not always mean a sandy, barren, unproductive region, but that usually it means a lonely, uninhabited region. To learn of God's abiding presence and care. Neh. 9:19.

1. "The Wilderness of Sinai"—by a junior boy. (Use a large map). This region is situated within the peninsula of Sinai that lies between Egypt and Palestine. It is a lonely plateau, crossed by narrow wadys, or river valleys, and bounded on the south by ranges of hills, where the few springs water the earth and in the river valleys date-palms and other fruit trees, tamarisk and thorns flourish. The Israelites wandered in this wilderness forty years.
2. "The Wilderness of Judea"—by a junior girl. Beyond Bethany, (south) for fifteen miles lies the wilderness of Judea; a succession of hills and gorge, terrace and plain to the shores of the Dead Sea. This is a desolate and picturesque region, terribly lonely and wild. This wilderness was the scene of the hermit life of John the Baptist and the temptation of Jesus.
3. Read Psalm 107:4-6; John 6:31
4. "Fed in the Desert"—A story told by a junior in his own words. (Read Exodus chapters 16 and 17 and Numbers 20.)
5. Solo, "I'm a Pilgrim." Gospel Hymns
6. "A Voice from the Wilderness"—Told by a junior in his own words. (Read Isa. 40:3-5; Luke 1:57-80; Matt. 3:1-12.)
7. Duet—"Though Your Sins Be as Scarlet"
8. "Jesus Feeding Five Thousand in the Desert"—Told by a junior in his own words. (Read Matt. 14:13-21; Mark 6:32-44; John 6:1-15.
9. Song in unison, "Break Thou the Bread of Life"
10. Leader's heart talk, closing with a prayer of Thanksgiving for God's wonderful care of His children.
11. Doxology

THE MENNONITE

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Dualism of the Christian

John J. Kroeker

Recently I heard a sermon in which the speaker told his audience that it is wrong to be a pessimist and to bewail the conditions of the day. As faithful Christians we should joyfully tackle our Christian tasks and seek to become worthy of our Christian calling.

An attentive listener could hear that the speaker was tempted to denounce the social and economic order of our age and that he, had he been speaking in, perhaps, some poor neighborhood church, would have enjoyed doing so.

This sermon reminded me forcefully of the dualism of the rank and file Christian. Every member of the Christian world seems to be composed of two distinct personalities, each of which lives its own and very independent of the other's life: one life which reveals itself when he is in church, and the other life which comes to the fore in his every-day life and business.

This is not the place to go into lengthy discussions of the origin and causes which have favored and reared such dualism, but I wish to point out to those who wish to learn more about its characteristics that the Apostle Paul has given a very accurate analysis of this dualistic human who feels that he can live two lives: one in the service of his irrational passions and greed, and the other in the service of a Sunday cult.

A fact of primary importance, though, is that this dualism of the Christian world is really the cause of all our political and economic troubles of today. I have often wondered how such a doctrine as we have in Marxism could ever ensnare even sincerely faithful Christians. The more I think of it, the more I become convinced that the mass of liberal Christians who, today, seek to formulate a social Gospel, fail to realize that all radicalism is, in reality, a deep feeling of resentment against the failure of the Christian world.

When Christ insisted that man must be born again He meant that man must become a new being not merely in some of his habits and passions. It seems that Stalin and his Communists have grasped this necessity much more than we Christians do. A true Communist must be a new man in faith, in thinking, in actions and in his aims. All dualism is being eradicated, if necessary by the firing squad, and the new Communist man must do his utmost to think in but one Communist opinion.

We, the Christians, can let some questionable public opinion sway our political convictions; the money which we have, or do not have, will determine our point of view in economics, and our sympathy with one or a hundred of the many doctrinal rules and regulations serves as indicator for the degree of our holiness. Is it any wonder that such a dualism leads directly into an Atheistic Christian world which, for the sake of giving Liberalism and an anthropocentric Humanism a religious color, will profess faith in a

Christian God? A God, however, who has become a very anthropomorphic God and whose teachings must be re-interpreted in accordance with such a discovery.

According to James 2:1, a Christian must be free from subservience to man. Not only the rich man must not be judged according to his earthly possessions, one is to be equally far from assuming that poverty must be a sign of godliness.

This must be kept in mind in all our efforts to exert Christian influence on the shaping of living conditions. Only then will we be able to discover that reforms must always begin where Christ has been making His beginnings, deep in the heart of man. Let us try to combat the dualism of the Christian mind, and we will soon discover that a new Christian mind will do away with the need for liberal radicalism, which always leads us to Atheism for the simple reason that it knows nothing of any Christocentric Humanism.

CORRESPONDENCE

SALEM MENNONITE CHURCH, DALTON, O.

Salem Mennonite Church is an active rural church and is widely recognized as such in this section of Ohio. There are many activities and interests of its people, and of the former leadership of Rev. and Mrs. A. R. Keiser. This has made it pleasant for the new minister and his family to take up the work here.

The following are some of the activities and items of interest that have taken place within the last few months.

On Sunday evening, May 7, we enjoyed a splendid program by the Dalton High School. Numerous musical numbers were presented by students under the direction of Victor Gerber, one of our own members, and Mr. Garver. Superintendent Hathaway gave a helpful address stressing the need of co-operation on the part of the home, the church and the school. Four members of our church are teaching in this school district. It is fine to have these young people at home and numbered among our workers.

Our C. E. societies are finding their present plan of holding meetings working very satisfactorily. Joint opening and closing sessions are held but for the discussion period seniors, intermediates and juniors each meet separately and then each present a short report of their discussion to the entire group. Barbara Zuercher, our C. E. President, and Betty Long were recently elected to the directorate of the very active Wayne County C. E.

Twelve young people were received into the church on Palm Sunday by baptism and one by letter. Two others have been received by letter since then. Nine children were consecrated at the Mother's Day service on May 14. Last March we lost one of our faithful members in the death of Miss Esther Amstutz, aged 56. She was one of those fine souls so helpful to the church and community. She was active in the work of the church and auxiliaries and had been instrumental in aiding the church secure an organ some years ago.—A recent Bible memory contest in the junior department of the Sunday School was very successful. The winner memorized 110 verses which she effectively recited before the school. Many others learned a large number of verses. Adrian Amstutz has been the efficient superintendent of the Salem Sunday School for 11 years.—We will again co-operate with the Dalton churches in a summer Bible school to be held for two weeks beginning June 5. — Mrs. A. S. R.

* * *

WAYLAND MENN. CHURCH, WAYLAND, IA.

March 21: "We had the privilege of hearing Rev. Emil D. Gruen, Philadelphia, Pa., a converted Jew, give an inspiring talk on work among his people, being sent by the American Board of Missions to the Jews. Dr. J. E. and Mrs. Langenwalter, Twin Falls, Idaho, called on friends a few days in March. We are always happy to visit with this good family. During Lent, Rev. Penner held Tuesday evening services, which were followed by very impressive Easter services. May 7th, the Dorcas society sponsored a missionary playlett, "The Call from Afar." An offering was taken for medical work among our workers. May 14 Mrs. Sara Marie Penner brought us a very touching Mother's Day message. The evening of May 14 Rev. Penner preached the baccalaureate sermon in our high school auditorium. Mrs. Selma Sommer, Pandora, Ohio, and her son Otto from Chicago were here for the high school activities, Irvin Sommer being a member of the graduating class. We are very glad that Mrs. Sommer is able to be with us. We enjoy her inspiring presence in our community. April 10, we were privileged to hear the drama "Let My People Go," given by the Peace Society, sponsored by Rev. Landis.—April 14 the Freeman College Choir from Freeman, S. D., gave a sacred program which was highly appreciated. Our Men's Club meets monthly.—May 21, Holy Communion was observed. A large number participated in this most sacred service. 18 young people were added to the church by baptism and one by letter. May the Lord abundantly bless our fellowship and may their lives be enriched in His service.—Sister Marie Penner, Beatrice, Nebr. is spending several days with her brothers, Rev. Penner's and family. — Correspondent.

The Psalms are an everlasting manual to the soul; the book of its immortal wishes, its troubles, its aspirations, and its hopes; sung in every tongue, and in every age; destined to endure while the universe of God has light, harmony, or grandeur, while man has religion or sensibility, while language has sublimity or sweetness.—Henry Giles.

IN MEMORIAM

MRS. ANNA SPRUNGER, daughter of Christian and Katherine Lehman Lichty, was born Jan. 20, 1854 and passed away April 24, 1939, having reached the age of 85 years, 3 months, and 4 days.

During her young womanhood she was baptized upon confession of faith, and received into membership of the First Mennonite Church of Berne, Ind., where she remained a faithful member until her death. On October 31, 1874 she was united in holy matrimony with Stephen Sprunger. This union was blessed with twelve children. Her husband preceded her in death in 1893; also three children, one grandchild, and one great grandchild preceded.

Surviving to mourn her departure are nine children, nine grandchildren, two great grandchildren; five sisters, and one brother.

In the fall of 1911 Mrs. Sprunger moved from her farm two miles north of Berne to her home on 218 Van Buren St., where she passed away. She was ill since January, but was bedfast only two weeks. Death was attributed to old age and complications. She was a conscientious Christian mother, and ever sought to bring up her children in the nurture and admonition of the Lord. Final rites for the deceased were conducted by her pastor, Dr. C. H. Suckau. Messages and words of comfort by Dr. Suckau were based on Psalm 23 and Rev. 21:1-7.

» « JOTTINGS « «

—*Rev. A. W. Friesen, Henderson, Nebraska* was at Freeman, S. D. preaching the baccalaureate sermon for the academy and college graduates. He has also given directions for some changes in the program of the coming Northern District Conference. The program is being printed in the Bethel College print shop.

—*Rev. W. F. Unruh,* at present residing at Pawnee Rock, has accepted a call to the pastorate of the Mennonite Church at Pulaski, Iowa. The family will presently move there and begin work the first of June.

—*A Sad Message.*—Word has just reached us that Robert Grubb, son of Mrs. Silas Grubb and Dr. Grubb, former editor of the *Mennonite* has passed away. We extend to dear Mrs. Grubb our heartfelt sympathy in this bereavement. Her cup of sorrow has certainly been running full. Not long ago her husband died, then her father-in-law. And, if our memory serves us correctly, Robert has been their only child, so that she is now left lonely in the world. As for some comfort regarding her son we would refer her to Is. 60:20.

—*The Conference Printing Plant.*—Again and again brethren are asking what progress is being made in the project of acquiring a conference printing plant. At the suggestion of the Conference Executive Committee the Board of Publication has asked the directors of the Herald Publishing Company if they would be willling to sell their plant and under what terms. At a meeting held by them in February, they decided they would first have to find out, if they *could* sell. So far no answer has been forthcoming. Time flies, hence, an early answer would be greatly appreciated.

—*Freeman Junior College* has plans for next year already completed. The faculty will consist of eleven members, one, the president, with a Ph. D. degree; four with M. A. degrees and six with A. B. degrees. Three new college courses in commerce will be offered; also survey courses in physical and biologocal science for normal students.

—*The Mennonite Bible Conference* held in Newton, Kansas, May 12-19, had a remarkably good attendance. At the Mennonite Church in the forenoon, there were approximately 300 listeners, on Ascension Day, 600-700; in the afternoon, at the auditorium, the crowds numbered 600-700, and on some evenings, as on Sunday evening, they practically filled the hall which seats 1300-1400 people. May God abundantly bless the seed which spirit-filled men scattered so bountifully, to the salvation of many souls and to His own honor and glory.

—*From the Monthly News Letter, Salem Church.*—The pastor has received an invitation to the wedding of *Rev. Erland Waltner and Miss Mary Winifred Schlosser,* at Greenville, Illinois, June 5. May the fragrance of June roses be a prophetic symbol of the joy of this union.—Monthly mission offering, May 2, $127.65; special offering, May 14, when Rev. Cornelius Mortens spoke, $41.43.—A large number of individual petitions were sent to our state representatives in Washington last week, humbly requesting these gentlemen to do all in their power to help keep our country out of foreign wars. About 135 were sent to each of the congressmen in packages.—331 took part in the communion service May 7.

—*Zion Church, Souderton, Pa.*—*The Mennonite,* our denominational church paper, has been greatly improved the past few years. It calls attention to affairs in our denomination and problems which are facing the world which every Christian should read. The subscription price is $1.00 for new and $1.50 for old subscribers. You may send your subscription to *Mennonite Publication Office, Newton, Kansas,* or give it to the pastor.—New subscribers, coming in now, may have the *Mennonite* from June to Jan. 1940 for 50 cents.—Editor.—The retreat for the older group of young people from the Eastern District, which is again being held at Green Lane Boys University Camp, is from June 16-18. The retreat for young people of high school age or from 13-17, will be held June 23-25.

—*Health Guide Messenger* is a new, 8-page mimeographed paper that has recently reached our office. It gives this explanation of itself:

What is the Health Guild?

We have been asked this question repeatedly. Words may tell part of the story, but to fully realize what it is, it is necessary for such persons to attend some of our meetings. The Health Guild is composed of a group of people who are vitally interested in health of body, mind and soul. Once a month we eat together. Each family brings a dish of health food. While we are eating we discuss the value of the different foods and the eating habits. At our meetings we discuss various phases of health. We realize that a person can not enjoy life to the fullest extent if he is suffering from some disorder, be it physical, mental or spiritual. . . . "I came that you might have life and have it more abundantly". It is this fullness of life in Christ that we seek. (E.D.S.)

—*A Parsonage for the Portland Mission.*—A parsonage has been purchased for the Portland Mission. It is a lovely place, and the location is ideal, about seventy-five feet from the church. The Pacific District Conference bought the place. The Millers are to move not later than May 25th. The new address will be 5215 N.E. 23rd Ave. — Mrs. Miller, who has been sick now and then in the past few months and quite severely so last week, has been advised by her doctor that she must have a major operation. May we hope and pray that the operation will be successful and that Mrs. Miller may soon be restored to health and the work in which she has such a vital part.—*Workers Exchange.*

—*A Truly Worth While Summer Bible School.*—Berne, Indiana, is always in the foreground when it comes to religious activities. This year they are again having a *five-week Bible School.* Notice, not two weeks or three, as so many communities have, where there is just enough time for a beginning and an end, with very little time for real work in between. Then, too, in Berne the pastors of the different churches in the place take an active part in the work. Notice the roster of teachers: Superintendent, Dr. C. H. Suckau. *Teachers: Kindergarten:* Mary Ellen Riesen—assistant, Flora Amstutz; *Grade 1:* Mrs. Harry Johnson—assistant, Anna Barbara Liechty; *Grade 2:* Mrs. Paul Shoemaker; *Grade 3:* Frances Burkhalter—assistant, Verna Baumgartner; *Grade 4:* Mrs. Menno Stauffer; *Grade 5:* Mrs. Wilbur Nussbaum; *Grade 6:* Mrs. Carolina Zook; *Grade 7:* Rev. C. P. Maas; *Grade 8:* Rev. C. H. Wiederkehr; *Grade 9:* Rev. C. A. Schmid; office assistant, Evelyn Habegger. Notice, too, the splendid organization and classification, and the inclusion of students of high school age.

—Our good brethren in South Dakota are again anxiously looking and praying for rain as it is getting too dry for crops to make headway. May the gracious Heavenly Father have compassion on them and send them the needed moisture. They have suffered so much from drouth.

—*Pastoral Message:* "The hand that rocks the cradle rules the world." Thus a proverb describes the power of a mother's hand. If this is true then the greatest need of the world today is a responsible Christian motherhood—a motherhood who sincerely prays and works to bring children to God. Give us Christian mothers and we will have Christian homes. Give us Christian homes and we will have a Christian nation.—E.W.

—*Salem Mennonite Church, Dalton, O.*—Mr. Russell Mast who will preach for us next Sunday was a graduate of Bluffton College in 1937 and has completed two years of work at Hartford Seminary, Hartford, Connecticut. Among many other activities, Mr. Mast was a member of the Gospel Team at Bluffton and as such probably has spoken before in this church.

—*The Young People's Rally* of the western part of the Eastern Conference, which was held in the Mennonite Memorial Church at Altoona, Pa., May 20, was well attended and a fine interest shown. Miss Huldah Myers of Quakertown was the guest speaker in the afternoon, and Rev. J. J. Plenert, chairman of the Eastern Conference, gave an inspiring address in the evening.

—*Year Book, First Church, Philadelphia.* This book which lies before us shows on its front page a beautiful half tone of Rev. N. B. Grubb who served the church more than 38 years as pastor. On another page is an equally good picture of the present pastor, Rev. J. J. Plenert. How busy he is may be learned from the following table: calls made, including sick, 490; officiated at funerals, 12; Bible studies and prayer meetings, 44; Y. P. Bible Studies, 20; sermons preached at church and elsewhere, 105. The deacons are: J. B. Bechtel, Nelson Weiss, A. B. Martin. The membership is 330. The church treasury received $5,150.81. Auxiliary treasuries bring this up in the neighborhood of $7000.00, which is a splendid showing.

—*Constitution of the First Mennonite Church of Halstead* is the title of another booklet sent us. We have given it a rather close examination, and like it all the way through. The statements are concise and in simple language. The chapter on *"Rights and Privileges"* is a classic with the exception of the last paragraph with parts of which the editor would have some difficulty to agree.

There is scarcely a man who is not conscious of the benefits which his own mind has received from the performance of single acts of benevolence. How strange that so few of us try a course of the same medicine!—J. F. Boyes.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JUNE 6, 1939 NO. 23

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"Keep America Out of War"

On May 13 the Associated Press reported that within the last 60 days more than 1,000,000 letters had reached Congressmen from their constituents demanding, "Keep America out of War." By this time, the number has probably been trebled, for the people are generally beginning to realize that it is not only their privilege, but their duty to speak their mind to the government, through their representatives, on this all-absorbing problem of a war in Europe, into which sinister forces all about us are trying to drag us. In these petitions, single persons, groups and associations from all walks of life have united in demanding *that under no circumstance is the United States to give aid to one power or another to the extent that our participation in war becomes* NECESSARY. The congressional journals have been packed with speeches of congressmen, letters from constituents and anti-war editorials. We give here a few very pertinent expressions from leading senators and representatives, showing their opposition to entanglements in a new war, as we found them in the May number of PEACE ACTION.

The greatest service we can perform to the ultimate cause of peace and the preservation of democracy is to keep war and its civilization-destroying ravages out of this hemisphere. We can best assure this by adopting a policy of genuine neutrality. This means that the decision of war or peace—which is the real question involved in taking sides, whether economically or otherwise—should not be left to one man, even though he be the President.—*Rep. Melvin J. Maas, Minnesota.*

For over a year the heads of our government have denounced Hitler and Mussolini in violent and provocative language. For the first time in our history our foreign policy has been based upon hatred, threats, and attacks on the forms of government and rulers of foreign nations. It is the most amazing departure from American traditions and has created war hysteria at home and hatred abroad.—*Rep. Hamilton Fish, N. Y.*

It has been proposed, and is now being adroitly urged, that we engraft upon our foreign policy the doctrine of "the aggressor." The next step is for this nation to open up an economic war upon the aggressor nation. It is the most subtle and effective method yet conceived for bringing us into all European controversies at any moment. *Senator William E. Borah, Idaho.*

Every one of us has a right to feel indignant about (aggressions of Germany, Italy and Japan), but should we now start, by official action or by official inaction through failing to limit the tendencies of the President in that direction, to punish these nations for absolutism and conquest? We may have felt indignation, but we did not interfere during the conquests of Great Britain and France during the past century, possibly because we were making our own conquests.—*Rep. John M. Vorys, Ohio.*

The issue of peace and war lies right in this body and in the body at the other end of the Capitol. It ought to be made abundantly clear and plain that we do not propose to carry the country into war; that when that issue arises, there are those of us here, humble though we may be, who will not vote to have the country go into war.—*Senator Walter F. George, Georgia.*

If any member of the Senate has any illusions as to whether or not many people are hell-bent on putting us into war all he needs to do is to read the current issue of the newspapers and magazines, for there is apparently a very studied effort on the part of a large group in this country to thrust the United States of America into the conflicts of Europe by force of arms.—*Senator Homer T. Bone, Washington.*

We all know that we, by the grace of God, do not have to fight in Europe unless we chose to do so. Nothing on earth can draw us into a European war except propaganda, emotional hysteria, or misguided thinking and leadership.—*Senator Warren Barbour, N. J.*

America must stop hating and stop "sicking" other nations into war. She must stop deceiving them or permitting them to assume the existence of an alliance with us which will never be consummated. —*Senator Hiram Johnson, California.*

I have received a number of telegrams with reference to the European war situation and our relationship to it, and I assume that other Senators have been the recipients of similar messages. An overwhelming number of my correspondents have strongly urged and pleaded that we avoid any and every possibility of becoming involved in a European war. Many of these communications are touching, indicating a very keen and worried attitude on the part of millions of our people lest our Government pursue a policy that may involve us in war.—*Senator David I. Walsh, Massachusetts.*

Have you, kind reader, if you are an American citizen and of accountable age, made use of your great privilege of asking your congressmen to do all they can to keep us out of war? If you believe with our church that war is a deadly sin, and that it is our duty to work for peace, here is your opportunity to use your influence toward maintaining peace.

Our Duty to Others

Jesus sums up our duty to others in the second great commandment, "Thou shalt love thy neighbour as thyself." This finds its practical explanation in the golden rule—doing to others as we would they should do unto us, or putting ourselves in the others' place. Our parents are the first, and for many years the chief ones, with whom we have to do. They care for us in helpless infancy, provide our needs and train us as we grow up, and qualify us to enter hopefully on life's opportunities. That we should love and honor them is a course which affection and gratitude dictate, and which God emphatically approves.

The recognition of the great primal rights of others is held to be fundamental—life, the first of all, and inclusive of all others, must be held sacred; chastity, which underlies and guarantees the family relationship, must be inviolable; property, the foundation of law and order, must be maintained. These laws of Moses were carried over in their complete integrity into Christianity, and given higher and firmer sanctions. Against the violation of these rights the prophets cried vehemently, and against their flagrant disregard today, as evidenced in the records of crime, divorce, and dishonesty, the Christian church incessantly protests.

The sacredness of truth is ever to be upheld, the lie and the liar to be despised Truth is the basis of all our dealings with others. Falsehood breaks up all human relationships. Paul says we are to speak the truth with our neighbors, because we are members one of another, all linked together. We may lie by deeds as well as words.

To be rich and to be religious at the same time was a problem in Christ's day; it is still. "Beware of covetousness," said He. Yet the desire to possess is inborn, and prosperity is promised to the righteous—the natural must be subordinated to the spiritual. The rights of God and man harmonize and are inseparable. Glorifying God we stand for human rights; respecting the rights of man we help to establish God's kingdom upon earth.

—*New Century Leader.*

Measuring Success in Teaching Sunday School

The editor, who is an ex-teacher with some forty years of experience behind him, often has to think sympathetically of the several thousand faithful Sunday School teachers in our General Conference churches. There they are, scattered over a large part of North America, trying to teach some forty thousand live boys and girls the WAY OF LIFE, and how to become engrafted as branches in the true vine, Jesus Christ, in order to bear good fruit for time and eternity. I am sure that the majority of them are doing the very best they can, though often hampered by handicaps of which the public school teachers know very little. One of their real problems is to have a measure, or measures, of some kind with which to test the success of their work. If they are fortunate enough to be working under a superintendent who sympathetically and tactfully guides their work, gently points out to them how to eliminate possible weaknesses and indicates ways of improvement, they have one of the best means of seeing their success measured. But, alas, not all Sunday School teachers are thus fortunately situated. And comparatively few are working under conditions where they can make use of some of the simple tests used in the public schools.

So what are some of the measures that may be applicable anywhere? Sometimes *numbers* mean success. If the enrollment and attendance increase, many think a class is a success, and there is something to that, in some cases more than in others. Another conventional measure of success is the *growing interest* shown by the members of the class in their work, their willing preparation and lively participation during the lesson period. But even there, tried measures are inadequate to test actual success. Real success in Sunday School work is attained only when a tangible spiritual change is taking place in the life of the pupil. Does he show some fruit of the Christian life? To ascertain this, the Sunday School teacher is handicapped, for he meets the pupils only about one hour a week. It is, therefore, necessary for him to find opportunities to be together with the class more often. Frequent and close contact with the group between Sundays, listening to their utterances as they talk over their experiences, their actions and attitudes with their day-school companions and teachers, may be quite helpful. But this does not go far enough. Individual visits with the pupil and heart-to-heart talks with him about his inner life, and enlistment of the parents' cooperation, are quite necessary to a real comprehension of what success may be in the making in the molding of Christ-like lives.

Had I but serv'd my God with half the zeal I serv'd my king, He would not in mine age have left me naked to mine enemies.—Shakespeare.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

K'ai Chow, Hopei, China, 12-31-38.

Dear Members of the Mission Board:

This year has rolled around quite fast after all, even though during the first quarter everything seemed to move so slowly. At the beginning of the year I was still in the hospital in Seattle, busy with my course in maternity nursing. Then came the wait in Seattle until April 13, and a second time of waiting in Tientsin, China, until July 4. Finally, on July 16, I came to the field.

I have been very much occupied this last half of the year. There is an increase in the number of patients in the hospital. Our services seem much in demand. We have more patients of the higher class of people come to us than formerly. The fact that the Pannabecker brothers stayed on the field during much of the time early this year, has given the Mission and the hospital a good reputation. Then too, many of our patients go home either cured or at least much helped, and they in turn bring in, or send to us, such of their acquaintances who need treatment.

The last ten years our in-patients have increased from 96, in 1929, to 610 in 1938. We recently operated upon three patients with tumors, one of which weighed 57 pounds. The patients made uneventful recoveries. They said there were others waiting in their neighborhood to come to the hospital as soon as good results were evident.

During this quarter (fourth) of 1938, we have also reopened our School of Nursing, which had been temporarily discontinued since November, 1937, because of unsettled conditions. We have eighteen students who are in their first year of training. It takes much time and energy to train and supervise the work of such a large class of newcomers. Our graduate staff has been very limited. We have from 35 to 40 in-patients, on the average, and as many as 100 in the afternoon in the clinics. Thus we are reaching many people. Our desire is that they should all hear the Gospel and come to know the Great Healer of both body and soul! We find the patients very open to the Gospel message and every day there are those who teach and tell them of the salvation which is in Christ Jesus. And from the villages we hear, occasionally, of those who have gone home from the hospital and have remembered the message heard while here. Thus we sow the good seed in faith that "it shall not return void!"

My course in maternity nursing has been a great help already. The mothers come with confidence and we have had more confinement patients this year than any two years together previously. The field is growing larger and larger and we are doing what we can to meet the needs of the sick as they come to us. We are happy for the coming of a young man, the son of one of our evangelists, as a graduate nurse. He was trained in the London Mission Hospital, near Peking, and is a very fine help. He is in charge of the Men's department.

Our prayer is, continually, that the Lord will supply our every need—our "expectation is from Him!" With the increased work, comes the need for more buildings and more room. We look to the Lord to supply also this need. May we all do our utmost!

Yours very sincerely, Elizabeth D. Goertz, R. N., C. L. Pannabecker, M. D.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Dear Mission Friends:

The following article is a bit longer than usual. Please do not neglect it on that account. Start reading it and be sure to keep on. You will be glad for the new thoughts it brings, if you read on to the end. It is well that we are made to put ourselves in other people's places.—A. J. N.

Waterloo, Ontario, May 6, 1939

Members of the Board and Friends:

It is pardonable if I write something again concerning the Home Mission work in which I am engaged. However, I find this task difficult since I know the whole field and the work is so near to my heart. Home Mission work is to be more specifically all church work at home, such as winning souls for Christ and also spreading the Gospel to such places where it is not yet known. Home Mission work covers also many churches in our country that are partially or completely supported through the Home Mission Board.

Such churches that need no outside support to carry on their work, hold an enviable position. They can work and plan according to their best desires and the means for the work is at hand. Churches receiving mission support are not as fortunate. Their possession consists mainly of spiritual and physical poverty, but by good fortune, in most cases, they also have a good physical and also spiritual hunger. This spiritual hunger can be satisfied only when the means are at hand, but the means cannot be supplied from within the group, they come only when those that have means are touched by the Lord and have an appreciation for the needs of others and give to help them. Frequently we understand physical hunger better than spiritual hunger, and are therefore more ready to meet the needs.

The thing most needful is that the flagging spirits be built up, that the heart be made ready for the seed of the Word. The Mission worker is in an enviable position when at a moment's notice he can give material and also spiritual help to the soul. No work brings greater dividends than when a Mission-worker has been permitted and is able to help; to see the revived and encouraged family take up the battle of life anew, in full trust in the Lord.

What if, however, in the home of the missionary, sickness and physical needs present themselves? The farmer on his own farm is at once the workman, the one who pays and also the one who grants a rest period; and the self-supporting church is much in the same position. They are intimately acquainted with their pastor's needs and stand ready, constantly, to aid him if need arises. The Mission worker is in a completely different position. The group that he serves is not able to help him much or often, they rather expect help from him, and if the the Mission-workers cannot help his needy group, dissatisfaction arises. Cases are where there is real need in the Home Mission worker's home and family, but where is a home and family without hardships? The Home Mission worker is expected to be present to help, comfort and encourage, in spite of the fact that he would need to be helped and comforted. Those who have hired him, and pay him are far away. They cannot see how he gets along or whether he might need a helping hand. In order that they might know, the worker is forced to write a letter picturing his plight and this smacks of begging which is distateful to everyone.

You members of the Board understand this better than I do, because you have the whole field and not only one worker to care for. You must have a wide outlook as a Board, and how often your kindness and readiness to help has been a source of great comfort to me. I often wonder whether all our Conference churches have a right conception of the many needs of the Board and the needs of the many workers? Do you all remember the Board members in your prayers and are you ready with gifts and sympathetic hearts to help?

It often seems so much easier to picture the difficulties and needs of the Foreign Field, than to see the needs of the Home Mission field. The latter are often so near and because of this nearness we fail to see them. In this article, I as a worker under the Home Board, do not want to complain. So much has been accomplished: Girls' Homes have been started, Mission churches have been established, itinerant work has been maintained—yes, many a one who might have despaired, has found new hope in Christ as Savior. In many cases where courage was almost gone, new hope was established by means of the Gospel.

Personally, it is always a source of satisfaction to me to get a word of appreciation from some who receives the "Briefe an Mein Volk." Most of these letters could not be published, because of the personal elements that they contain. Correspondence from young people is of peculiar interest to me. Here is hope; here is courage. Occasionally one tickles my vanity when he says that he enjoys my short sermons much more than the long sermons in the old Preacher's Book. Consciously I have endeavored to make my message short, direct, but still deep in devotional content and warm in the love of Christ.

You, as a Board, support this work regularly. I am to solicit the money that is needed to purchase stencils and postage and other incidental costs. Perhaps I am a poor beggar because the deficit is growing. Still I trust that the Lord will direct a way so that help will come that this work need not be stopped. Keenest appreciation for the "Briefe" is expressed by such who are shut-ins, or small groups that do not have a church as yet.

I appreciate the responsible positions you hold as members of the Home Mission Board and, therefore, I constantly remember you in my prayers. Please remember me in your prayers, and impress it on the churches that they should never forget the far-reaching possibilities of the Home Mission fields. As workers, we hope to be remembered regularly in the prayers of the conference people, because we often have many very difficult battles to fight for the Lord and for the right.

With kindest regards and thanks for all the many kindnesses you as a Board and conference churches have manifested to me, and to the other workers in the Home Mission field, I beg to remain,

Your brother in Christ, Jacob H. Janzen.

ANNOUNCEMENT AND INVITATION

The Lord willing, the ordination of Brother Orlando Waltner and Mrs. Vernelle (Schroeder) Waltner is to take place on Sunday A. M., June 11th, in the Salem church, near Freeman, South Dakota. They are appointed to go to India.

All mission friends are herewith invited to a prayerful participation. May the Lord bless the ordination services, and protect the dear couple on the way to India in September.

In view of the reduction in the workers' staff recently on account of sickness, we are doubly glad for this addition to our force.

P. H. Richert

—*The China Home Bond* is an eight page sheet that has just reached us from the China Mission field. It is full of worth while things. The first page shows a map of the field and the location of the stations. On the second page is a valuable chronicle. Following this are these articles: "Some effects of 1938 on Missions" by S. F. Pannabecker and "Chai Chow Hospital Mission grows" by C. L. Pannabecker. There is also a news items page and a page listing the missionary staff which gives the addresses of the workers, the kind of work they are doing, their children and their schooling.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 18, 1939

PAUL WRITES PERSONAL LETTERS

2 Tim. 1:1-6; Philemon 1-7, 21, 22

Introduction

Paul's two letters to Timothy and the one to Titus are classed together as "The Pastoral Epistles," being written to pastors of Christian churches. These three letters and the one to Philemon, are the four extant personal letters of Paul. Today's lesson consists of excerpts from two of these which were written while Paul was a prisoner in Rome. Second Timothy was written during his second imprisonment when he expected his death to be near. In his "Pastoral Epistles," Paul gives rules for guidance in Church organization, in maintaining a pure doctrine and in developing good Christian character.

Timothy, Paul's Dearly Beloved Son 1-6

Second Timothy is more personal in nature than the other two Pastorals and more fervent in tone. The section of today's lesson reveals Paul's deep longing to enjoy fellowship with Timothy once more (vs. 3, 4). The note of fatherly affection stands out prominently in verse two. He thinks of Timothy constantly. His loving heart went out to God daily in prayer for him (v 3). This is a real test of our affection for others. Paul's forefathers served God and he did not consider his Christian faith as a different religion from theirs. Paul had full confidence in the genuine faith of Timothy, a faith instilled in him by his mother and grandmother (v5). Home religion is vitally important in developing the religious life of childhood and youth. The potent leaders of the Church, in all ages, have largely come from homes where they received Christian instruction in their early years. Paul exhorts Timothy (v6) to use the gift which God gave him—the power of the Spirit. This exhortation is for all of us. There is some gift God has given to us. Most people do not realize how much they can do for the Lord.

Personal Letter to Philemon 1-7, 21, 22

This, the shortest of Paul's epistles, is a perfect gem of letter writing. Paul here calls himself a "prisoner of Jesus Christ" (v1). He is in his own hired house in Rome. Philemon had probably been converted during Paul's long stay in Ephesus. He evidently was an active member, possibly a leader, in the Church which met in his home for worship (v2). Paul had learned of his love and faith and felt sure that the testimony of his life would win others to a like faith in Christ Jesus (vs 5, 6). The influence of a truly Christian life upon others is irresistable. The hearts of his fellow-believers were made glad by Philemon (v7). There are greatly discouraged ones who need to be refreshed in heart. What are WE DOING to help them?

In this letter, Paul very tactfully advises his Christian friend Philemon, to receive back his slave Onesimus, who had previously wronged him and had run away and gone to Rome. There he had come to know Paul and had become a Christian convert. Paul advises Philemon (vs 16, 17) to receive Onesimus now as a Christian brother, assuring him that now, as such, he would be more valuable to him than he was as a slave. Paul feels confident his advice will be well received (v21).

Personal letters may be made a source of encouragement and of spiritual profit to others. They can bring encouragement to the soul and strengthen faith.

SERMON SKETCH

A Secret to be Learned

Phil 4:11

John Bartel, Bethel Church, Mt. Lake, Minn.

"I have learned in whatsoever state I am therewith to be content."

"Godliness with contentment is great gain." Piety connected with a contented mind; a mind free from fret and worry and complaint at the allotments of Providence; a mind trustful and calm and satisfied with God's will—this is the highest possible wealth, the greatest gain. We must remember that this is not something that comes to us in a natural way. This is a secret to be learned. The apostle Paul learned it as a tireless traveler. Surely contentment was not natural with such an ambitious nature as Paul possessed to spread the Gospel.

1. *"I have learned."* The remark: "Travel is educational" is exactly what it was for Paul also. He had *learned* a great secret in life, *contentment*. Our literature tables are heaped with magazines which contain experience of great world travelers, yet do we learn from them the needed contentment? Our missionaries report of their travels, some having learned the secret, others being far from it, like John Mark on his first missionary journey.

A correspondent in the *Bundesbote* laments the fact that our pastors transfer from one place to another. Our lay-people move and shift from one place to the other, because of economic conditions. What are we all to learn? Or have we learned with Paul that "in whatsoever state I am therewith to be content?" Contentment, after all, lies very largely within ourselves and is not from without. It is the result of an inward state of mind more than the outward environment.

"True happiness is to no place confined
But still is found in a contented mind."

"To be content with what we possess," well said

Cicero, "is the greatest and the most secure of riches." Socrates asked: 'Who is the richest of men?" He also replied, "He who is content with the least, for contentment is nature's riches." "Rev. Dr. John Hall, New York, liked to look into the windows of the stores at Christmas time, to see how many things he could do without!"

2. Let us look at what we possess and value them, then our soul will be more content with the riches of Grace in Christ Jesus. When we learn to appreciate the Christian Graces, the outward cravings will lose their grip on us. "When I survey the wondrous cross," etc. The next secret is to make the most of your little enjoyments. We must learn to be content over such blessings as are within our reach and not discontent over those we may never attain. "Count your many blessings, name them one by one," etc. We have the principal ingredients of happiness at this moment—home, health, food, friends, clothing, three meals each day. Do rich people enjoy six meals a day? Do they wear their fancy fur coats in summer for fear of show that they cannot afford these? "Ah, if the rich were as rich as the poor, fancy riches!" exclaims Emerson. We brought nothing into this world and we are surely not taking anything out, except the stripped soul, which is transferred. Therefore, if we want to enjoy some of these material things in the next world, we must invest them in heavenly deeds, so that they get there before our souls do. "They rest from their labors and their works do follow them." Surely these works do not contain the savings or hordes. D. L. Moody, on his deathbed, was asked: "Are you not glad to go on to your reward?" He replied, "No, no for many of my accounts remain."

3. Another secret is this: *Do your best with little duties.* Duties, no matter how small or insignificant, contain the principle of true service. They are the make-up of most of our lives, and by them we shall be judged "whether good or bad." I believe these are the secrets to a happy, useful life; our supreme confidence and devotion to God. This is our supreme privilege, to have a peace of mind unknown to the world. "As sorrowful, yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things," II Cor. 6:10.

— *Progress at Winton, Calif.*—Rev. D. B. Hess, who is working there writes: "The Lord is doing wonderously beyond what we had expected here. We now have 73 actually enrolled in Sunday School and on Easter we had 73 present. The average S. S. attendance is about 54. During the last quarter we had a gain of 198 in S. S. attendance over the previous quarter. We are planning a Vacation Bible School. The churches of the community are all cooperating in this project."—*Worker's Exchange.*

Program for the Pacific District Conference

To Be Held at Monroe, Wash., June 8-11, 1939

JUNE 8, THURSDAY FORENOON

MINISTER'S RETREAT

8-9 A. M. Prayer Service led by the local minister, M. M. Lehmann
9-9:30 Song Service and Devotional
9:30-11:30 Program—Leader: Rev. Wilbert Regier
1. The Minister as a Pastor—Harley King (20 min.)
2. The Minister in His Pulpit—J. M. Franz (20 m)
Discussion (20 min.)
3. Some practical problems
   a. Church Finances—F. F. Jantzen (20 min.)
   b. To Whom Should Church Letters Be Granted—J. H. Langenwalter (20 min.)
   c. Promoting Harmony and Unity in a Congregation — Rev. Gustav Frey (30 min.)
Discussion (20 min.)

AFTERNOON—WORKER'S RETREAT OR CONFERENCE

Leader—Some Layman

1:30 Song Service and Devotional (30 min.)
2-4 P. M. Discussion
1. Methods of Evangelism in the Local Church—Rev. Wilbert Regier (30 min.)
2. What Kind of Reading Matter Should the Church Provide—P. A. Wedel (20 min.)
3. The Laymen and Evangelism—Homer Leisy (20 min.)
Discussion (20 min.)
4. Evangelism through the S. S. and Young People's Meetings—C. F. Mueller or Rheinhold Ewy (20 min.)
Discussion (20 min.)

EVENING—7:30-9:30

Song Service and Devotional (30 min.)
Address of Welcome
Response, Rev. J. M. Franz
Conference Sermon—P. A. Wedel
Certification of Delegates
Evangelistic Message—Edmund Miller

JUNE 9—FRIDAY FORENOON

8-9 Prayer Service led by Rev. P. D. Unruh
9-11:30 Business Session
Reports of Committees and Officers:
Complimentary Votes—Secretary—Treasurer—Field Secretary—Bethel College—Evangelistic—Portland Mission.
11:30-12 Bible Lecture—Dr. J. H. Langenwalter

AFTERNOON

1:30-2 Song Service and Devotional
2-3:15 Unfinished Business
3:15-3:30 An Educational Committee for our District

Conference—Lester Hostetler
Amending the Constitution to provide for an Educational Committee.
3:30-4 Bible Lecture—J. H. Langenwalter

EVENING

Women's Missionary Program 7-8:30
Evangelistic Message—Edmund Miller, 8:30-9

JUNE 10—SATURDAY FORENOON

8-9 Prayer Service
9-12:30 Unfinished Business
Budget for 1939-1940
Address—Home Mission Work—S. S. Baumgartner
Bible Lecture—J. H. Langenwalter

AFTERNOON

1:30 Song Service (30 min.)
Unfinished Business
Adoption of the Budget
Bible Lecture—J. H. Langenwalter
3:30 to—Recreation

EVENING SERVICE

Saengerfest led by Lester Hostetler
Evangelistic Service—Rev. W. R. Augsburger

JUNE 11—SUNDAY FORENOON

Sunday School and Church Service arranged by local church

AFTERNOON

Sunday School and C. E. Program arranged by the Field Secretary, Emma Ruth

EVENING

Young People's Meeting arranged by local people
Consecration Meeting—P. A. Wedel and Edmund Miller

Conferences and Conventions

PACIFIC DISTRICT CONFERENCE plans to meet at Monroe, Washington, June 9 to 11 inclusive.

NORTHERN DISTRICT CONFERENCE is scheduled to meet at the Salem Church near Freeman, South Dakota, June 10 to 13.

MIDDLE DISTRICT CONFERENCE will be held in the First Mennonite Church, at Bluffton, Ohio, June 17-20.

MENNONITE BIBLE CONFERENCE is being held at First Mennonite Church and City Auditorium, Newton, Kansas, June 12 - 19.

You never will be saved by works; but let us tell you most solemnly that you never will be saved without works.—T. L. Cuyler.

Rev. J. W. Regier Celebrates his 90th Birthday

Sunday, May 21, at Immanuel Church
Los Angeles, California

ALONG THE NINETY-YEAR WAY

Born in Germany, May 20, 1849.—Married to Agatha Dyck, May 12, 1876.

Came to America in 1876, settled in Kansas, 1877.

Ordained to the ministry in 1892.

The passing of his beloved wife on June 1, 1911, greatly saddened the past 28 years for him.

Has seen many years of active service in the General and Western District Conference, and remains a loyal supporter of the Mennonite cause.

Helped to organize and served in high offices in Bethel College, Bethel Hospital and Home, and the Mennonite Mutual Fire Insurance Co., all located in Newton, Kansas.

Named the town of Elbing, Kansas.

Came to California in 1922.—Served on committee which chose the location of the present Emmanual Church, at Los Angeles.

Has three sons and one daughter, ten grandchildren, and six great-grandchildren. He is the only living member of a family of five. And as life's shadows lengthen, the Christian desire in his heart grows stronger—"*Ich moechte heim.*"

PROGRAM

1. Informal hour
2. Seating guests at tables.—Opening remarks and prayer.—Mr. Frank Regehr, Sr.
3. Piano Solo—Louise Richert
4. Singing hymns No. 315 and 567—Led by Rev. D. D. Eitzen.
5. Ansprache — Rev. H. B. Dirks. "Rueckblick durch 90 Jahre"
6. Duet—Louise and Irvin Richert, (grandchildren)
7. Remarks—Rev. W. A. Regier—Pastor, Immanuel Mennonite Church—"Does Usefulness End at 90?"
8. Duet—Rev. and Mr. D. D. Eitzen—"Wenn in des Lebens dunkeln Stunden" (The words of this song were written by Rev. David Goerz with whom Grandfather Regier has served the Mennonite cause.)
9. Remarks by Rev. J. W. Regier
10. Closing remarks and prayer—J. C. Eymann, Sr.

—*Gypsy Smith* tells of a man who didn't like his preaching. "You rub me the wrong way," said the critic. "Then why don't you turn around?" asked Gypsy. Even so very often a person who criticizes a gospel message becomes his own judge and shows which direction he is going. Have you ever considered how terribly uncomfortable it would be in heaven for those who can't stand to hear the truth of the gospel preached here?—*E. W.*

Programm der vereinten Sonntagsschulkonvention

M. B. Kirche zu Lustre, Montana, den 18 Juni, 1939

VORMITTAGSSITZUNG, DEUTSCH

9:30—Allgemeiner Gesang
9:50—Eröffnung von C. K. Dick
10:00—Gesänge von M. B. und von Bethel, Lustre
10:10—Thema von M. B. Volt
10:25—Bemerkungen
10:30—Gesang von Bruderthaler
10:35—Thema: Die Verantwortlichkeit des Schülers der S. S. gegenüber, Bruderthaler
10:50—Bemerkungen u. Allgemeiner Gesang
11:00—Reading von Larson
11:05—Gesang von M. B. Volt
11:10—Sonntagschullektionsverhandlung, or S. S. Lession Discussion, M. B. Lustre
11:30—Gesang von Bethel, Wolf Point, und Schluss Schluss der Vormittagssitzung

AFTERNOON SESSION, ENGLISH

1:00—General Singing with music, Albert Wall
1:20—Opening and Song, Bethel, Wolf Point
1:35—Topic: *Qualities of True Leadership,* Bethel, Wolf Point
1:50—Discussion
1:55—Two Songs, Fort Peck
2:00—Topic: *Inspiration and Enthusiasm in the Sunday School,* by Rev. Blythe H. McLean
2:15—Discussion
2:20—Song, followed with music by C. A. Wall
2:30—Topic: *A Teachers' Training Class,* Bethel, Lustre
2:45—Discussion
2:50—Songs by Bruderthaler and Bethel (Lustre) S. S.
2:55—Song, Bethel, Lustre
3:00—Announcements
3:05—Song, M. B. Lustre
3:10—Closing

J. J. Wall, Chairman
John Ediger, Secretary

Report of the Resolutions Committee 141st Sessions

Eastern District Conference, Hereford Church, Bally, Pa., May 6, 1939

The Resolutions Committee submits the following resolutions:

Be It Resolved:

1. That we express our gratitude to our Heavenly Father for the abundant grace and the material and spiritual blessings He has bestowed upon us during the past year and particularly during this conference, and that we make such expression by closing our conference session with the singing of the hymn "Now Thank We All Our God," No. 383 in the Mennonite Hymn Book.

2. That we thank the Hereford congregation for their kind hospitality and the commendable way in which they have entertained this conference.

3. That we commend Dr. Henry A. Fast for his illuminating Bible presentations on the Conference theme "A Revitalized Church" and that we hereby express our sincere appreciation of his lectures.

4. That, to combat the prevalent secularism of the modern world and to check its invasion of our churches, we re-emphasize the vital and fundamental standards of prayer, a study of the Word, the consecrated life, and personal evangelism.

5. That we accept the suggestion of Dr. William Mudge and instruct our Executive Committee to communicate with leaders in the Pennsylvania State Congress urging them to use their influence in bringing the pending bills No. 1342 and 1345, relating to Sunday movies, before the public for a hearing.

6. That, in view of the modern international problems and the uncertainty of our own national leaders concerning them, we continue to stress in our teaching and preaching the historic Mennonite attitude toward war and to declare it openly by a testimony of word and life.

(Published at the request of the Conference).

Respectfully submitted,
Catherine Niswander, J. Walter Landis, and Erland Waltner.
Howard G. Nyce, Secretary

—*Notes on Stewardship.*—In a recent conversation with Dr. Nash of Yankton College, we drifted onto the subject of student accounts. I intimated that our collections were somewhat slow. To this he expressed surprise, saying that he would hardly expect this to be true in our community, long known for its simple, frugal, and devoted spiritual living . . . Out of the Wadsworth meetings has come to me a keen appreciation of the fact that if God's work is worth anything it is worth everything. Limited space forbids the development of these two references. To summarize briefly: If ours is the reputation that Dr. Nash suggests, can we afford to let it fall by the way-side by neglecting our obligations to church and school? By neglecting our church obligations will not other obligations suffer in turn? To keep reminding ourselves that times are hard hardly solves our problem. Even the poorest of us *can lay something aside for the Lord and his work.* Systematic giving works on the basis of a dollar a month income as well as it does on five hundred a month or more. Those who have tried it (and are trying it) have experienced blessings untold. To the extent that we will remember the Lord *He will remember us. Let us not fail Him.*—J. D. Unruh.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

What Does Mennonite Youth Know About War and Peace?

Do you know how the Mennonite Church became convinced believers in the doctrine of non-resistance? Do you know the horrors through which our Mennonite fathers went to uphold this doctrine? Do you know the source of the strength which helped them to overcome temptation and persecution?

What have you done to prepare yourself for another war which may overtake us soon? Where can you get needed information about Christian Peace? What has your minister taught recently about peace?

What are the Scriptural teachings on peace? How can we help to spread such knowledge? Why is the person who knows his Bible fortified to meet temptation? What other information can he get to still further strengthen him in his stand?

What will you *do* if war comes? How will you face the draft board? What are they likely to ask you? What answers will you give? What will be the fate of the conscientious objector in the next war?

Mennonite youth, this summer you will have precious opportunities to secure answers to these questions. If war should come, happy will be the youth who is informed. Through these opportunities, build your peace convictions on solid rock so that the storms of conscription cannot wash them away.

In the western part of our conference the seminar for Historic Peace Churches, which will be held in connection with the Kansas Institute of International Relations, beginning June 13th, will provide an unusual opportunity. All the above questions and more will be answered. Brothers J. N. Smucker and P. H. Richert, well known Mennonite ministers, will be among the leaders. Members of the Brethren and Friends churches and other Mennonite leaders will be added. Discussions will be held on the afternoon of each day. A complete program will soon be out.

Every Mennonite community which values its young people and hopes to see them following their Master in the event of another war should have at least one delegate at each session. Young men who feel the need of help on these problems should be there. Parents whose sons may be called up as cannon fodder in the event of war should be there.

For those in the eastern part of our conference the Citizenship Camp, to be held near Philadelphia, probably from June 25 to July 23, provides an excellent opportunity for the answering of the above questions. Watch for an article on this camp in the next issue of "Our Youth Says."

For those who can attend neither the institute nor the camp, the two booklets, *Christian Peace,* Four Hundred Years of Mennonite Principles and Practice by C. Henry Smith and *Christian Peace,* New Testament Peace Teachings Outside the Gospel by Rev. Ernest J. Bohn will provide a valuable source of information. For twenty cents each of these can be secured from the Mennonite Book Concern, Berne, Indiana.

THE HYMN CORNER

by Walter H. Hohmann

COME THOU ALMIGHTY KING

According to a study made for the Inter-Church Hymnal, this hymn ranks first in usage in the various church denominations of the United States. This hymn made its first appearance as an anonymous poem, in a selection of hymns published by George Whitefield, in 1757. It is quite universally attributed to Charles Wesley. The hymn has found a place in many hymnals and has been translated into many languages.

Come Thou Almighty King is a hymn of prayer. It is composed of numerous petitions significant among which are *Come* or *draw near,* Almighty King, *draw near,* Incarnate Word and *draw near,* Holy Comforter. Each Person of the Trinity is asked to assist the worshipper in rendering acceptable praise. Other petitions are: Help us to praise, Reign over us, Rule in every heart, Ne'er depart, Thy people bless, Give Thy word success, and Our prayer attend.

The Deity is addressed in a variety of titles: Almighty King, Father All-glorious, Ancient of Days, Incarnate Word, Spirit of Holiness, Holy Comforter, Thou Who Almighty Art, Spirit of Power, Great One in Three, and Sovereign Majesty.

One requisite of a good hymn is, that it have a distinct motion God-ward. Come thou Almighty King meets this requirement very definitely.

The hymn tune, Italian Hymn or Moscow, is the tune to which this hymn is now quite universally sung. The tune is stirring and vigorous as if calling the worshipper to awaken from a mental or even religious lethargy. The chord progressions are simple, having a certain openness of position and even a hint of the ruggedness and vigor found in Russian music. Felice Giardini, an Italian, born in 1769, composed the tune. Mr. Giardini spent thirty-four years of his life in England, after which time he returned to Italy. The closing years of his life were spent in Russia, where he died at the age of eighty.

Serving the Master

Senior C. E. Topic for June 25, 1939

Main Topic: Serving the Master. Matt. 7:21-29

I. Worship Service

1. Songs: "Take Time to be Holy", "More Like the Master", "Stand Up, Stand Up for Jesus"
2. Reading of main topic, and prayer
3. Special music—Men's quartet
4. Reading. We offer a most beautiful short reading in poetry for this week.

The Watered Lilies

The Master stood in His garden
Among His lilies fair,
Which His own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That His flowers were sadly drooping
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said,
"Wherein shall I draw it for them
To raise each drooping head?"

Close to His feet in the pathway
Empty and frail and small,
An earthen vessel was lying
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered:
"This shall do my work today."

"It is but an earthen vessel,
But it lay so close to me;
It is small but it is empty
That is all it needs to be."

So to the fountain He took it
And filled it to the brim
How glad was the earthen vessel
To be of some use to Him.

He poured the living waters
Over His lilies fair
And again He took it to the fountain
And again He filled it there.

He watered the drooping lilies
Until they revived again
And the Master saw with pleasure
That His labors had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But he used the earthen vessel
To carry the living showers.

And to itself it whispered,
As He laid it aside once more:
"Still would I lie in His pathway
Just where I did before."

"Close would I keep to the Master
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

II. Leader's Introductory Talk

The keynote of the Master's life was service. "*I came not to be ministered unto, but to minister.*" All those who would serve him must serve others. Truly their watchword must be, "Others." Their plans must always include doing things for others. Their day's work is lost if they have not in some way done something for others. Living for Jesus means living for those with whom our lives come into contact. "*Whatsoever ye have done unto the least of these, ye have done unto me.*"

III. Suggested Topics for Short Talks:

1. Hearing the call to service, Mk. 2:14
2. Serving always. Lk. 12:36-40
3. Whom shall we serve. Lk. 10:25-37
4. Serving with our talents. Matt. 25:14-30

IV. Facts for Study

Make a study of the life of some men or women who served the Master—like Livingstone, Florence Nightingale, Mary Reed, Jane Adams, Jacob Riis, Martin Luther, John Knox.

V. For discussion

What is the purpose of service?
What is the test of true service?
What are worthy motives of service?
What are worthy aims of service?

VI. Illustration:

In the Slums.—Did I tell you of my friend whose house stands in a garden with a sand heap in which the children dig and romp with their cat and kittens and the terrier dog? Of how the dog will try to smother a kitten in an opportune sandhole, with the children ever on the watch to avert the threatened catastrophe? And of how they did avert it, until one unlucky day they found a dead kitten in the sand heap? Whereupon the little girl rushed into her mother's presence with it in her apron and cried out indignantly: "There, mamma, a perfectly good cat spoiled!" Just so with these children of the tenements. Perfectly good, as good as any on the avenue with the brown stone mansions, they are spoiled in the tenement slums, and the loss is ours, our irreparable loss.—Jacob Riis.

VII. Food for Thought

Of the many ways of love, one of the dearest is to serve in silence, to celebrate and not to be found out. —Richard C. Cabot: *What Men Live By*.

INTERMEDIATE DEPARTMENT

Why Young Men and Young Women Become Missionaries Today

Intermediate C. E. Topic for June 25, 1939

For Daily Reading

June 19. God's purpose for the world. John 3:16-21
June 20. The need of preachers. Rom. 10:12-15.
June 21. Christ's command. Mark 16:14-20.
June 22. "I am debtor" Rom. 1:14-20.
June 23. The change through grace. Eph. 2:1-10.
June 24. The reaper's reward. John 4:34-38.
June 25. Topic. Matt. 28:16-20.

Worship Service

Theme: God's call through great personalities
Text: "I bear the marks of the Lord Jesus."
Organ or piano prelude, using the following hymns:

"Dear Lord and Father of Mankind"
"Lord, Speak to me that I May Speak"
"Take my Life and let It Be"

Hymn: "Draw Thou My Soul O Christ"
Scripture Reading: Matt. 28:16-20.
Prayer
Hymn: "Breathe on Me, Breath of God"

Leader: "O God, who by Thine own will created the world and all that is therein, who art working in the world and the lives of Thy children.

Members: "Create within us a desire to know Thy will, O God."

Leader: "Thou hast made man after Thine own image and hast breathed into him Thy breath of eternal life, and hast given him the power to think, to will and to do.

Members: "May our thoughts and our actions be the channels of Thy will, our Father."

Leader: In the world, in the church, and in the daily lives of Thy people, there is need for the fulfillment of Thy purpose and Thy plan.

Members: "May we so live and work that Thy Kingdom shall come and Thy will be done, our God."

In Unison: "Take Thou ourselves, O Lord, heart, mind and will. Through our surrendered souls, Thy will fulfill. We yield ourselves to Thee, time, talents, all. We hear and henceforth heed Thy sovereign call."

We suggest that this service be copied on the board.

Hymn: "Spirit of God, Descend Upon My Heart"

Joys of Missionary work:

1. The joy that comes in fulfilling Christ's command. Mark 16:14-20.
2. The joy that comes from knowing that we are fulfilling Christ's will for our lives.
3. The joy that comes from the feeling that God has thought us worthy of serving Him through our ministry to others.
4. The joy that comes through reception of the gospel by those who have not heard it before.
5. The joy that comes from answered prayers.
6. The great joy that comes with the knowledge that someone has been able to enter into eternal life because we have brought him the gospel.

Hymn: "Have Thine Own Way"

Offering during the singing of the third verse of "Take My Life and Let It Be"

Announcements

Period of quiet meditation followed with the hymn, "A Charge to Keep I Have"

How are we to recognize God's will for our lives? Have the following points discussed further:

1. Does God have a plan for each life? Eph. 2:10.
2. What comes first in the recognition of God's will for our lives? Personal consecration. Rom. 12:1, 2.
3. How may we see His will? Communion with Him. John 7:17.
4. Where may we find information? Reading God's Word.
5. How may we be assured that the work we have chosen on the mission field is God's will? God will close every door but the one He would have us enter.
6. Is there any other source of help? Consult experienced Christians.
7. How can we attain the greatest happiness in service? Obey God's command.

His Call

I heard Him Call
"Come, follow,"
That was all.
My gold grew dim.
My soul went after Him.
I rose and followed,
That was all.
Who would not follow
If they heard His Call?

Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great
Ready to do His will.

Ready to speak, ready to think,
Ready with heart and brain:
Ready to stand where he sees fit,
Ready to stand the strain.
Author Unknown

Sentence prayers followed by the Lord's prayer.

JUNIOR DEPARTMENT

Program for June 25, 1949

BENEATH THE STARS, Rev. 22:6; Ps. 8:3, 4

This meeting should, if possible, be held on the church lawn. If it is not possible to make this an out-of-doors meeting, use candles instead of lights in the church.

I. Worship Period

1. Call to worship by instrumental music.
2. All sing: "This is My Father's World."
3. Scripture: Psalm 8, by an older junior boy.
4. Prayer by leader.
5. Recitation of Gen. 1:14-19, repeated from memory by a junior girl.
6. Song—"The Heavens Declare Thy Glory," M. H. B. 53, v. 1, 2, 4. (There should be a silent reading of this hymn, the pianist playing the melody very softly during this reading. Then the song should be sung. All stand to sing.)

II. Mission Minutes

Refer to recent reports in our church papers and find the names of missionaries who are now at home on furlough. Also find the names of those missionaries who are returning to their fields of work, naming the countries to which each worker is going.

III. Study Period.

Aim: To help our Juniors to realize the vastness of the universe which our heavenly Father has created, and to awaken a sense of deeper reverence and greater devotion.

1. Read in unison, Ps. 19:1, 2.
2. An older person should describe some of the more commonly known constellations using pictures, if possible. During this talk the Juniors should read the references in which the constellations are mentioned: (a) Pleiades and Orion, Job 38:31; Job 9:9; Amos 5:8. (b) Scorpius, a summer constellation, Job 26:13. (c) Names of stars, "Acturus," Job 38:32.
3. Repeat in unison, Ps. 111:4: "He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion."
4. Song: "For the Beauty of the Earth," v. 1, 2.
5. Two-minute talks by three Juniors.
   a. "When we see the stars we think of Him who created them." Gen. 1:14-19; Ps. 19:12; Ps. 97:6; Ecc. 12:1, 2; Ps. 147:4.
   b. The star that led to Jesus. Num. 24:17; Isa. 60:3; Matt. 2:1-10.
   c. We should lead others to Jesus. Dan. 12:3.
6. Duet, "Will There be Any Stars in My Crown?"
7. Poem:

"The perfect world, by Adam trod,
Was the first temple built by God;
His fiat laid the corner stone,
And heaved its pillars one by one.

He hung its starry roof on high,
The broad expanse of azure sky;
He spread its pavement, green and bright
And curtaind it with morning light.

The mountains in their places stood;
The sea, the sky; and all was good;
And when its first pure praises rang,
The morning stars together sang.

7. Pass out verses about the stars written on slips of paper. While they are being read the pianist plays *very* softly, "Silent Night." Suggested references: Gen. 1:16; Job 38:7; Ps. 147:4; Ps. 148:3; Ps. 136:9; Dan. 12:3; Ps. 8:3; 1 Cor. 15:41; Job 22:12; Ex. 32:13; Deut. 1:10; Matt. 24:29 Dan. 12:3; Rev. 2:28; Rev. 22:16; Joel 2:10; Matt. 2:10; Ps. 97:6; Ecc. 12:1, 2.

8. Leader's closing prayer of thanksgiving that God has made the world beautiful. Of petition, that we may be soul-winners with "stars in our crowns." If this meeting has been indoors the Juniors and their leader should now go, at the close of the lesson to look at the starry sky, and softly repeat together, Ps. 19:1: "The heavens declare the glory of God; and the firmament sheweth his handiwork." Gen. 1:16: "And God made two great lights: the greater light to rule the day, the lesser light to rule the night." He made the stars also. The leader then repeats Num. 24:17: "There shall a star come out of Jacob, and a Sceptre shall rise out of Israel," closing with Matt. 2:10: "When they saw the star, they rejoiced with exceeding great joy." They rejoiced because the star led them to Jesus, their Savior. The children then quietly leave, humming, "Into My Heart."

THE MENNONITE

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The Church-Related College in American Life

By Rev. E. V. Stanford, O. S. A., President, Villanova College, Villanova, Pa.

During this week, there are gathered together in this very hospitable City of Louisville, the representatives of over three hundred colleges which acknowledge definite religious affiliations with both Catholic and Protestant Churches. Meeting together as the National Conference of Church-Related Colleges, the delegates of these colleges will discuss ways and means of emphasizing Religion as the very heart of true Education.

More and more, thinking people are realizing that the Church-Related College has ever held and must continue to hold a significant place in American life.

Let me make use of a quotation to emphasize this thought—"Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society." These are not my words, nor are they the words of any official of a Church-Related College. They are quoted verbatim from an address delivered at Phillips Academy, in Massachusetts, by the late Calvin Coolidge, while President of the United States. These words of President Coolidge will serve admirably to sum up the creed of the educators who are gathered in Louisville today under the auspices of the National Conference of Church-Related Colleges.

Our Church-Related Colleges, because of their definite Christian character can be shown to be more in accord with the genius of American Democracy than the tax-supported college. Although it is very true that our Government recognizes no particular form of religion, it is undeniable that our democratic government was Christian in its formation and development. Our Constitution was framed in a Christian spirit, and this same spirit pervades our customs and laws, many of them being administered with the Ten Commandments in mind as the norm of conduct.

No doubt any college can help to develop in young men and women a sense of responsibility, a respect for authority and a recognition of the rights of one's neighbor, which are virtues so absolutely necessary in a democracy. But, somehow or other, it seems to me that the college which can emphasize man's accountability to his Creator, which looks upon conscience as the voice of God speaking within the individual, which can trace all authority to God, Who placed man in this world to work out his destiny in fellowship and cooperation with his fellowmen—somehow or other it seems to me that such a college has the advantage over the college which considers it to be outside its province to delve into such matters of religious belief.

In its present circumstances, the tax-supported college must act as if it were only the body of man that matters, whereas, the Church-Related College needs to recognize no such limitation. It can deal with man in his true dignity as a creature composed of body and soul, and made to the image and likeness of God. That this is a distinct advantage is widely recognized for there is far more than knowledge needed to make good citizenship in this democratic land of ours.

Today, the cost of crime is figured in dollars and cents, and we are told that crime costs us yearly in the United States 15 billions of dollars. This is a staggering sum. I have no way to check the accuracy of such a statement. But, if crime costs but one small fraction of this amount, and greater facilities for education will reduce crime, I am in favor of spending more money on education. It seems to me, however, that education alone will not save the day. I know that knowledge alone is not power. All the crimes of which I have ever heard, no matter what their nomenclature, seem familiar to me as offenses against the Ten Commandments given by God to man on Sinai many centuries ago. To my way of thinking, crime is more than "anti-social", it is more than a staggering tax on our national income—it is an offense against the Divine Being Whose command is: "Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul and with thy whole mind, and thy neighbor as thyself for the love of God." In order to observe these Commandments effectively, in order to curb crime effectively, motives both natural and supernatural are needed. It demands more than a love of decency. It demands the love of the God-man, Jesus Christ, Who dwelt among us, and Who has shown by word and example that He is the Way, the Truth, and the Life.

Hence, it strikes me that the Christian College, by the very fact that Christ is permitted to shine through the curriculum and to inform both the lives of the professors and the students, can erect a more effective barrier against crime than the college which is forced by circumstances to be silent about the importance of God and His Commandments.

Before the Church-Related College of today, there looms the spectre of decreasing public support and the competition of highly subsidized publicly controlled institutions of higher learning.

Having before us the painful example of what has happened in other lands to privately controlled educational institutions, and being aware of the danger which may exist through indirection in this country, it is necessary that three basic truths exemplified in the Church-Related College should receive the widest recognition of our fellow citizens: First, There can be no ideally complete education without religion, since education consists essentially in preparing man for what he must be and for what he must do as a citizen of this world, in order to obtain the sublime end for which he was created by God. Second, our so-called privately supported Church colleges are, in effect, public institutions rendering a public service that is of tremendous importance today when a sound philosophy of government is under attack. Third, in a very real sense, the continuance of American principles and democratic processes rests upon the independence of our educational institutions and for this reason the privately supported Church-Related Colleges act as a most salutary check upon the inherent dangers of government controlled education.

Up to the present, at least, we have been spared the harm that would certainly follow in the wake of a Government monopoly of Education. This republic founded on Christian principles, has been blessed with leaders who have realized the importance of Christian teachings as the safeguard of personal liberty, and as the bulwark of a democratic form of government. In the enthusiasm that surrounds the rapid development of state-controlled institutions of higher learning, we cannot afford to be unmindful of the significant place which the Church-Related College holds in American life. The wide recognition of the three basic truths which I have mentioned as typified by the Church-Related College, will, I am confident, impel all thinking citizens to continue to give to our Church Colleges their sympathetic encouragement and their moral and financial support.

If I Had A Son

by J. Edgar Hoover

I'd probably be frightened. I've never feared the responsibilities which have come to me in twenty years' experience with crime and criminals, but if I were a husband and father I might be afraid. So much would depend upon me. I'd feel that it would be my fault if my son didn't grow up to be a fine, honest man—a good citizen in every sense of the word.

If I had a son I'd vow to do one thing: I'd tell him the truth. I'd never let him catch me in a lie, because I would not tell him any lies. I wouldn't skimp the truth, either. If I couldn't answer my son's question, I'd say so. Then we'd get together and find out.

Fathers are heroes. This matter of the whole truth is doubly important. His inclination is to look up to his father as head of the house, a repository of all knowledge, the universal provider, the righteous judge. He cannot do so if he's continually catching his father in half-truths. A liar is a weakling and a boy admires strength. No matter how difficult it might be, I'd tell my boy the truth.

And in return, I'd insist that he tell the truth. That might be hard to enforce. But, though some scientists have said that all children are born liars, it's certain that the courageous telling of truth is a character builder. The whole matter of good citizenship revolves around the simple proposition of honesty. A truthful boy is an honest boy. And an honest boy grows into a successful man.

I'd try to be absolutely fair with my son, to the extent of my capacity. I'd try to be understanding. Boys will get into trouble now and then. They can't help it. So if my boy made an honest mistake I wouldn't punish him unless he lied about it. I'd have a few rules, but they'd be enforced. After studying hundreds of thousands of cases I've been forced to the conclusion that family discipline is the exception rather than the rule today. Boys don't become bad overnight. They get away with little things because their parents are too careless or too soft to punish them. Presently the little offenses become big offenses.

I'd try to be a pal to my boy. Fathers and sons can go fishing and hunting together. But when the young fellow wants to get out with his friends, he doesn't want an elder along. I'd encourage him to join the Boy Scouts and Boys' Clubs and similar organizations. But before he joined I'd make a point of getting acquainted with the Leader of the Troop, or whatever the Troop Chief might call himself. I'd want to see my boy in charge of an upstanding, virile, husky young man who would enforce the practice of masculine virtues by example.

I think that life nowadays is often too easy for a child. I think every child should have certain definite duties to perform, if it's nothing more than mowing the lawn or spading the garden. Dish washing isn't a pleasant chore, but a child who persistently evades it reduces his mother to the level of a servant. A boy with responsibilities at home gains pride. After all, the home is not only a place of living, it's a place of learning. It's there and not in schools that children are fitted for the burdens they must bear later.

Of course, I'd go with him. Apart from religious instruction, church going is a means by which the young man meet persons of fine character.

But above everything else, I'd try to understand my son. For I fully realize that if I didn't I'd be a failure as a dad.—*From "The Thought Loom."*

"He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments."—W. F. King.

CORRESPONDENCE

BETHEL CHURCH, HYDRO, OKLA, 5-24-39

At our annual church meeting, Rev. Henry Funck of Geary, Oklahoma, was chosen pastor of the church for the year 1939, and A. S. Heidebrecht was elected church leader. We are happy to know that our church is progressing so well in all different lines, for which we thank our Savior, Jesus Christ.

The Christian Endeavor meets the first and third Sunday of each month. Our pastor, serving the church on those two Sundays of the month, also brings us a sermon after Christian Endeavor meeting.

A group from our church attended the Oklahoma Bible Workers' Conference, held March 19 to 21, at the different churches near Corn, Oklahoma. Rev. Tschetter was the main speaker. His addresses were very interesting and heart-touching.—During the Easter season, Rev. Funck brought us a series of sermons, beginning Thursday evening and continuing Friday morning, Friday night, and Saturday night, in which he explained the Easter story.

Our Sunday School is very busy, at present, preparing a Children's Day program for June 4.—Corr.

* * *

BETHANY CHURCH, FREEMAN, SOUTH DAK.

5-24-39

Very exceptional opportunities along the line of religious services were available to the people of this community. The local High School and Freeman Jr. College baccalaureate services, the former by Rev. Linscheid of the Bethany Church, the latter by Rev. Abr. W. Friesen of Henderson, Nebr. were an offering to the younger folks.

Rev. Martens from Winnipeg, who went through the communistic persecution and whose wife arrived in America a little over a year ago, after being banished to Siberia for eight years, spoke three evenings in the local church. He also appeared in most of the surrounding Mennonite churches. Although of special interest to the older folks, his addresses inspired all to more Christ-like living and greater appreciation of the wonderful blessings that are ours.

Mothers' Day was observed by the children of the lower Sunday School classes, singing several very appropriate songs for their mothers, just before the regular services. And a sermon on "Jochebed, the Mother of a godly leader," by the pastor.

On May 22, the Daily Bible School opened in the church building with Prof. Gerhard Toevs, Ruth Pollmann, June Tschetter and Doris Wipf as teachers. The aim was to enroll about one hundred children.—On three successive Sundays these services were to take place in the local church: Preparatory, baptism and communion. A class of nine young men will join by church letter and otherwise.—To complete this array of services, the Northern District Conference will begin in the Salem Church, June 10, near Freeman.—J. A. W., Corr.

IN MEMORIAM

MRS. EMMA LYDIA (NEE MAYER) KLEMPEL, daughter of Samuel and Lydia Mayer, was born in Stafford, Oregon, on June 17, 1897. In the spring of 1900 she moved with her parents to Odessa, Washington, where she grew to womanhood. In the fall of 1917, she came to American Falls, serving as clerk in one of the business firms. She was also an active church worker in the Baptist Church of that city.

She was married to Herman Klempel, August 27, 1929, and moved to the Aberdeen vicinity, where she lived until the time of her passing. She joined the First Mennonite Church of Aberdeen, Idaho, 1930, remaining a faithful member until death.

The Lord blessed the home with two children, Arthur Dean and Robert Dale, who were a great joy to the parents and the objects of the mother's loving care and devotion.

Mrs. Klempel died suddenly and unexpectedly at the American Falls hospital, following an operation for apendicitis. Death was caused by a blood clot in the blood stream leading to the lungs. She passed away on May 13, 1939, attaining the age of 41 years, 10 months and 26 days. Those who mourn her sudden passing are, her devoted husband and two sons, Arthur Dean, age 6, and Robert Dale, age 3; her mother, Mrs. Lydia Mayer of Odessa, Washington; three brothers and three sisters, Richard Mayer of Pocatello, Idaho, Arthur of Odessa, Robert of Yakima, Ida Frater of Milwaukee, Wisconsin, Lillian Davis of American Falls, and Anna Reed of Yakima, Washington.

» « JOTTINGS « «

—*"The Perils of Youth"* were discussed on Friday morning. Seeds of sin come with us as we enter this world. It isn't easy to go upstream, but the way of truth is upward. Sin is buried deep within us just as the roots of weeds are buried deep in the soil. Sin is communicable—it is a matter of inter-socialism. The only way to escape the perils that endeavor to take us is to accept Jesus Christ, the Savior of mankind.

—*Ebenezer Church, Gotebo, Okla.*—On May 21, thirteen young people were received into our church through the rights of baptism, conducted by Rev. J. M. Regier of North Newton, Kans. Previous to this, he held two meetings preparatory to it and the Lord's Supper which was observed Sunday afternoon.—Corr.

—*First Church, Aberdeen, Idaho.*—Twenty young people were baptized in the First Mennonite Church on Pentecost morning. Preparations are being made by the Pacific churches to attend the Pacific Conference at Monroe, Washington. Rev. Phil. Wedel is president of the gathering and Homer Leisy, secretary. We have a daily vacation Bible school. Sixty are enrolled, four teachers in charge.

—*Rev. and Mrs. A. S. Bechtel* and daughter of Hanston, Kans. have gone to Summerfield, Ill., to visit their older daughter.

—*Regret.*—It has been customary for the editor to say a good deal about our colleges around commencement time, but since he is situated now so that he cannot do as he would like to, he hopes to do it later.

—*First Church, Upland, Calif.*—Rev. and Mrs. P. W. Penner, missionaries to India, on furlough, and residing at present at 371 Mission Road, Glendale, Calif., were with us for a series of addresses on India. They came Tuesday, May 2, spoke at the Cottage Prayer meeting, at the Church Night meeting on Wednesday and then at two special meetings Thursday and Friday evening. They also served Sunday. Their addresses were interesting and inspiring, and an encouragement to the further support of the mission work. We are glad to report that Rev. Penner, who left India in poor health, is greatly improved.—*The Herald.*

—*Rev. Herbert Widmer* writes from his new charge at Bloomfield, Mont.: "Before we left, there was given us a real surprise pot-luck dinner after the morning service. In the afternoon there was a program of music and speaking. The 19th we left by car and arrived in Bloomfield the eve of the 27th. A pleasant trip, good weather and a warm welcome at our parsonage. Our lines have fallen in pleasant places, and the Lord helping we will serve Him."

—*Prof. W. H. Hohmann* of Bethel College, with Mrs. Hohmann and their three children, expect to spend the summer in Upland. Prof. Hohmann and Rev. Hostetler are collaborating in the editing of the new Hymn Book and expect to give much time to this work during the summer.

—*Bethel Church, Mountain Lake, Minn.*—Not long ago our Jottings reported that this church was going to enlarge and remodel their church building. We dared to remark that inasmuch as the good people of this church were in the habit of doing things well, we hoped that they would go one step farther and erect an entirely new church, a brick church. We truly rejoice that the Mountain Lake Observer reports: That at a recent meeting the congregation has voted to build a completely new structure; that the finance committee has already reported pledges in the sum of $22,000 and that it was decided to issue bonds in the amount of $20,000. We offer hearty congratulations and wish them God's blessings upon the project.

—*From the Bulletin, First Church, Allentown, Pa.*—"The Conference President, the Rev. J. J. Plenert, preached a very impressive sermon on the theme "The Revitalized Church." He based his remarks on Nehemiah 6:3. He stressed the following points: A Revitalized Church must (1) have faith in a living God. (2) There must be a vital prayer. (3) There must be a confession. (4) There must be a right estimate of church work. (5) There must be cooperation. (6) A revitalized church will not compromise. He said "God will honor the person and the Church that honors the Lord's Day."—"The following Ordinations were reported: Rev. A. J. Neuenschwander reported that he ordained the Rev. Emerson F. Slotterback as an Elder at Altoona on December 9. Rev. J. J. Plenert reported he ordained the Rev. Erland Waltner as an Elder in the Second Mennonite Church, Philadelphia, Sunday, September 18, and the Rev. Harold Burkholder as an Elder in the East Swamp Mennonite Church, Sunday, April 2."

—*British Writer Thinks America Can Be Had.*—The British say that, "In the next war, as in the last, the result will probably be in the way the United States acts, and her attitude will reflect the reaction of her public to propoganda properly applied . . . Fortunately, with America our proaganda is on firm grounds. We can be entirely sincere as our main blank will be the old democratic one. We must clearly enumerate our belief in the democratic form of government, and our firm resolve to adhere to it . . . We shall as before send over our leading literary lights and other men with names well-known in the United States to put our point of view over the dinner table. Conversely, we shall exploit, to the full, the views and experiences of American nationals . . . We should make much of them, decorate them, signal them out for mention in dispatches and in the press and use their stories as propaganda material to their own people." — *Peace Action.*

BROTHERHOOD

The crest and crowning of all good,
Life's final star is Brotherhood,
For it will bring again to Earth
Her long lost Posy and Mirth,
Will send new light on every face,
A kingly power upon the race.
And still it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

—*Edwin Markham*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

"Whom He has appointed heir of all things. . ." Hebr. 1:2. "Now the God of peace . . . through the blood of the everlasting covenant" (Hebr. 13:20) has made Christ the absolute heir "of all things." The word "heir", here, intends three things: title, dominion, and lordship, and the significance of this meaning sets us to think about what the individual believer can, and must, contribute, to add to, and to enrich the heirloom of Christ. Daily one is impressed by the fact that contemporary Christendom is, more than ever before, seeking to contribute things of merit to this heirloom of the Son; that it has become conscious of having grossly neglected its Christian duties, and failed in its task. Hence, much zeal and activity are being evidenced; loud, and heart-stirring appeals are being addressed to the masses, in which these are asked to build the Kingdom of the Lord, and to begin with that task without further delay by promoting "Christian" ethics and morals within a world which has become rather indifferent toward Christ, or the laws of behavior and conduct, which the Savior proclaimed.

If, now, we study the ways of Christ in building His Kingdom, and the tactics which He used, to improve His heritage, we soon will discover that he employed quite different from today methods. Instead of appealing to the masses, Jesus commanded a few fishermen to join Him; to abandon whatever had been theirs without hesitation. Perfect obedience of the individual, and undivided loyalty are the qualities of a follower of Christ, which were emphasized by Matthew. Luke's version supplements that of Matthew by pointing out the Lord's power to grant all things abundantly, which have been abandoned for Christ. And John's narration makes unshakable faith the most important attribute of those whom the Lord called to His side. All three Evangelists show that it was the individual person to whom Christ appealed, and, most important of all, that not a single one of His disciples joined Him in the expectation of material gains or comfort. Each of these twelve very first Christians was fully aware of the pre-requisites for their participation in the work of Christ: each of them, personally, had to submit his own will unconditionally to the will of their Master; he, then, had to live in practice whatever their Master's will demanded of each of them.

This careful method of building the Kingdom of Heaven has, since long, been abandoned by Christendom. We are living in an age upon which an unholy spirit of collectivism has descended, and organized Christianity has lost sight of the fact that the heirloom of Christ—that which He will approve of, and accept when He will make His inventory—that the realm of the God of peace cannot be built or improved in the modern way of mass production. Christianity, also, forgets that it is the individual, and the sincerely believing Christian who constitutes the only integral part of Christ's heritage; but not a human society which is governed by, or which is behaving according to, a code of Christian morals and ethics, not because it seeks to serve and honor Christ, but because it expects material advantages and a great deal of personal comfort of such a social order. In this we have one of the causes why Christian morals and ethics remain powerless, and why they fail to bring about the results, which the masses are made to expect of them. Is it any wonder that Christ's teachings are being blamed when Christians fail to uphold the personal angle on which these teachings rest?—J. J. K.

* * *

"Warning by an Aged Military Officer.—"A dupe during my whole life, to the prejudices I now reprobate, I speak from experience, and discharge a conscientious duty, when I warn my country against military enthusiasm, and the pride of arms; and against the arts and intrigues by which the yeomanry, the palladium of the republic, are depreciated, and standing armies and navies are encouraged. For what would it avail the citizens of the United States, if in a political frenzy, they should barter their rights and liberties for national renown? And who would exchange the blessings of freedom, for the repute of having eclipsed the whole human race in feets of valor and deeds of arms? This is a serious question! It affects the vital interests of every freeman; and the course of the government makes it proper and necessary that these states should pause and reflect before it is too late. We have escaped from one war with a crippled constitution; the next will probably destroy it; therefore let the motto of the state be—PEACE."

"This warning was extracted from the 'Memoirs' written by General Wilkinson", writes the "Friend of Peace." "We hope that the sentiments which he has expressed will be duly weighed by all who have any influence in the government of this country."

It goes beyond saying that History repeats itself. The above item, as well as the poem on page 11 of this issue, are from a periodical "Friend of Peace", which was published *one hundred and twenty three years ago* in Philadelphia, and of which the writer recently could procure a set—perhaps one of the very few in existence.—J.J.K.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SOME EFFECTS OF 1938 ON MISSIONS

S. F. Pannabecker

Apart from the larger issues involved, political, economic, and social, there appear a few immediate results relating to Christian missions following the events of 1937 and 1938. These may be summarized in a few generalizations with illustrations from our own work. They are confirmed by observation elsewhere.

Christian missionaries meet a new welcome. Foreigners in China have not always been welcome. Ten years ago we were commonly met with uncomplimentary epithets. In the 30's the "yang kuei tzu" and "lao mao tzu" were largely forgotten but there lingered a suspicion and feeling of strangeness. Last year missionaries remained in the interior, took the fortunes of war and the menace of bandits with the common people and were welded into a new comradeship. I shall never forget the greeting received during those hectic days of incompletely established order when I daily arrived at the city compound to spend the night with Christians and refugees. Non-Christians and strangers on the street nodded and spoke with a warmth of feeling inspired by the confidence that here was one who understood them and also had some standing with the newly arrived powers. While the first blush of that has now passed off it remains that the missionaries are tied up with the Chinese people in a way that tends to remove the stigma of "foreign."

The work of the church receives a new appreciation. Refugee and poor relief contributed greatly to this coupled with the opportunity to observe Christian work carried on in spite of turmoil. The words of a bandit leader comes to mind here. We sent 48 wheelbarrows 25 miles to transport lime for poor relief building projects during a time when all reasonable people stayed close to home. Passing through wild territory they were accosted by bandits and accused of being spies and traitors, for no man would be building at such a time. Led to the bandit chief the headman of the wheelbarrows presented his credentials from the mission. After a brief perusal, the immediate release of the group was ordered with the enlightening observation to the underlings, "Don't you know it takes more than a war to stop their work."

Imagine the situation with war on hand and banditry about, schools long closed, business shops cleaned out, streets deserted, houses in ruins, all ordinary work at a standstill, and women and children fled to the country or refugeeing in compounds of the Catholic or Protestant churches. Under these conditions, 100 men were daily employed on relief projects, women also given help, Bible classes held for all refugees who averaged close to 1000 for a period of three months, and catechism classes opened for four weeks for those especially interested, numbering about 300; even country work was carried on by classes in villages. Finally, after careful examination and elimination of 85 per cent of the applicants, 102 were actually baptised. This in one county in a time of war. The Chinese accept this as evidence of the stability of the church. The further fact that no refugee or Christian suffered harm in the church compound gave a good reputation known miles away. The county official returned during a brief period while the Japanese army was gone and said "Our thanks for your work for the common people is inexpressible." The Japanese commander remarked that "The only place in the county that looks like anything is the East Suburb." These are a few of the testimonies that came from various quarters and represent the general esteem in which the church is held at the present.

There is a new openness to the gospel. This is due to the general observation on the part of the Chinese that Christians suffered less than others. Their confidence in God's care tended to eliminate fear and unquestionably put them in better condition to meet the time of trouble. To this may be added that membership in a responsible organization gave one a certain standing and eliminated suspicion. Then also cases where Christians almost miraculously escaped injury were accepted as providential and widely published. To the scientific and mathematical mind of the west the question arises as to how much such miracles are matters of chance and how much providence. To the average Chinese "chance" is no explanation. When a Christian went into a side room in a Nanlo church compound to pray and shortly after a bomb made a direct hit on that room and demolished it, "chance" was not thought of. When shortly after he crawled out of the debris through what had been the roof absolutely unharmed, Christians were more firmly established in the faith and non-Christians simply overwhelmed. "It certainly pays to be a Christian" was their response. Before the war a certain openness to the gospel was noticed but 1937-38 made a change which might be expressed as an active openness in contrast to the preceding passive openness.

There is a new demand for the scriptures. This is a matter of fact and subject to proof by statistics. A man half blind and sometimes apparently only half intelligent wanted to sell scriptures. I gave him 100 gospels to sell. He was back in two days for more. Again and again he sold his 100. Suspicious, I asked him each time where he had sold the books and received reasonable replies. Finally I demanded that he show me the cash received from his sales each time as proof. This he did. During one month this man sold over 1200 gospels and this in an area supposedly overworked. 10,000 copies of scriptures were sold by our workers in six months. On requesting the Bible Societies for more, they asked me to check over our supply and see if we really needed them as they were not able to meet the demand. In the meantime the balance of our supply was used up and for the moment we have none. Scriptures are being published at the rate of one copy (complete or portion) every two seconds. Present orders more than cover all copies now in the press according to information from the Bible Societies.—*The China Home Bond.*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

FROM THE CANADIAN FIELD

Winnipeg, Manitoba, May 6th, 1939.—Perhaps something about my work should have been reported long ago. First, however, I want to express my thanks and appreciation for the support that is still coming to me although because of my eczema I am not always able to give full time to my work.

For some time past, praise God, I have been a little better so that I have been able to do my work without interruption. On Sundays I preach here in the city or in other places.

While others may be doing itinerant work, I have given myself to visiting the sick, of whom we always have many here in the city, especially in our own Concordia. How fortunate we are to have such good doctors and such efficient and faithful nurses in our institution. Visitation of the sick I count as a principal part of my work.

The value of a Scripture passage, or of a familiar religious song, prove themselves again and again in a sick room, as I have experienced long ago. It has always been my desire to read such helpful, inspired songs to those who were sick. It has been one of my delights for years, to collect such fine hymns, so that I might always have a fitting hymn to share with a patient. Frequently these hymns have been written down and then shared with others, and at times the patients have committed them to memory. One man who was sick a long time committed 30 such hymns to memory. In turn I frequently share my sick-room experiences with younger ministers.

I have relinquished my position as Elder and in my place they elected Rev. Johann H. Enns, North Kildonan, Winnipeg, Manitoba, and I kindly request that in the future all matters pertaining to the Schoenwiese Church be directed to him.

Cordial greetings, J. P. Klassen.

* * *

Laird, Saskatchewan, May 8th, 1939.—As I look back over the work that the Lord, and your Board entrusted to me at the last Conference, and which I was to perform, I can only say: Praise the Lord, O my soul and forget not all His benefits." Constantly the Lord supplied health, courage and spiritual power as needed.

My field of labor is among the widely scattered Mennonites of northern Saskatchewan; sometimes with groups, and, again, my labors were with individual families. A many-sided ministry is required. "Seelsorge" in individual homes, the gathering of members to a place of worship, to conduct the election of a minister, to perform ordinations, direct the organization of Sunday Schools, examining such who desire help, baptism, administer Holy Communion, and visitation to the sick, are frequently required.

This type of work is never finished here in Saskatchewan, where constantly new Mennonite settlements are started. It takes time and effort, but if they are neglected, they are often drawn elsewhere, and often are lost to the cause of Christ completely.

Such that are discouraged need to be built up in their faith, the weak need to be strengthened; such who have become backsliders need to be won back to Christ; the sick need comfort, and sinners need to have the good news of the Gospel preached to them. This is truly a compensating undertaking. And to prove that this work is appreciated, we get invitations again and again to come back and revisit the brethren.

That I have been enabled to carry on this work, I praise God, and thank the Home Mission Board for their support, and to all who contribute to this work, I pray a hearty: "God bless you." My hope is that this type of work might continue to be supported regularly by fervent prayers of intercession and regular gifts.

With brotherly greetings in Christ,
Johannes Regier.

"Your spiritual life is just as abundant as the measure of the light you have permitted to work in your secret being, there reproving, judging, separating, cleansing, vitalizing. Your spiritual life is just as deep as you have allowed the divine voice to enter, the sword of the Spirit to penetrate, working a deeper disgust with the sin that used to fascinate and bewitch you, a deeper hatred of the carnal pleasures that hide their corruptions beneath the false glamour and glitter which the serpent has thrown over them."
—*Max Reich.*

Regarding the End of the World

by Rev. Lester Hostetler

There are Christian people who love nothing so much as to speculate about the end of the world. They get great satisfaction out of the thought that it is probably very near. And they see all manners of signs convincing to them—that the prophecies are being fulfilled which speak of the close of the age. They read the Bible faithfully but prefer to dwell on Matthew 18 and Mark 13, Daniel and Revelation, rather than the Sermon on the Mount or the book of Romans.

Nearly twenty-six years ago, while selling books in northeastern Iowa, I came into a community where people generally were expecting the end of the world. They had set the date for the month of August and when the war broke out in that month there was much excitement. The nations were now getting ready for the final great battle, Armageddon. Some people quit tilling their fields. One had built a cistern so as to be able to hide in it when the fatal day dawned. Another man withdrew his money from the bank, precisely on what theory I do not know. One farmer stopped his team and spent several hours trying to convince me that the end was near. He believed it was more important for me to accept this teaching than for him to buy my book. The appointed day arrived but nothing happened. The explanation was later given out that a mistake was made in the figures.

Since 1913, we have heard of a good many dates set for the end; sometimes an exact day was named, more often, with more modesty, a day was not named but assurance was given that the end was very near. One evangelist who held meetings in Upland had set December, 1937, if I remember correctly. He had an interesting story to tell and the crowds who listened to him believed that he knew much about the Bible and especially about prophecy. But his prophecy remained unfulfilled, just as has a more recent prophecy that Hitler was to meet a violent death on April 21.

In all the history of the church, from the first century to the present, there have been those who set dates for the end of the world and without exception they have misled the people. They erred in their interpretations of the Scriptures. They have taken literally what was not so intended. They have looked for real fire and blood and vapor of smoke and forgot how Peter interpreted these passages from Joel, viz., that the events on the Day of Pentecost were their fulfillment.

Now what shall we make of all this? There are many earnest Christians who still believe that the end is near, very near. They do not mean a hundred years from now. They believe it might come tomorrow or the next day, and certainly within the next year or two. They read books and magazines which explain it all very clearly and listen to prominent ministers who teach that. They love that doctrine and feel sorry that not all ministers give more time and thought to it.

As for me, I believe it is wrong to set dates for the end of the world. It presumes knowledge which no man on the face of the earth possesses. Jesus did not pretend to know the day or the hour. We know much less, not even the season or the age. A thousand years with the Lord are as one day and one day as a thousand years. And so the world as we know it is still very young. It may be that God will destroy it in its infancy. But I am convinced that the appearance of a Hitler or a Mussolini will not make Him do it. When, then, will the end come? The answer that satisfies me best is that no mortal knows.

But why worry about the end of the world when the *end of life* is so near and so certain? I do not know when the world will come to its close, whether soon or in ten thousand years from now. But I know that my little day will soon have passed. My end may come at any moment; tonight, or tomorrow, probably not till next year, perchance not until another score or two score years have passed. But at the most it will be a very brief period of time. Let me not worry then about the great Architect and His times for the completion of the great city He is building. Let me only be concerned that I, His servant, do faithfully the work He has given me, and for which I must give an account.—*The Herald, Upland, Cal.*

Mennonite Song Festival

The Mennonite Song Festival which was held, last Sunday, at the Bethel College Bowl, must be called an out-standing, all-around success. Only God could have provided such a beautiful day for the thousands of song and music lovers which crowded into North Newton; and, again, only the Lord could have inspired singers and musicians to do what they really did—put heart and soul into their renditions.

The history of the song festival has been mentioned in these columns two weeks ago. We have no doubt that all who came, from nearby towns, and from far-away places, were not regretting it. The number of those who enjoyed the treat we would not try to guess. But it was a great song festival, and from the remarks which were being made, when everything was over, it seems certain that—in 1940—everybody will be back, and have a couple of friends with him, or her, whatever the case may be. "O sing unto the Lord a new song for he has done marvellous things" (Ps. 95:1) stands also for the coming year, and the various choirs and bands, as well as the Women's Association of Bethel College, can rest assured that their contributions, respectively refreshments, will be as welcome next year, as they were now.

To the Chairman of the festival, Bro. Nelson W. Krehbiel, to the various song leaders, the singers, musicians, and to all those who, in one or the other way, contributed to the success of the undertaking goes a hearty thanks of everybody who was a lucky partaker of the blessed afternoon and evening. J. J. K.

Program for Discussion Group of Historic Peace Churches

Sponsored by
Kansas Institute of International Relations

Bethel College, June 13 to 21, 2:00 P. M.

June 13—History of Non-Resistance in the Mennonite Church. Leader: Rev. J. N. Smucker, North Newton.

June 14—History of Non-Resistance in the Church of the Brethren. Leader: Rev. Bernard King, McPherson.

June 15—History of Non-Resistance in the Friends Church. Leader: Rev. Lloyd Cressman, Emporia.

June 16—The Scriptural Basis for the Position of the Historic Peace Churches. Leader: Rev. James Elrod, Wichita.

June 17—The C. O.'s of the World War Tell Their Story. Leader: Dr. G. M. Klassen, Hillsboro.

June 19—A Peacetime Program for Historic Peace Churches. Leader: Mrs. John Michener, Wichita.

June 20—If War Comes, What Shall We Do? Leader: Rev. P. H. Richert, Goessel.

June 21—Concluding Discussions and Consecration. Leader to be selected.

Registration: Free to those enrolling for the Institute. A 50c registration fee will be charged for those attending only the Historic Peace Church discussion group. This fee admits to all discussions.

Dr. Albert D. Belden Replaces Leyton Richards

It is with regret that the dean of the Kansas Institute of International Relations announces the resignation of Dr. Leyton Richards from this year's institute faculty. The cause of the resignation, however, should strike a responsive chord in the hearts of all Mennonites. As most persons know, British conscription of man power begins this month, and Dr. Richards felt it his duty to remain in England to give spiritual counsel and advice to the young English CO's who will refuse to allow their consciences to be conscripted. For this service Dr. Richards deserves the prayers and gratitude of all Mennonites loyal to their doctrine of peace based on the teachings of Jesus.

We are happy to announce that Dr. Richards' place on the program will be filled by another prominent English clergyman. Coming to this country as a special messenger from British Peace Societies to present a million-signature petition to President Roosevelt calling for a World Peace Conference before a war, Dr. Albert D. Belden has consented to remain in the United States a few weeks, serving as lecturer at the Kansas Institute and other similar meetings.

Dr. Belden is one of the leading Free Churchmen and peace advocates of Great Britain. For the last eleven and one half years he has been superintendent of the famous Whitefield Central Mission, where he has carried to modern expression the two traditions of his illustrious predecessors, George Whitefield and others, with their emphasis on personal and social evangelism.

Recently nominated for the Chairmanship of the Congregational Union of England and Wales, Dr. Belden withdrew his name for the time being. He is a member of the National Free Church Council, the World Brotherhood Federation, and former vice-president of the British Fellowship of Reconciliation.

Dr. Belden is the author of eight volumes for adults, including the latest biography of George Whitefield, and seven volumes for children. It is estimated that during his eleven and one half years ministry at Whitefield's, all over the British Isles and in four previous visits to this country, he has addressed an average of 6,000 persons a week in the interests of world peace.

Out of this wealth of experience Dr. Belden will bring vital Christian messages to the institute. He will follow the same general schedule which was tentatively outlined for Dr. Richards, as outlined on the latest institute announcement.—*E. L. Harshbarger, Dean.*

If We Would Be Christ's

By May Allread Baker

The sympathy we often feel,
But feeling, fail to speak;
The brokenhearted whom we know,
But knowing, do not seek;
The proud, defiant attitude
Towards the poor and weak—
Is not the creed our Saviour taught—
He'd have us humble, meek.

The note of discontent with life;
The weary, fretful tone;
The sullen face we sometimes wear
In privacy of home;
An avaricious spirit
That cares for self alone—
We cannot share these things with Christ
And claim we are his own!

Lewisburg, Ohio. *(Gospel Messenger)*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 25, 1939

PAUL REVIEWS HIS LIFE

Phil. 1:12-14, 21-24; 3:12-14; 2 Tim. 4:7, 8

Paul is interpreting his life motives and experiences as a believer in Jesus Christ and in his mission to the Gentiles. He wrote the letter to the Philippians toward the end of his first imprisonment in Rome. This Church, the first one he founded in Europe, was especially close to his heart. A most sobering thought is the question: What is my life accomplishing? God and man have differing standards of value. His estimate will be based upon our personal character and upon our ministry to and for others. Paul's life stands out as of surpassing value as it was *wholly* devoted to Christ.

Paul's Zeal for the Gospel. Phil. 1:12-14, 21-24

Paul feels persuaded that his imprisonment was not a tragedy, but in God's providence and guidance it has definitely contributed to the spread of the gospel in Rome (vs 12-14). This is the vital matter. Paul came to Rome with an unquenchable missionary zeal. Now he converts his prison home into a great opportunity to preach the gospel to the soldiers guarding him, and to all others who came to him. In the imperial palace and other places, people recognized that Paul was in bonds because he had been preaching Christ. Paul's zeal and courage emboldened many of the Christians to speak more boldly for Christ (v14). Limitations and severe handicaps were used by Paul as stepping-stones in furthering the Lord's work. God blesses the efforts of his zealous servants.

The great purpose of Paul's life is stated in verse 21. *Christ* sums up for him the whole purpose of living. Although in chains, yet Christ filled his heart with joy. Even death would be gain, for it meant being with Christ. Yet for the sake of the good he can do, he is willing to live and labor fruitfully, suffer, if need be. For their sake, he is willing to forego his greater personal joy in being with Christ, and remain in the flesh (vs 23, 24). Such self-sacrificing compassion is needed today.

Paul's Holy Ambition, Phil. 3:12-14

He had not yet attained to the resurrection of the dead (v11), was not yet "made perfect," as they are perfect, but his face is firmly set toward that goal (v12). Christ had laid hold on him for a definite purpose and Paul presses on to lay hold of the prize, the bliss of heaven. He did not give much thought to the past. His face was set forward, looking to the better things on ahead (v13). Too many Christians are contented with present attainment. All that may hinder our progress forward toward heaven should be put out of our minds.

Paul's Crowning Testimony 2 Thess. 4:7, 8

Paul is expecting martyrdom in the near future (v6) and he gives his final estimate of his life in triumphant words (v7). How wonderfully comforting to any one who can speak such words when nearing the close of life. They are the natural sequell to a life lived to God's glory. Now he turns his eyes to the future, to the "crown of righteousness," the reward, more than compensating, for all the hard fighting in his active service for Christ (v8). Paul's majestic words of confident assurance sound through the ages as the exultant cry of the victor in his fight with sin and Satan and as an assurance to us that we too shall receive a crown of glory if we finish our course and keep the faith.

Additional Help Will Complete a House of God

Enid Church Building Nearing Completion. The committee of the Western District Conference for Home Mission wishes to express its sincere appreciation, and thanks to all churches for the cooperation and support given in the work of building God's Kingdom. Some time ago the appeal has gone out for funds for a new church in Enid. With gratitude to God and the churches we are glad to report that contributions have come in to the extent that the building of a mission church was begun and is making rapid progress toward completion. The building will seat about 225 people on the main floor and requires an investment of about $6,000. Even though many contributions have been received, more gifts are needed to complete the building which will soon be ready for dedication. It would indeed be gratifying to all to dedicate this church to the Honor and Glory of God entirely free of debt. Will you, dear reader, not help to make this possible? If we all make a small donation of about twenty-five cents this will become a reality. The committee appeals once more to our conference churches to take special offerings for this worthy purpose as soon as possible. It is a privilege to share in the joy of saving souls. Please send all contributions to P. W. Bartsch, Newton, Kansas.

Will you remember this need in your prayers and with your gifts?

A. J. Dyck, Chairman, John E. Kaufman, Secretary

As I view this great humanitarian and religious institution, the Sunday School is an evangelizing agency for the church. The Sunday School is of the young people, for the young people, and by the young people. But it is not something apart from the church. Rather the Sunday School is the church itself, expressing in itself its special and appropriate relationship with the young.—Roger W. Babson in *The Young People's Teacher.*

SERMON SKETCH

LAUNCH OUT INTO THE DEEP

by Rev. H. H. Quiring, Mountain Lake, Minn.

Text: Luke 5:4

Introduction

Jesus told Simon to launch out into the deep and to let down the net for a draught. Peter was obedient to the Master's command and the results were very good. Thus the Master commands us to launch out into the deep things of God.

1. Shallow Water

There are many people in the world that never learn to swim, although they have put on their bathing suits and are in the water with the other folks at the beach. Why these folks don't learn to swim, is because they will not venture out into the deep, but stay where the water is shallow. This is true with many Christians; they have confessed Jesus Christ as their Saviour and are comparing themselves with other Christians. But when it comes to a place where real faith and conviction in God is necessary, they fall back because they have always stayed close to the shore. In other words, they are in shallow water. They have never launched out into the deep things of God, and therefore never learned to trust God at all times under all circumstances.

2. Launching Out Into the Deep

When we were boys we went out to bathe in the ditches along the road in shallow water. We tried to swim when our hands touched the ground and we stayed above the water. But the water did not carry us. We never really learned to swim as long as we stayed in shallow water. But when we launched out into the deep we soon learned to swim. So it is in the Christian life. Launch out into the deep water, into the deeper things of God, and you will learn to trust God at all times. We will learn to swim in the abundant, all-sufficient grace of God.

3. Cutting the Shore Lines

As long as there is a shore line fastened to a boat it is impossible to launch out into the deep. The reason so many people never get into the deep things of God is because there are shore lines that are not cut. All those that have launched out into the deep and are enjoying the sweet fellowship of Jesus, have cut all shore lines. The principal shore line that is holding many from launching out into the deep is the selfish "I." The "I" must disappear entirely if a person wants to launch out into the deep thing of God. Another shoreline that prevents so many from launching out into the deep is the companionship with the world and its pleasures. A complete separation from the world is necessary. The shore lines of worldly pleasures are holding the church in shallow waters. She makes efforts to launch out into the deep but the prayers are lacking and instead of going onward she moves backwards into shallow water. This is true also with many individuals.

An incomplete surrender to God is another shore line that holds many back in shallow water. There are so many people today that surrender only certain things and to certain points and a strong shore line is still holding them. May God have mercy upon them. This shore line can only be cut by a full surrender to God. What a blessing to know that all shore lines are cut and we can launch out into the great promises of God!

" 'Tis so sweet to trust in Jesus,
Hallelujah, what a Saviour!
Hallelujah, what a Friend!
Saving, helping, keeping, loving,
He'll be with me to the end."

What People Like About Their Minister

"Excerpts from Prize-Winning Letters in the Christian Herald. He works at his profession as though the destiny of all rested in him. He interprets his work in lives of others . . . . He knows his job and thoroughly believes in it . . . When in the pulpit he commands the attention of all, because his great enthusiasm, although well under control, transmits to the congregation the very message from God . . . . Whether he is bent on some disagreeable, hard task or talking to his people from the pulpit on Sundays there is always the look as of one marching to music, gladly following the instructions from a beloved master." And about a "Young man who became our pastor less than a year ago": "The fundamental integrity of his character showed up in every direction beginning with the most important: faithfulness in God and to His Word. A quiet, good-tempered industry was apparent in the number of church members visited by him and his friendly little wife; by his availability and readiness to help in any time of need, by the increasing depth and power of his sermons, that indicated unmistakably, many solid hours of study, research and *prayer*."

Middle District Conference Program

June 17-20, 1939

Saturday

Afternoon Session—

1:30—Devotions and Opening Address—Press. E. J. Hirschler
2:00—Presentations of Major Recommendations by Conference Committee
4:00—Young People's Business Session—Esther Amstutz, presiding
6:00—Supper on College Campus for all conference delegates and guests.

Evening Session—

8:00—Young People's Program

Address by Dr. Rufus D. Bowman, Pres. of Bethany Theological Seminary

Sunday

Morning Session—

9:00—Sunday School in charge of local church

10:00—Conference Communion Service—Sermon by Dr. Bowman

11:15—Mass Chorus Rehearsal

1:30—Song Festival; Conductor, Prof. R. A. Lantz. Each church of the conference is invited to present one number

Mass Chorus: 1. All Hail the Power of Jesus Name, (Miles' Lane Tune); 2. Now Let Every Tongue Adore Thee, by Bach; 3. Hallelujah Chorus, from Handel's Messiah

Evening Program—

8:00—Program in charge of Educational Committee, Mr. John Tosh, presiding. Sermon by Dr. Bowman

Monday

Morning Session—

9:00—Devotions and Address—Press. E. J. Hirschler

9:30—Business Session

1. Receiving delegates certificates and other routine business
   Report on Conference Trustees
2. Report on Seminary—Rev. W. S. Shelly
   Report on Mennonite Peace Society—Rev. Carl Landes

Afternoon Sessions—

1:30—Devotions, Rev. William Penner

1:45—1. Report of Home Missions Committee
2. Report of Young People's Work
3. Report of Women's Work
4. Report of Educational Committee

3:00—Business Meeting of the Women's Missionary Societies

Men's Meeting: Brief talks by eight laymen on, "What does the Church mean to me"

Evening Session—

8:00—Program by the Women's Missionary Society

Tuesday

Morning Session

9:00—Devotions—Rev. William Penner

9:15—Business

1. Report of Bluffton College
2. Conference Resolutions

11:15—Address, "Encouragements in the Mission Field"—Missionary W. F. Unruh

Afternoon Session—

1:30—Devotions, Rev. William Penner

1:45—Business

1. Election of Officers and Committees
2. Choosing place for next Conference
3. Unfinished Business

3:00—Address—"God's Call for Help"—Missionaary W. F. Unruh

3:45—Close and Dismissal

CORRESPONDENCE

FIRST CHURCH, BLUFFTON, OHIO

The Middle District Conference will be held at the First Mennonite Church, at Bluffton, Ohio, June 17-th to 20-th. We extend a hearty welcome, and we are ready for a big conference. Plan to attend!

Andrew Shelly, a Senior of Bluffton College, presented the message Sunday evening, June 4th. The church appreciated the co-operation of the church school in the choir, the young people's organization, and Sunday School.—Correspondent.

* * *

FIRST MENNONITE CHURCH, NEWTON, KAN.

Dear Eidtor and readers of the Mennonite! The month of May has been a month of richest blessings for our congregation. During the first week of the month the very well attended Regional Sunday School Convention was held, and the young people's banquet was given in our church basement on Friday evening.

On May 7th in the morning Rev. C. E. Krehbiel, President of the General Conference preached in our church.

On Friday, May 12-th, in the evening the Second Christian Bible Conference was opened by Dr. Paul Rood. On Saturday evening he spoke in our church. Sunday, the 14-th, Dr. P. R. Schroeder, Freeman, So. Dakota, spoke on Christian Education. He said: "Secular education ends in materialism, and is for this life only. Christian education ends in eternal life. Christian education is for the whole life, for time and for eternity. Christian education has resources of power unknown to secular education." Dr. P. R. Schroeder was followed by Bishop Otto Melle, Berlin, who preached an excellent sermon. We can mention only a few points: "An increasing power goes out from Jesus Christ. The power of Christ influences all sides of life, all nations. Christ's words are a power. Christ lived a life of prayer. What is prayer? Not merely to ask and to thank, but to be in intimate communion with God. Prayer was a power, and is a power still. Christ's love is the greatest power. If we have Christ's love in us, it will flow out from us."

During the week Dr. A. H. Unruh, Winkler, Man., spoke in our church in German, in the forenoon. The meetings were interesting and well attended. Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, spoke in the afternoon and evening meetings at the City auditorium to very large audiences.

Sunday, May 21-st, the articles of faith were read to the catechumens, and Rev. J. E. Entz gave a short message on Eph. 2:8-9. In the evening Prof. D. H.

Richert of Bethel College gave an illustrated lecture on Astronomy. Sunday, May 26th we had a very solemn and impressive baptismal service, and 19 young people were baptised.—The correspondent.

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THE EBENEZER MISSION SOCIETY, BLUFFTON, OHIO

It is soon time to, again, elect new officers for the society, so I will try and write a few lines.—Our society meets every first Thursday of the month. During the winter months we knitted some comforters and cut some quilt patches, besides the program, and we had quite a good attendance. We also had some of the mission workers with us who gave us interesting talks about their work. They were Miss Catherine Niswander from Philadelphia, Pa., and Miss Minnie Hilty, returned missionary from China. We are always glad and appreciate such visitors, especially if they are from our own community. We did not have our scripture lessons with our programs for quite some time, as our pastor, Rev. P. A. Kliewer, has not been well. However, we hope and keep on praying that he might keep on improving, so that he can be with us again.—S. L.

* * *

MEDFORD, OKLAHOMA, CHURCH

The Lord has richly blessed us, spiritually, and also has given us a good prospect for a wheat crop, for which we are very thankful; especially when we hear how crops are elsewhere. On April 23rd Rev. J. M. Regier, Newton, gave us a very interesting talk on stewardship. May 22-23, Rev. J. B. Epp gave us an exposition on Phil. 3; very interesting. May 25-th we had a baptismal service, and 9 young people—6 boys and 3 girls—professed Jesus as their Saviour, and were added to the church. The Lord willing, we plan to have the Lord's Supper on June 11-th. Rev. A. J. Dyck, Inman, Kansas, is expected to be with us. At 10 a.m. on Memorial Day we met on our cemetery for a short service, to remind ourselves of the loved-ones who have passed away, and also, that we ourselves are on our way. On the same day we had our annual children's day in the Historical Park, at Jefferson, Okla., with a splendid big dinner, cafeteria style, and a splendid program. In the afternoon there were several visitors from Newton, Wichita, Hillsboro, and a few other places. We also came to realize that our church needed some improvements and gave the building a new coat of paint, both inside, and outside.—Pete Neufeld.

Books Worth Knowing

Three books have recently been published which are of interest to all who know the German language, and who seek information about religion in Germany, which is free from propaganda. As these books were not written for foreign consumption, they will be of especial interest to all who are worried over the status of the Church of Christ in Germany, as well as in Europe as a whole. There is, first of all, "Die Kirche Luthers zwischen Rom und Mythus" by Fritz von der·Heydt, a prominent Theologian and leader in the "Deutsche Evangelische Bund," which exists since 1886. The book is a definite and unequivocal refusal to accept anything of A. Rosenberg's Germanic religious philosophy. "Our people," we read on p. 108, "came to God through Christ . . . . It remains before the question: do the people stand above God, or God above the people? Our fathers answered: Christ is our King; God is our Father. For us this question is worded differently. After Christianity once entered German History the question is: faithfulness or betrayal, which? For us there isn't any possibility to return to paganism, but only the possibility to make a turn toward anti-christianity." (Price, in paper binding, apr. $1.20).

The second book is "Was erwarten wir von der deutschen evangelischen Kirche der Zukunft," by Prof. D. Heinrich Bornkamm. (apr. $0.75). In the interesting chapter "Der Kirchenkampf" we read: "Who is the Church? The State church? The People's Church? The Confessional Church? . . . The Lutherans, Reformed? Church is there where the Gospel is being preached in word and sacraments, where people believe in it, and live it. Our belonging to any of the many churches is no guarantee that we belong to God's church, the body of Christ." These few sentences are given to show what spirit dominates the whole contents of the books.

Lastly, we have "Protestantismus. Zeugnisse der Gegenwart." This book contains eighteen articles of various leaders of Protestantism in Sweden, England, Poland. Hungary, France, etc., countries, and has been edited by Dr. Gerhard Ohlemueller. (apr. $0.75).

While all these books are definitely Lutheran in their doctrinal aims, we are certain that many of us, especially teachers and educators, to whom our young people come fo authentic and truthful information, will want to read one, or all of the above books. They may be ordered through our Mennonite Book Concern, Berne, Indiana.—J. J. K.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

Citizenship Camp

Citizenship Camp Near Philadelphia, Pa.

The Mennonite Peace Society cooperating with The Retreat Committee of The Eastern District Conference, is planning another Community Citizenship Camp this summer.

Last summer twelve young Mennonites from seven states and four conferences spent four weeks working, studying, and training. The work project was the painting of the interior of the Twenty-sixth Street Mission in Chicago, and building recreational and vocational equipment for the children of the church and community.

This summer, probably from June 25th to July 23rd, such a camp will be held near Philadelphia, Pa. The work project will be the erection of permanent buildings on a 23 acre track, to be used as Permanent Retreat Grounds and for "Fresh Air Camps" for underprivileged children of Philadelphia.

As plans are growing we plan to spend four days per week at manual labor, and three days a week in study, discussion, lectures by leaders, visiting our churches on Sunday, and caravaning as many communities as invite us. Several "Goodwill-Study-Tours" will be made to Philadelphia.

Jesus once turned to his admirers and said, "Why call ye me 'Lord, Lord' but do not the things which I say? The spirit of the camp is to "take up the Cross" and "do." Young people don't "talk" about following Christ as much as "doing the good" He asks us to do.

We Invite You To Share This Experience

We would like to invite two types of people to share this experience:

(1) We invite young people—students, teachers, farmers—to come for the four weeks and spend this time with us in camp. We are anxious to have as many Mennonite groups and communities represented as possible. *We Invite You!*

(2) We invite those of you who can't spend the month with us, to share this experience by a scholarship contribution which will help someone else who has time, but cannot finance his camp fee. If young people give their time, others ought to be willing to provide the material means. Last year we received a number of gifts from individuals, S. S. Class, etc., ranging from $15.00 down.

We invite you to share the opportunities and responsibilities of Peace Education. One young person is giving $150.00 this year for the projects of The Mennonite Peace Society.

Those interested please communicate with the Mennonite Peace Society, Bluffton, Ohio.

Eastern District -- 12th Annual Retreat

Many of our Retreaters will welcome the announcement that this year's Retreat will be divided in two periods; the first one for the adult group, June 16-18, beginning on Friday evening and ending on Sunday evening, permitting those employed during the week to attend all sessions as heretofore.

The high school group includes those up to about 18 years, and will begin on Monday, June 19, for four days. This will prove especially interesting to the younger folks, for an interesting program is being prepared, both in instruction in the Scriptures and suitable recreation. Several features of interest will be announced later.

Our crowded schedules and facilities during the past few years have not only taxed the best abilities of the leaders, but many retreaters themselves have been denied thereby, those precious hours when they could meditate on and "digest" what had been presented during the lecture periods. This year we are providing more leisure time.

The tremendous amount of work necessary in the short time available to prepare our own Retreat Grounds properly, has made it necessary to engage the University Boys' Camp at Green Lane.

The theme for the Retreat this year will be "Stewardship." Among the leaders to be present this year are Prof. A. C. Schultz of Bluffton College, Rev. E. J. Bohn, Rev. Freeman Swartz, Mr. William H. Mohr, Mr. Edward Hild, Miss Catherine Niswander, and Rev. Howard G. Nyce, for the older group, while Prof. Schultz, Rev. A. J. Neuenschwander, Rev. Harold Burkholder, Mr. Charles Wiegand, Miss Catherine Niswander, and Mr. Henry Detwiler will be present during the sessions of the younger group.

The cost for the week-end period will remain the same as last year, namely $5.00, including the registration. The high school group, however will have a special treat in that they will have almost twice as long a period at a complete cost of $6.00 for four days.

Cowpen's "Pity for Poor Africans" Applied to War

For the Friend of Peace. (1816)

"A youngster at school more sedate than the rest,
Had once his integrity put to a test;
His comrads had plotted an orchard to rob,
And ask'd him to go and assist in the job."

"He was shok'd, sir, like you, and answer'd, Oh no!
What! rob our good neighbor! I pray you, don't go;
Besides, the man's poor, his orchard's his bread.
Then think of his children, for they must be fed."

"You speak very fine, and you look very grave,
But apples we want, and apples we'll have:
If you will go with us you shall have your share,
If not, you shall have neither apple nor pear."

"They spoke, and Tom ponder'd—'I see they'll go;
Poor man! what a pity to injure him so—
Poor man! I would save him his fruit if I could,
But my staying behind will do him no good.'"

"If the matter depended alone upon me,
His apples might hang till they dropt from the tree;
But since they will take them, I think I'll go too,
He will lose none by me, though I'd get a few."

"His scruples thus silenc'd, Tom felt more at ease,
And went with his comrades the apples to seize;
He blam'd and protested, but join'd in the plan:
He shar'd in the plunder, but pitied the man."

"Thus many acknowledge that war is an evil,
The fruits of vile passions—the work of the devil—
Deplore its injustice, its murder and woe,
But yet will join it—*for others do so.*"

—Contributed by J. J. K.

Why We Protestants Believe in Democracy

Senior C. E. Topic for July 2, 1939

I. Suggested songs:
"America, the Beautiful"
"My Country, 'Tis of Thee"

II. Short prayers by two or three designated persons, closed by leader.

III. Leader's challenge to thought:

In these troubled days of the weakening of democratic influence throughout the world, of direct challenges to democracy to prove its worth, of the rising strength of philosophies directly opposed to it, we can well afford to spend time thinking about why we as Christians believe in democracy. In a country where church and state have always been separated, it is easily possible to get into the habit of separating them in our private lives too completely, of thinking our duties and privileges as citizens of our nation have nothing to do with our duties and privileges as citizens of the kingdom of God.

In our "right minds" we are individuals composed of various feelings, beliefs, ideals, habits, attitudes which add up to make a *whole* personality. The more divided the personality or mental activities of an individual, the less healthy he is mentally. Would it be heretical or sacriligious to suggest that we might extend the influence of our religious beliefs so that they would be a sort of combining and refining factor to make our whole lives—our everyday words, thoughts, and acts—reflect our whole-souled love for God and devotion to our neighbor?

Should not devotion to our country be a part of loving our neighbor as ourselves? Not the kind of devotion that made hysterical preachers during the World War lead hysterical men into giving their lives to "make the world safe for democracy," but the kind of devotion which will make us work and think and sacrifice to make democracy safe for the world—a *workable* way of life in a world where the totalitarian philosophy demonstrates its ruthlessness and disregard of the individual.

Just what do Christianity and democracy have in common? For one thing, they have a kindred attitude toward people. Democracy seeks to liberate people of all grades and conditions and to give to each person his largest possible chance. Chritianity seeks to do for individuals spiritually what democracy endeavors to do for them politically and socially.

IV. Discussion problems:

1. A common belief or maxim of American democracy is that "all men are born free and equal." Is this strictly true as far as economic privileges go? political power? intellectual gifts? spiritual worth of the individual soul?

2. The importance of the individual is one of the bases of democracy. How is it also an essential in our Christian beliefs?

3. What has Christianity done for woman through the teaching of the equality and worth of the individual?

4. Another basis of the democratic way of life is the belief in majority rule, of sacrificing personal desires for the good of the group. Is this belief illustrated also in Christ's life or in his words or in the lives of his followers?

5. An ideal of democracy is the right of private choice and judgment, chiefly through the vote. Do we have the same right in the spiritual and moral world of choosing between right and wrong according to our own individual consciences? Are we restricted by religious "do's and don'ts" any more than by political or social ones?

6. How far should a Christian be concerned with politics? Need we go any farther than the instructions in 1 Timothy, 2:1-4?

7. Christ put his idea of the unity of himself with his followers into a form familiar to all—a kingdom. Is this idea compatible with the democratic principles

which are found elsewhere in his teachings. Carry the analogy of a political framework for a spiritual concept as far as you like.

V. Announcements, closing song and prayer.

INTERMEDIATE DEPARTMENT

How to be Patriotic in a Christian Way

Intermediate C. E. Topic for July 2, 1939

For Daily Readings

June 26. Righteousness exalteth a nation. Prov. 14:26-35.
June 27. Love the stranger. Lev. 19:33, 34.
June 28. Jeremiah's courageous patriotism. Jer. 26:11-19.
June 29. Paul's patriotism. Rom. 9:1-5.
June 30. Blessing to other lands. Mic. 4:1-5.
July 1. Zion's promised glory. Isa. 62:1-7
July 2. Topic. Matt. 22:16-22; I John 3:11-18.

> He serves his country best
> Who lives pure life and
> Doth righteous deed,
> And walks straight paths
> However others stray,
> And leaves his sons,
> As uttermost bequest,
> A stainless record which
> All men may read;
> This is the better way.
>
> —Susan Coolidge

Program suggestions—We believe it would be very fitting to have this an outdoor meeting. If possible, have a Bugler accompany the singing. Also it would be very fine to have the American flag and the Christian flag in front of the group.

Pledge to the American flag—I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation indivisible, with liberty and justice for all.

Song—"America"

Pledge to the Christian flag—I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love.

Song—"Onward Christian Soldiers"

Scripture Reading—Matt. 22:16-22; I John 3:11-18.

Prayer by superintendent.

Song—"God of our Fathers"

Presentation of topic by leader.—As Christian Endeavors we are going to study this topic in an effort to find how we may best please God as citizens of our country. True patriotism is not merely a matter of flag waving but something far deeper than that. It is a thing of the heart. Is it not basically obedience to the laws of God? Christ's principles are the guide in a democracy that is safe. The Golden Rule which He taught is the test of citizenship relations.

Let us discuss some of the qualities of really good citizens:

I. A good citizen keeps the laws.
  A. He must know the laws.
  B. He will do well to study the origin of laws.
II. A good citizen earns an honest living unless for some good reason it is impossible for him to do so.
III. A good citizen is a good neighbor.
  A. He is tolerant.
  B. He is broad-minded.
IV. A good citizen votes intelligently.
  A. Thinks clearly.
  B. Studies party platforms and candidates.
V. A good citizen has a sense of obligation to community, state, and nation.
VI. A good citizen does all he can to promote peace and goodwill on earth.
VII. A good citizen reverences God.
VIII. A good citizen honors God's Word.

"A nation is only as strong, as righteous as is the citizenship of which it is composed."

Song—"America, the Beautiful"
Announcements
Offering

A few questions for further discussion

1. Are right and justice and honor different things for nations than they are for individuals?
2. Suppose a law is unjust to me or to others. What shall I do about this?
3. Suppose an enforced law does injury to my friend or to my brother or sister. Shall I support the law when it does this?
4. What was the attitude or what were the attitudes of Jesus to authority? Luke 20:20-26; Luke 17:14; John 8:2-59; Matt. 23.

Song as a prayer—"Dear Lord and Father of Mankind"

Closing Prayer. "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psa. 19:14.

JUNIOR DEPARTMENT

Being a Good Citizen

Lesson for July 2, 1939

Note to leader: We have now spent a month in studying the land of our Lord. Since next Tuesday is Independence Day let us spend this hour in helping our Juniors realize their responsibility and duty as a citizen of the land we love, America.

The plan for the programs for the month of July will be given next week.

Decorate with flags.

I. Worship period

1. Prelude—"O beautiful for spacious skies."

2. All Juniors stand at a given signal and sing the above song.

Scriptures (responsively)

Leader: Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.

Juniors: Righteousness exalteth a nation; but sin is a reproach to any people.

Leader: When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn. If thou hearken diligently unto the voice of the Lord thy God, the Lord thy God will set thee on high above all nations of the earth.

Juniors: Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.

Leader's prayer.

Song by Juniors, "Come Thou Almighty King" v. 1.

II. Mission Minutes

Let us learn the missionary alphabet during the month of July.

A—Ps. 2:8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

B—Rom. 10:15, Beautiful are the feet of them that preach the Gospel.

C—Isa. 34:1. Come near, ye nations to hear; and hearken, ye people, let the earth hear.

D—Ps. 34:14. Depart from evil, and do good.

E.—Isa. 55:2. Eat ye that which is good, and let your soul delight itself in fatness.

2. What new missionaries are being sent to India?

Study Period, Aim: To help the Junior to appreciate his own country and to realize his responsibility as a citizen.

1. What is Independence Day? A short talk by an older Junior boy.

2. Discussion by three Juniors.
   a. Being a patriot. Rom. 13:1.
   b. What we can do for our country? Pray for its welfare; obey its laws.
   c. Thanking God for our Country. Deut. 8:7-10; Deut. 26:1-11.

3. Bible Drill. Psalm 33:12a; Acts 5:20; Malachi 2:10; Romans 13:1; Romans 12:17, 18, 21; Hebrews 12:14a; Psalm 34:14; Matthew 5:7-9.

4. Song—My Country, 'Tis of Thee.

5. Leader's heart talk, closing with a prayer of thanksgiving.

6. Doxology

All men desire peace, but very few desire those things which make for peace.—Thomas á Kempis.

IN MEMORIAM

MRS. W. S. GOTTSHALL. Nancy K. Von Nieda, daughter of Henry and Sallie Kesler Von Nieda, was born June 2nd, 1867, at Bowmansville, Penna.

Early in life she confessed Jesus Christ as her Lord and Saviour and was received into the Muddy Creek Reformed Church.

On September 22nd, 1886, she was united in marriage with Rev. William S. Gottshall. As a result she transferred her church membership to the Mennonite Church. Five children were born into this union. One daughter, Hannah Alieda, died in infancy. In 1936, another daughter, Jennie Mae, wife of Rev. Peter J. Boehr, also preceeded her mother in death. Those who survive are: Aaron E. Chevy, Chase, D. C.; Mrs. Flora A. Geiger, Cleveland, Ohio; and P. Herbert, Wilmington, Delaware; 11 grandchildren, besides her ailing husband and many relatives.

During the almost 53 years of her married life, she shared in a most noteworthy manner the duties and responsibilities of a Pastor's wife, in providing a home that was always a haven of rest and inspiration to anyone who came.

Her deep spiritual life, fostered by a daily study of God's Word, always found an outlet in a kind word, or the assurance to a friend that the matter would be remembered in prayer, or in a tract that was given with a warm clasp of the hand.

Many individuals and homes, in the communities of Schwenksville, Allentown, Pa., Bluffton, Ohio, Freeman, South Dakota, and Quakertown, Pa., where she lived, have been helped and inspired by her kindly Christian life. Her missionary friends can be counted by the score in many lands.

She gave her life in glad and willing service as long as the Lord gave her strength. About two months ago she was no longer able to care for her life-companion and in turn she had to be served. She bore her sickness with fortitude and patience. She fell asleep in the Lord on Saturday evening, May 27th, thus bringing her life to 71 years, 11 months and 25 days.

Funeral services were held in the East Swamp Church and Eden Mennonite Church, Schwenksville, where she was laid to rest.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

The brethren A. M. Fretz, Harold Burkholder, J. J. Plenert, E. J. Bohn, Howard G. Nyce, H. F. Schmidt, a long time friend of the family, Freeman H. Swartz and A. J. Neuenschwander, participated in the two services. Rev. Swartz at Eden Church used Proverbs 31:28 and Rev. A. J. Neuenschwander used Psalm 121:5, 7-8 as text at East Swamp.

(Continued on page 16)

FOREIGN MISSION RECEIPTS FOR MAY, 1939

Herald Church, Clinton, Okla., $18.34; Mission Friend, Beatrice, Nebr., $50; Menn. Ch., Burrton, Kans., $8.78; Emmaus C. E. Soc., Whitewater, Kans., $13; Refund, $75; Goessel Menn. Ch., Goessel, Kans., $19.15; Hoffnungsau Ch., Inman, Kans., $46.73; Zion Ch., Elbing, Kans., $10; Friend, Hurley, So. Dak., $50; Bergtal Ch., Pawnee Rock, Kans., $17.65; W. D. C. E. Conv., Hyannis, Nebr., $25; Bergtal Ch., Corn, Okla., $9.71; Menn. Ch., Lehigh, Kans., $15.37; First Menn. S. S., Mt. Lake, Minn., $300; Eden Ch., Interm. C. E., Mdge., Kans., $9.65; Zion Ch., Souderton, Pa., $100; Grace Ch., Albany, Ore., $21.12.

Bethel S. S., Inman, Kans., $30.34; Missionary Soc., Reedley, Cal., $30; Bethel Church, Mountain Lake, Minn., $200; Bergfelder S. S., Mt. Lake, Minn., $160.36; Agnes M. Wiens, Newton, Kans., $5.; Menn. S. S., Ringwood, Okla., $5.73; Christian Ch., Mdge., Kan., $103; Hebron Ch., Buhler, Kans., $21.71; Gnadenberg Ch., Whitewater, Kans., $22.15; Bernhard P. Wiebe, Plum Coulee, Man., $46; Friends, $59.57; Friedensberg C. E. Soc., Springfield, So. Dak., $25; Grace Ch., Enid, Okla., $9.48; Immanuel Ch., Galva, Kans., $24.93; C. E. Soc., Plum Coulee, Man., $25; Menn. S. S., Plum Coulee, Man., $1.31; Menn. Ch., Newport, Wash., $18.15; Swiss Ch., Whitewater, Kans., $25.22; Gdn. Twp. Ch., Mdge., Kans., $27.50; Salem-Zion Ch., Freeman, So. Dak., $42; First Menn. Ch., Madrid, Nebr., $11.84.

West Zion Ch., Mdge., Kans., $38; Hoffnungsfeld Ch., Mdge., Kans., $10.30; First Menn. Ch., Hillsboro, Kans., $30.30; Anna Bentz, Peabody, Kans., $32; First Menn Ch., Halstead, Kans., $34.50; Int. and Rent, $159.20; Grace Ch., Pandora, Ohio, $40; Friend, Beatrice, Nebr., $10; Eden Ch., Mdge., Kans., $266.46; First Menn. Ch., Upland, Cal., $29.36; Bethesda Ch., Henderson, Nebr., $57.72; Brudertahl S. S., Hillsboro, Kans., $55.33; Menn. Ch., Pratum, Ore., $34; New Hopedale Ch., Meno, Okla., $12.55; Eden Ch., Inola, Okla., $11.80; Johannestal S. S., Hillsboro, Kans., $30.02; San Marcos Ch., Paso Robles, Cal., $19.65; Refund, 74.65; First Menn. Ch., Geary, Okla., 8.40; Menn. Ch., Pulaski, Iowa, $13.45.

First Menn. S. S. Class No. 53, $22.65, Jr. Miss. Band, $5, First Menn. Ch., Berne, Ind., $344.98; Salem Ch., Freeman So. Dak., $200; Bethel College Ch., No. Newton, Kans., $22.13; P. J. Schroeder Family, Deer Park, Wash., $100; Cheyenne Ch., Fonda, Okla., $2.57; Emmaus Ch., Whitewater, Kans., $27.60 Brudertal Ch., Hillsboro, Kans., $65.60; Bergtal Ch., Pawnee Rock, Kans., $18.09; Menn. Ch., Deer Creek, Okla., $22.26; Friend, Freeman, So. Dak., $11; Immanuel S. S., Los Angeles, Cal., $30.

Total: $3523.36.

Bal. on Hand, May 1, 1939		$1552.79
Gifts for General	$2937.55	
Gifts for Special Support	371.53	
Int. and Rent	159.20	
Pension	37.08	
Sundries	18.00	3523.36
		$5076.15
Paid out on Orders		3189.60
Balance on Hand, June 1, 1939		$1886.55

Respectfully submitted,

J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR MAY, 1939

Foreign Mission, General Treasury: Bethesda Sew. Soc., Marion Jct., S. D., $23.70; Ladies' Aid, Medford, Okla., $11; Coll. Union Meeting of Miss Societies of Bluffton, Ohio area, $18.22; Sew. Club, Elyria, Kans., $20.00. **Total $72.92.**

Home Missions: Ladies' Aid, Medford, Okla., Home Miss., Gen'l Treas., $11; Coll. Union Meeting of Miss. Societies of Bluffton, Ohio Area, same, $18.22; Jr. Miss. Band, Berne, Ind., same, $25; Miss. Circle, Butterfield, Minn., Chicago Branch Mission, $10; Sew. Soc., Lehigh, Kans., Chicago Mission, Poor People, $5. **Total, $69.22.**

For India: Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Orphan, $30; Zoar Sew. Soc., Goltry, Okla., Biblewoman, $25; Johannestal Sew. Soc., Hillsboro, Kans., Evangelistic Work, Birra St., $10; Tabea Sew. Soc., Tampa, Kans., same, $25; Miss. Soc., Berne, Ind., same, $20, for Korba St., Evangelistic work, $20, for Basna Boarding School and Hospital, $40; Mission Study Circle, Springfield Ch., Quakertown, Pa., Champa Hospital, $5; Ladies Aid Soc., Grace Ch., Lansdale, Pa., same, $5; Miss. Circle, Butterfield, Minn., same, $15; Zoar Sew. Soc., Goltry, Okla., Champa St., for clothes, $10; Swiss Sew. Soc., Whitewater, Kans., Janjgir St., where needed, $10. **Total, $215.00.**

For China: Miss. Sew. Soc., Pretty Prairie, Kans., Biblewoman, $40; Bethesda Sew. Soc., Marion Jct., S. D., Biblewoman, $80; Menn. Sew. Soc., Hillsboro, Kans., Native Worker, $60; Miss. Soc., Grace Ch., Enid, Okla., X-Ray, Kai Chow Hospital, $15; Miss. Circle, Butterfield, Minn., same, $15; Mission Friend, same, $4.25; East Swamp Ladies' Aid, Quakertown, Pa., Kai Chow Hospital, $5.; Miss. Soc., Calvary Ch., Quarryville, Pa., same, $5; Miss. Soc., Berne, Ind., same, $15; Miss. Soc., Trenton ohio, same $10, for Relief Work, $10; Jr. Mission Band, Berne, Ind., same, $10, for Light Plant, Kai Chow Hospital, $10. **Total, $279.25.**

Expenses of Ex. Com. and "Miss. News and Notes" –Zion Sewing Society, Goltry, Oklahoma, $1; Bethesda Sewing Society, Marion Junction, South Dakota, $6; Swiss Sewing Society, Whitewater, Kansas., $2.50; Mission Friend, 75¢; Sew. Soc., Gretna, Man., $2; Miss. Soc., Liberal, Kans., $1.10; Miss. Circle, Springfield Ch., Quakertown, Pa., $1; Miss. Soc., Mann's Choice, Pa., $1.20; Ladies' Aid, Inman, Kans., $2.50; Sew. Soc., Lehigh, Kans., $2; Mrs. D. I. Schroeder, Newton, Kans., 25c. **Total, $20.30.**

Miscellaneous: Young Mother's Sew. Circle, Hillsboro, Kans., Retired Miss. Pension Fund, $15; Sew. Soc., West Zion, Moundridge, Kans., same, $9.48; Miss. Soc., First Ch., Bluffton, Ohio, same, $50; Jr. Miss. Band, Berne, Ind., same, $5; Miss. Soc., Grace Ch., Enid, Okla., Gen'l Conf., Relief Fund, $5; Jr. Miss. Band, Berne, Ind., Traveling Expenses of Missionaries, $50; Garden Twp., Sew. Soc., Halstead, Kans., J. B. Ediger, Okla., Typewriter, $10; Miss. Circle, Butterfield, Minn., same, $10; Swiss Sew. Soc., Whitewater, Kans., Lame Deer Sta., Mont., where needed, $10, for Girl's Home, Winnipeg, Man., $10. **Total, $174.48.**

Grand Total, $831.17.

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

HOME MISSION BOARD TREASURERS REPORT FOR MAY, 1939

Receipts

Mennonite Church, Deer Creek, Okla., $19.12; Bergtal, Pawnee Rock, Kans., $14.01; Bethel College Church, North Newton, Kans., $18.10; Aletta and Mattie Krehbiel, Tonawanda, N. Y., $40; Grace, Pandora, Ohio, $40; Smith Corner, East Freedom, Pa., on Note, $15; Bethel S. S., Fortuna, Mo., $5.01; Johannesthal, S. S., Hillsboro, Kans., $15; Salem Zion, Freeman, So. Dak., $14; First, Chicago, Ill., $17.54; Menno Church near Lind, Wash., $11.89; Tabor, Goessel, Kans., $23.63; Buhler Church, Kans., $10.69; First, Christian, Moundridge, Kans., $74.50; First, Berne, Ind., $115; Pacific District Conf. on Note, $20; Richfield, Pa., $13.50; Pulaski, Iowa, $13.45; Bethany, Kingman, Kans., $24.86; Salem, Freeman, So. Dak., $100; Second, Beatrice, Nebr., $12.52; Mr. and Mrs. Peter J. Schroeder, Spokane, Wash., $100; Ebenezer, Bluffton, Ohio, $100; First, Allentown, Pa., $22.58; Immanuel, Adult C. E., Los Angeles, Calif., $6.71; Mennonite, Richey, Mont., $20.96.

Special: For J. B. Wiens, Car, Vancouver: Christ Thierstein, Whitewater, Kans., $5; H. D. Voth, Escondido, Calif., $5; Friend, Berne, Ind., $1. For Altoona Mission, $10 by Eden C. E., Schwenksville, Pa. For Girls Home, Saskatoon, Sask., by College Girls Class, First, Bluffton, Ohio, $6.

Total, $1300.07.

Disbursements

Salaries, rents, and specials—$1500.31.

All gifts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Pa.

PACIFIC DISTRICT CONFERENCE

Contribution received from January 1, to June 1, 1939

First Menn. Ch., Portland, Ore., $20; First Menn. Ch., Upland, Calif., $46.54; First Menn. Ch., Reedley, Calif., $65.45; First Menn. Ch., Deer Park, Wash., $20; First Menn. Ch., Aberdeen, Idaho, $24.50; First Menn. Ch., Lind, Wash, $6.30; Grace Menn. Ch., Albany, Ore., $23.67; Immanual Menn. Ch., Pratum, Ore., $53.06; Menn. Ch. Home Mission Board, Phila., Pa., $325; San Marcos Menn. Ch., Paso Robles, Calif., $21.63; Menn. Ch., Newport, Wash., $39.19; Calif. M. S. S. and C. E. Conference, Paso Robles, Calif., $35; Monroe C. E., Soc., Monroe, Wash., $5; The Grace Menn. C. E. Soc., Dallas, Ore., $5; Adult C. E. of F. Menn. Ch., Reedley, Calif., $10; Winning Others S. S. of F. Menn. Ch., Reedley, Calif., $6.35; Adult C. E. of Immanual Menn. Ch., Los Angeles, Calif., $13.22; Kings Daughters Mission Soc., of F. Menn. Ch., Aberdeen, Idaho, $10.

For Portland, Ore., Mission: Menn. Ch., Lind, Wash., $2.68; Immanual Menn. Ch., Pratum, Ore., $21.82; Mennonite S. S. of First Menn. Ch., Upland, Calif., $16.48; The Young People's Dept. of F. Menn. Ch., Upland, Calif., $5; Women's Bible Class of F. Menn. Ch., Reedley, Calif., $19.45; Beginner's Class, Reedley, Calif., $2.68; Worth While Circle of F. M. Chr., Reedley, Calif., $20.

Gratefully Acknowledged,
Jno. C. Jantz, Treas.
Pacific District Conference,

HOME MISSION OF W. D. CONFERENCE

Receipts, May, 1939

Herold, J. A. Harms, $12.85; Emmanuel, Fred C. Wedel, $11.61; Kidron, F. W. Koehn, $3.20; Eden, Inola, G. J. Voth, $19; West Zion, Fred D. Meyer, $30; Einsiedel, E. D. Miller, $10.31; Helene Schmidt Estate, P. F. Friesen, $225; Sichar, H. S. Ratzlaff, $2.05; Bethel College, Helen Penner, $18.66.

Gratefully acknowledged,
H. J. Dyck, Treas.,
Elbing, Kansas.

» « JOTTINGS « «

This, and the next following issues of the Mennonite are being edited by brother J. J. Kroeker, Newton, Kansas. He is substituting for the editor, Dr. J. R. Thierstein, who is confined in the Bethel Hospital, Newton, since May 16-th, as a result of an external operation. While he is not seriously ill, he will appreciate the prayers of friends, and the reader-family as a whole. (This concerns also errors, omissions, or shortcomings of any sort. We will be the guilty one. J. J. K.)

—*Barto, Penna.* Our correspondent, Miss Mae Latshaw reports, from church bulletin: "Those who in any way are connected with the activities of the Hereford Mennonite Church will be pleased to know that our own *Paul R. Shelly* graduated from the Hartford Theological Seminary, May 24th, receiving the Bachelor of Divinity. He was the winner of the Wm. Thompson scholarship, which provides him with the necessary funds for 2 years of further study in Europe. He was also the winner of the Greek Prize, awarded annually to that student in the Senior Class who shall exhibit most proficiency during the 3 year course in New Testament Greek and interpretation. We wish our congratulations. (Which are extended also by the Mennonite. Editor). This is the second time in 13 years, a son of our church won the fellowship in Hartford. The first was Dr. Irwin W. Bauman."

—*Berne, Indiana.* We learn that not less than 356 pupil enrolled in the Summer Bible School of the First Mennonite Church. This is an increase of nine children over 1938. A total of 173 boys and 183 girls are attending the five weeks term. The school is divided into kindergarten and nine grades. 18 boys and 17 girls are in the graduating class. We feel that many of our readers would welcome a more detailed report about such impressive vacation activity. Dr. C. H. Suckau is superintendent of the S. B. S., and he may have somebody among his helpers who would enjoy writing us just how the work is organized, what the courses are, and so on. Other churches might be helped by it.

—*Mountain Lake, Minn.* The annual meeting of the Bethel Hospital Aid Society was held in the Bethel Church on May 25-th. Over one hundred members attended, and elected the following officers for the coming year: Mrs. J. M. Franz, president; Mrs. John M. Harder, vice-president, Mrs. John A. Warkentin, secretary, and Mrs. John F. Stoesz, treasurer.

Ira, Ohio, is the address of Rev. A. R. Keiser, pastor of Bath church, and not Iva. We apologize for the error, which crept into the heading of brother Keiser's article in Number 22 of the Mennonite.

—*Second Mennonite Church, Philadelphia, Penna.* "The Messenger" of May 28-th reports that Brother Arthur Schaumberg is conducting the Sunday and Wednesday services of the church during the first three weeks of June.

—*Rev. W. F. Unruh,* formerly missionary in India, has accepted the pastorate of the Mennonite Church of Pulaski, Iowa, and has taken up his work on June 1-st. We are certain that the Lord will bless Brother Unruh's work in his new surroundings, and that He, also, will shed an abundance of additional joy and blessings into the life of Brother W. W. Miller, whom God let grow old in His service.

—*Bruderthal—Hillsboro, Kansas.* Mrs. H. R. Nickel, correspondent of the Mennonite, reports that the congregation enjoyed a very inspirational program on "Stewardship," which was given, in April, by the Bethel College Church Brotherhood. On Sunday, May 14-th, eight infants were consecrated to the Lord during the morning service. In the afternoon the Juniors rendered a Mother's Day program, combined with a little social.—"Baptism and communion, which had been planned fo Pentecost Sunday, have been postponed indefinitely due to the sudden attack and apendix operation of our pastor, Rev. Arnold Funk. At present he is improving satisfactorily," we read at the close of the message.—We trust that the Lord will have Brother Funk well, again, before many more days pass on.

—*If others would follow suit!* "Do you read the Mennonite, if not, you missed four good articles in the issue of April 18. They are: "Meditation" from the "Vine Press"; "Faith: The Confidence of the Hope that Is in Us"; "What Happens When We Pray?". and "Rumors of War." Read them, borrow the Mennonite from some one if you must, then subscribe for it, and you'll enjoy many other articles."

—*"A Penny A Day"* Reporting for the Penny a Day Campaign as a Bluffton College Trustee, Mr. W. H. Mohr said "seventeen boosters were appointed, eleven churches responded by the end of December, reporting an amount of $364.43 having been sent to Bluffton. Seven churches responded so far this year with a total of over $230.00."—This little note in the *Allentown, Penna., First Mennonite Church Bulletin* might cause us to ponder over what could be done if every one of us would save a penny each day for our schools; and how much more could be done if we would feel a little ashamed of having only a lowly penny to spare, and make it a nickel!

—*From Bluffton, Ohio,* we received the message that "Rev. and Mrs. J. J. Esau, who travelled in evangelistic work for the past year, are at present located at Bluffton. Mrs. Esau underwent a major operation at the Bluffton Hospital. She is recovernig nicely. They hope to continue their work in the near future."

—We copied this brief item from Brother Dan. J. Unruh's Pandora, Ohio, St. John's Mennonite Church Bulletin. Thanks. And further: if every reader of the Mennonite would follow suite and solicit additional readers—what a blessing that would be, and how much easier would it be for the Board of Publications to improve, and to expand its work in the Lord's vineyard! Won't *YOU* think, and pray a little over this suggestion?

—*Bethel College, North Newton, Kansas.* Commencement exercises at the First Mennonite Church, Newton, brought to a close the 1938-39 year. 46 students graduated. Dr. Wilbur K. Thomas, former executive director of the Friends Service Committee delivered the commencemnt address.

The college also conferred a special honorary degree upon Prof. P. J. Wedel who has been faithfully serving the institution for thirty-seven years as a teacher, and as registrar.

The impressive exercises at the Newton Church had drawn a record attendance. Those who came late had to be satisfied with standing room in the entrance hall of the church.

—According to information received at the closing hour *Rev. J. M. Regier, North Newton, Kansas, President of the Western District Conference,* has accepted a call of the Johannestal Mennonite Church, near Hillsboro, Kansas.

—Answering inquiries we wish to remind all our friends and contributors that manuscripts intended for a definite issue must reach us not later than Wednesday evening. Short notes and jottings, if urgent, can be printed if received before Friday noon.

IN MEMORIAM

(Continued from page 13)

SISTER ELIZABETH SCHMIDT came to Arizona, to the Hopi Mission Field, as a housekeeper for the Rev. J. B. Epps in 1909. However, it was soon found necessary for the mission to have some one to take care of the little motherless Hopi babies. She has for the last years lived right in the village in order to be near her married daughter. Her life has been a constant testimony and quiet witness of Jesus Christ. Besides teaching her Hopi children to pray and memorize Bible verses and having them attend church services she also taught children's Sunday school classes as long as her health permitted it. We miss her. Often after the services she would linger to share her burdens and joys with us, or to encourage and comfort us.—John P. and Mabel Suderman.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JUNE 20, 1939 NO. 25

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

EDITORIALS

Harvest Thoughts.—A ripe wheat field, the slender haulm with its millions of heads bowing under the weight of their precious contents, and in a silent testimony of praise to a magnificient Creator of life and prosperity—has such a blessed field ever promoted queer thoughts in your mind? Well, it did in ours, and because it is harvest time we will share these thoughts with the reader and suggest that he meditate over them on coming Sunday.

Here's that wheatfield, and who will reap the benefits it is giving so freely? There's first the farmer, as a matter of course. Then come the business and professional men who get their accounts receivable paid, the banker who receives the money which he advanced on the crop, or the insurance agent who glances up, thankfully, because neither hail nor storm have ruined the crop of the field. The merchant, the automobile dealer, and so on; they all benefit. Another year of their efforts has not been in vain, and another year-to-come inspires courage, instead of disappointment and despair.

We thought of all these beneficiaries going to church on Sunday, then of their coming home and getting additional inspiration and joy out of their church paper. Next they would look at their children and think: "God has been so good to us, again, this year, and we will thank Him by giving our children a Christ-centered education in one of our colleges which God, too, has given to us." Or he might think of the relief organizations of his denomination, and thank God for having inspired the churches to organize and to maintain them.

But what a pity! Whatever benefit there'll be from this year's harvest, every bit of it has been definitely allotted beforehand for some purpose. Of course, there will be the usual amount for collections, dues, some extra gifts and contributions, and so on. But Christ expects us to be good stewards, and to take good care of our material needs. So, surely, there's not much to be done this year in the way of excelling, materially, in the Lord's service.

Realizing this, our thoughts ran off with us into the following Sunday morning service, when all these beneficiaries will sit and pray to the Lord for more blessings, a long and healthy life, and, most of all, *for an everlasting life of bliss* after the sixty, eighty, or even ninety years of earthly happiness and hardships are over. What a wonderful trust we have in the Lord! Not for a second's time do we doubt that He will not keep His word, or that heavenly happiness will not greatly excel our expectations. And we wondered how many there would be among God's trusting beneficiaries who would trust Him with a small, really small investment, and give Him the profits, all of them, from it in the coming year.

There's that business man who knows from experience that certain days of the week or the month are not much good, as far as profits are concerned. He wouldn't feel it much if he would give to the Lord whatever profit eventually might come his way on such a flop-day. Or the banker who thinks about writing off some claims as total losses. Why not open an account for the Lord and turn the collection of hopeless debts over to Him?

And the farmer, he always has a corner or two in his fields in which he doesn't fully trust. Or, if he feeds cattle, he has a few calves, a sheep or two, which don't look so good to him. They are as good as dead in his eyes. Why not give them to the Lord, and tell Him so. Let Him look after His own property.

If the many beneficiaries who are so certain that God's love and grace guarantee them everlasting prosperity and happiness after death, if they all would trust their Savior with a little investment of the above sort, we could visualize the following picture:

Item so and so on such and such a day to Relief work. This and that doubtful account to the Board of Publications. One or two acres of wheat along the ridge of that gully to our colleges. This acre of late corn belongs to Foreign Missions. This calf, if it grows up, and whatever price it will bring, belongs to the church treasury, and that sickly looking pig, or those two or three acres of oats with bind weed choking them all over, let Bethel Hospital have them.

We are living in an age in which "planned economy" is to save us from economical suicide. Would it be altogether absurd to put the theory to a test in behalf of God's work? It seems to us that in a time which is thought to be so barren of divine wonders we might witness some truly good ones if we added a definitely outlined *economic plan for 1940* to our religious service schedule.

Of course, we would have to stick to such a bargain with our Lord. Years ago a man was so delighted over two newly born calves that he gave one of them to the Lord in the presence of a missionary. Both calves looked exactly alike. "What a pity," said the man about a month later, "the calf which I gave to the Lord died."

So in order to avoid embarassing situations, those who might wish to put some such plan to a test must clearly earmark the items and acres which belong to the Lord. Who knows? After all, if we are willing to let the Lord take care of us after we die, why not let Him take care of a little investment from which He alone, and His work, will reap the profits?—J.J.K.

REMEMBER JESUS CHRIST !

Baptismal Sermon by Rev. John Lichti, Medford, Oklahoma

Dearly Beloved: Ascension day of 1939 was your day of decision. On this eighteenth of May you confessed before God and this congregation that Jesus Christ is your Savior, and today you are ready to do the same, and to be baptized in the name of God, the Father, and of the Son, and of the Holy Spirit. My text for you we find, firstly, in 2 Tim. 1:13, "Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus" and, secondly, in chapter 2 verse 8, "Remember that the Lord Jesus Christ is risen again from the dead." In other words:

"Remember Jesus Christ" shall be the motto of our service this morning. "Remember Jesus Christ", that is the message for the nations. "Remember Jesus Christ", that is the message for our United States. "Remember Jesus Christ", that is the message for the church, for the home, for the individual, and that is also the message to you this morning. "Remember Jesus Christ!" I would like to impress these three words into your hearts and minds, so you would remember them every day of your life.

Last Sunday I told you that you should consecrate your hearts, minds, souls, and bodies to Christ, and follow Him, and be baptized. One's education we must get from the schools and colleges which we attend. One's church membership is evident from the books of the church to which we belong. But as children of God we rejoice that our names are written down in heaven, and written with the precious Blood of Jesus Christ. Therefore, friends, rejoice!

I am closing my eyes. I am seeing my name written in the Book of Life; your names, and new names from our church. The Blood of the new Covenant is the precious blood of Christ, shed on Calvary. It has secured to the believer an immediate, full, Divine, and everlasting remission of all their sins.

The Blood of Christ on the Cross is the ground on which all contrite hearts will be reconciled. In accepting Christ Jesus you become children of God, and if you will be true to Him you can walk through life in the grace of God and glorify His Holy Name. sent your bodies as a living sacrifice. It must be present your bodies as living sacrifice. It must be preserved holy and acceptable unto God, which is a reasonable service. Though your sins be as scarlet, they shall be white as snow, because Jesus paid it all.

You all have prayed to Jesus to forgive you your sins and to save you. Yes, may Jesus come and live His life in you, and may you be true followers of Him. To be saved, however, you must repent and believe in Jesus who died on the cross and shed His precious blood as a Redeemer and Savior of the world. And you must be baptized in the name of the Father, and of the Son, and of the Holy Spirit; besides, you must be baptized with the Holy Spirit and fire from above.

The commission which Jesus gave to the disciples is to go, to teach them, and to baptize them. This commission came through all the centuries and stands, down into our own days, for it is His command. You have confessed that without Christ you are lost in the eyes of God, but now, repenting, you shall not perish. Jesus, when talking to Nicodemus, said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." You, too, must be born again and become a new creature through Christ Jesus, if you want to be a child of God that glorifies His Name for what He has done for us. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. John 3:14-16.

"Keep your hearts with all diligence; for out of it are the issues of life." Prov. 4:23. Yes, if your hearts keep right, there is a song of gladness in the darkest night; every cloud will have a rainbow, if your heart keeps right. Then there is no separation from God. Rom. 8:35-38.

And now, beloved parents, we rejoice with you over the decision your children (they are also our children) made when they decided to serve God, and to be baptized. Yes, we praise God; even the angels rejoice over one sinner that repenteth. What a blessing for the family, when father, the mother, and all the children serve God. It is a blessing in this life, and in the life to come, an everlasting blessing. May God bless us all in this service as we continue, is my prayer. Amen.

After the sermon Rev. Lichti, Pastor Emeritus of the Medford Church, assisted by Rev. A. G. Schmidt, baptized nine young people.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ACHIEVEMENTS OF MENNONITE MISSIONS IN JAVA AND SUMATRA

By C. Nijdam

In the year 1847 an association for the spread of the Gospel in the Hollandish possessions was organized in Amsterdam, Holland, and in 1854 the first missionary, P. Janss, went to Java. In 1863 the second missionary, N. D. Schuurmans, went there. Both were teachers by profession, which could not but influence their way of organizing the work. Janss took up literary work. He spent special efforts on translating helpful literature for the preacher and teacher into the Javanese language. Schuurmans concentrated on building schools for the youth of the island. He also prepared native teachers for their tasks.

In the year 1876 the first stone school was built. Two years later he went back to Holland. But in the same year P. A. Janss, a son of P. Janss, was ordained as missionary and sent to Java. He has been active there up to 1937. In the year 1903 he organized a teacher's Seminary, which existed until 1933. At present in the Mennonite mission field of Java there exist 18 public schools and three advanced schools with 42 teachers and 2000 pupils.

P. A. Janss has done very much for the translation of the Bible into Javanese. At the same time he opened new opportunities for the Mennonite Mission by cultivating and settling new land regions. This work was directly part of his evangelization. He had observed that religious and social concepts were closely interwoven in the mind of the natives. In the year 1881 he bought approximately 400 acres of land on which he settled his congregation. The principal conditions under which settlers were admitted were: People must be of good behavior. Any one guilty of a crime cannot remain in the colony. Settlers are not allowed to use, produce, or trade in opium and alcoholic beverages. They must give up superstitious and pagan rituals and performances. No one can have more than one wife. Gambling, as well as money lending in a professional way and at high interest, is forbidden. They obligate themselves to visit church and to send their children to school. Roads, bridges, their land parcels, and irrigation channels must be kept in good order, and the low taxes, which, formerly, had to be paid to the local authorities, must be paid to the administration of the settlement.

This method met with great success. The first settlement was named Margaredja, which means "Road to Prosperity". In 1901 another settlement was started and named Margakerta, "Road to Security". In 1910 a new settlement was named Bumiardja, "Land of Prosperity", and in 1925 another tract of land was acquired, the name of which is Pakkies.

Besides preaching and educational work the missionaries have, from the very beginning, brought medical help to the field of their activity. Already in 1894 a hospital was built at Margaredja. In 1902 a clinic was opened in Kedung Pendjalin. Great progress was made especially after Dr. H. Bervoets became connected with the Mennonites. He was a missionary physician in East India and had been in service since 1894. In 1908 he joined the Mennonite Mission in Java. Halfway between the settlements Margaredja and Pendjalin he found a tract of land which the Hollandish Government transferred to him for exclusively missionary purposes in the medical field. He named the beautifully located place Kelet. It lies 1800 feet above sea level and has a fine climate. In 1915 a hospital was dedicated. This has been steadily increased and modernized. It possesses its own electric light plant, running water, and other improvements.

The medical organization has steadily grown until, today, it consists of several hospitals and a number of clinics. The hospitals have 456 beds and employ one European and two native physicians. In 1937 the hospitals took care of 2558 sick, and the clinics treated 58,740 people.

Connected with the hospitals is the leper settlement Donorodjo, which means "Royal Gift". This settlement was started with money which had been collected in Holland when Princess Juliana was born, and which was offered as a gift of honor to the Queen. The latter turned the amount over to the missions and Dr. Bervoets organized the leper colony in the Mennonite mission field. Donorodjo is a leper village. Each inhabitant has his piece of land and can build his home as he wishes it to be. The village has its own store and its own money, also a school and a church. The management is in the hands of Europeans who are willing to share the life of these unfortunate people. In 1933 another settlement was started nearby, in which the people were settled who are not hopelessly infected, and those who are still able and willing to work. In 1937 a second medical clinic was established in the leper colonies. Dr. Gramberg is, today, heading the work of the mission's medical organization.

On Sumatra the Mennonites organized the Mission Tapanuli, near the Equator. The first missionary was Heinrich Dirks from Gnadenfeld, Russia, who went there in 1870 and opened his work in tents. Several other missionaries from Russia have been active in Java and Sumatra. Today in Java are one German and two Swiss missionaries. The last worker in Sumatra was Peter Nachtigal, who died in 1928. Lately this field has been taken care of by the Rheinische Mission of Barmen, Germany.—(Condensed translation from the "Mennonitische Blaetter".)

"The difference between the Holy Spirit, and the spirit of man, is this: the Holy Spirit never uses force. The spirit of man always seeks to dominate and to control.—*Chr. Blumhardt.*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

OUR GROWING WORK—NEEDS A GROWING INCOME

In 1936 there were a number of months when the monthly payroll was $978.00. Toward the end of the year it increased slightly.

During 1937 the work increased and the average monthly payroll was $1129.00.

The Lord gave grace and joy and the money came in as needed.

In 1938, the Board through some District Conference Home Mission Committee work, enlarged the work and the average monthly payroll rose to $1239.

Still the gifts kept up. The Board was further able to make several loans to churches that needed to enlarge, or renovate their churches or needed to build new churches.

Calls and opportunities for good work presented themselves to the Board and in faith, we enlarged the work still further in 1939. The monthly payroll so far this year has been $1363.00.

The Treasurer reports a declining income, these last five months. Can we increase our gifts and prayers, to meet the needs of the work we have in hand? We will be guided by your response.

* * *

DEACONESS ORDINATION

Sunday, June 11, in the afternoon, the First Mennonite Church of Newton opened its doors for the ordination of the sisters Sara Dirks, Helen Ruth Epp, Marianna (Marie) Enns, Newta Newfield, Lois (Helena) Schmidt, and Marie Elizabeth Becker, all of the Bethel Hospital, Newton, Kansas. Besides the members of the congregation, friends from the community and from neighboring churches had come to witness the solemn and impressive act by which these sisters stepped into a new phase of their lives; one which places them for the rest of their years on earth into full-time service of their sick and ailing fellowmen.

Rev. J. E. Entz, Elder of the First Mennonite Church, performed the act of ordination. Dr. A. Warkentin, pastor of the church, and Dr. H. W. Lohrenz, of Tabor College, Hillsboro, preached in the German and English languages. Dr. Warkentin's German sermon was based on 2 Chron. 29:11. He emphasized that by entering deaconess work the sisters had placed themselves into the service of the greatest King, our God, and that they had taken up work in a field that has been very much neglected in the past by the church. Material relief and help in many other ways has been, and is, well organized. But the bitterly needed help to our sick fellow-men, even today, suffers from general neglect. Any deaconess, therefore, who enters this field of work in a true spirit and faith assumes a two-fold mission: to heal and to comfort the body, and to contribute to the healing of the soul of man. Dr. Lohrenz had Hebrew 11:8 for his text. He spoke about the faith which a sister must have to lead the *life of obedience,* which she choses for herself when she enters the deaconess profession in a truly Christian spirit.

After the ordination service relatives and friends of the sisters were invited for a short visit and inspection of the newly completed (partly) *Sarepta,* the combined nurses training school and home for the students. Sister Frieda Kaufman told the guests that thirty one years ago, on June 11th, she herself, and the sisters Catherine Voth, and Ida Epp had been ordained in the forenoon services, and that in the afternoon Bethel Hospital had been dedicated. Rev. D. Goertz, one of the founders of Bethel, had officiated at both, the ordination and dedication. The work has grown enormously in these thirty years, and Bethel Hospital, with its new clinic and hospital addition completed, will rank among the leading institutions of the state.

A tasty supper, served in the church basement, was beautified by the music of the string orchestra of the church, and a short program, given by friends and relatives of the six sisters, two of whom, the sisters Newta Newfield and Lois (Helena) Schmidt, were also commemorating the tenth anniversary of their entrance into hospital work.

Church Music Institute

The Church Music Institute, which is being sponsored by the Mennonite Song Festival Society, will meet for a week, July 17th to 23rd, at Bethel College, for the study of sacred music and its uses in the service of the church. The Institute has been fortunate in again securing Dr. H. Augustine Smith, Head of the Department of Church Music at Boston University as the leader, and every church and community of the region will profit by having its representatives enroll.

Song and music is the universal language of the soul, and a very essential factor in church work. Why not try to improve and to enrich our sacred music? The cost is not prohibitive, and the blessings which come from such an Institute far surpass any money, time, and energy which are being spent on it. Will YOU attend, and try to interest several others in your community to come with you?

Advance registration will aid the committee greatly to make the Institute a success. Will you, therefore, kindly send your enrollment (and urge others to do likewise), or inquiry for detailed information, to Paul Baumgartner, Bethel College, North Newton, Kansas?—*Esther Ratzlaff.*

MEN FORGET GOD

By H. C. Brewer

With menacing war clouds hanging low over all the world, it is not difficult to see the predicament that men get into when they forget God and ignore His warnings. War is the inevitable outcome of the multiplied sins of men and nations. Sin is the cause of war. War will curse society so long as the Prince of Peace is rejected by men. The harvest of sin is terrible.

It is reported that Napoleon once asked a certain Count who Jesus Christ was. And upon his failure to answer he said: "Well, then, I will tell you. Alexander, Caesar, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded His empire upon love, and to this very day millions would die for Him." Yes, and to our own day as well. Note that Napoleon clearly recognized the vast difference in value between force and love as a foundation for an empire. Force, which is a stranger to God's vocabulary, is as changeable as the wind or the fancies of men, while love is as steadfast as the course of the sun. Love knows no conqueror. Force may meet its Waterloo tomorrow. "God is love." Pure force has no element of love or justice in it. Hence its failure to bring peace.

Why do we have wars? At least, in part, because the churches have failed to heed the Master's command to "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). The only really effective weapon that can ever be used against war is the gospel of Jesus Christ. For, since sin is so manifestly at the root of all wars, it seems clear that sin must be banished from the earth before we can hope to escape war's scourge. Man's sinful nature lends direct support to war. *Greed, hate, selfishness, and nefarious propaganda are the fuels with which the war engines are fed.*

I venture to say that one honest pious soul kneeling at the throne of grace in honest supplication to God for the prevention of war will accomplish more than all our peace societies and anti-war legislation ever will, apart from God. War is a super-disease of the great human family that requires the services of the Great Physician. Only as we submit ourselves to the will of Almighty God, and bring up our children in His admonition, fear and favor, can we hope to escape the horrors of war. What are we who call ourselves Christians going to do about it? We can spare our knees and have war if we want to. Or we can, with one accord, go on our knees and take the problem to God, who will answer it according to His wisdom and judgment. "Prayer changes things." Prayer is the power line that links God with His own. The use of the line is free to all.

When men forget God, Satan takes the driver's seat. He has brought the world, today, to the verge of ruin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We are known by our fruit, and God always puts it in the right "basket." Jesus, the only begotten Son of God, is the way, the hope of *peace*. Are we ready to walk that *way?—(The Presbyterian.)*

Bethel College Summer School

The majority of people think that summer is a time in which a college professor's hardest task consists in finding something to do with his precious own self. Vacation months, so we think, are months of undisturbed bliss and leisure for him. But it is a different picture that strikes us when we come to the college campus in these days and see the many cars rested against the curb. Life in and around college seems to be as busy as it is during the regular school term.

The Bethel College Summer Session is in full swing, and one hundred seven students have enrolled for the purpose of completing their studies, taking special courses, or that of meeting special requirements. The session began June 5th, and

We read in the Summer Session Catalog:

"Regular college work, allowing full college credit and satisfying certificate requirements, are offered during this period."

"A student may earn as much as eight hours credit during the session. The courses, however, are so arranged, that the student, who finds it impossible to remain during the entire session, may be attending two, three, or five weeks to complete the work for two, three, or five hours of credit respectively . . . According to this one-course study plan the student takes only one course at a time. A course will run two, three, or five weeks depending upon whether it is a two, three, or five weeks study course. Thus during the eight weeks of summer school a student may enrol for a three-hour course the first three weeks, a two-hour course during the next two weeks, and finish with another three-hour course, or any other combination of two-, three-, and five-hour courses.

"Special provisions have been made to enable teachers to meet present-day certificate requirements. The courses offered in summer school satisfy the conditions for the renewal of the following certificates: Sixty Hour Elementary Certificate; Normal Training Certificate; First Grade County Certificate; Second Grade County Certificate. These courses also meet the requirements for the following certificates issued by the Kansas State Department of Education: Three year One Hundred Twenty Hour Certificate; Two year Sixty Hour Elementary Certificate, and Two year Thirty Hour Elementary Certificate."

"High school seniors who are ready to begin their college course will find an excellent selection of courses from which to choose their first year's work . . . College students who are desirous to hasten the completion of their college work or who need to make up some deficiency will find courses that meet this need . . . Individuals interested in some special line of work will find courses to meet their interest."

Special lectures for rural teachers will be given beginning July 10th. *Miss Maude B. Snyder,* Superintendent of Public Instruction, Shawnee County, Topeka, Kansas, will be special lecturer for social studies in the primary grades, July 10 to 14. Miss Alta M. Hendrickson, Superintendent of Public Instruction, Hodgeman County, Jetmore, Kansas, will speak on social studies in the intermediate grades, July 17 to 21, and Miss Mae Lewis, an outstanding rural school teacher in Sedgwick County, will give special lectures for junior high school grades, July 24 to 28.

Considerably more details will be found in the 15-page catalog which Dr. A. J. Regier, Director of the Summer Session, will be glad to send to those who feel that they might profit from a few week's stay at Bethel College, North Newton, Kansas.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 2, 1939

SOLOMON: A RULER WHO BEGAN WELL

1 Kings 3:5-15

Introduction

The aim of the lesson of this quarter, "Lessons from Israel's Leaders", is "to discover how we may be more effective Christians through considering certain characteristics of some of Israel's kings and prophets. The chief aim is not merely to discover the facts pertaining to these men, but to become more effective Christians. Our study of these men should furnish us with inspiration and guidance in our service of God.

The forty-year reign of Solomon was the period of the greatest national development of the Hebrew kingdom. It was a period of peace with other nations, a great expansion in commerce and building, a tremendous increase in wealth. However, in it were sown the seeds which led to Solomon's later religious decline.

Solomon's Prayer vs 5-9

Solomon went to Gibeon (v 4) to sacrifice because the Tabernacle was there. The Temple had not yet been built. Here he expressed his religious devotion in offering up a thousand burnt offerings. God appeared to him in a dream in the night, satisfying Solomon's desire to meet Him. God used the dream to convey a real revelation. He really spoke to Solomon. The invitation to ask was real and his response was real and represented the desires of his waking hours. God set all the resources of His power at the disposal of Solomon. He lays the same to each one of us.

Before asking for anything, Solomon acknowledged God's wonderful goodness shown to his father, David, and to himself (v 6). He realized that he owed his present high position entirely to God. He also felt altogether insufficient for the great responsibility of the position God gave to him (v 7). He felt so lacking in experience. To him high office was a sacred trust, not a position, or personal gain and honor. His people were God's people, chosen by Him (v 8), and he, God's selected servant. Oh, that all present-day dictators and other rulers and leaders would feel a similar responsibility to God in the conduct of their office.

Solomon asked for practical wisdom, keenness to perceive the right, more valuable to him than all honor and riches (v 9). That which he asked for, we may all ask for and receive. The chief aim of his prayer was God's glory.

Jehovah's Answer vs 10-15

Solomon's prayer pleased Jehovah (v 10) for it revealed that the temper of his soul was right, and that he could be trusted to judge the people justly. God is pleased with our humble, intelligent and unselfish prayers. God promised him that which he asked for (v 12) and in addition far more than he had asked (v 13). Solomon's choice of the higher, the better and greater things, showed he could be entrusted with the lower and lesser. When we seek the highest and best things, God will give to us, with them, the minor things. God gave him another promise, (v 14) conditional upon his future conduct. Promise, long life; condition, obedience. All God's richest blessings hinge upon our obedience (A. 5:32). Many fall short of His blessings because of disobedience. God delights to give when we ask according to His will. He loves to bestow the good which we do not seek. Choosing with God automatically brings the best which life can hold for us.

"Christ said: 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.' John 14:27.

"In all things keep an eye on yourself, on what you do, on what you say, and let all your efforts be concentrated on pleasing the Lord . . . Do not judge carelessly the words and deeds of others, and do not embroil yourself in matters which have not been entrusted to you. If you heed this advice your peace will not often be disturbed . . . Do not think that you have true peace if you are without any burden, or that everything is right if you have no opposition to suffer. Neither are things perfect when all your wishes are being fulfilled. Do not think that you are great, or especially beloved to people when you yourself feel most satisfied and content inwardly. These are not signs of true virtue. True virtue consists in an unconditional submission to the will of God . . . When you come to the point where you can completely disregard your own *self,* then only will you enjoy the fullness of peace."—*Thomas a Kempis.*

AS A TEACHER IN HIS STEPS

By Anna Margret Reimer

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

In the Academy of Fine Arts in Florence there stands one of the most famous statues in the world. It is the heroic statue of a young man, some eight or nine feet in height. He has the physical features of a perfect youth and a face that is pure and not contaminated with sin. It is one of the most attractive and most beautiful pieces of sculpture the world possesses. It is Michael Angelo's David—the artist's conception of the shepherd lad as he stood sling in hand, the moment before his victory over Goliath.

There is a legend connected with this statue with which you are familiar. The marble block from which this figure was carved was brought from the quarry and offered to Bandinelli, Michael Angelo's great rival. He looked at it for a moment and then turned aside with a sneer, saying that no sculptor could produce anything out of such an ugly-shaped block of stone as that. It lay then for sometime under the accumulating dust of the marble yard. One day Michael Angelo was passing through the yard and his eye chanced to fall upon this rejected stone. He paused beside it and in a moment the eye of the great artist saw in that ugly stone the face and form of David. He bought the stone for a trifle and moved it to his studio. There in the seclusion of his rooms he moulded his statue. With hammer and chisel he chipped off the corners here and the edges there, until David stood forth in his beauty.

The fame of Michael Angelo was forever established. He had proved himself a great artist, for he had the eye to see in that ugly block of stone the pure and perfect David.

Not all the world's great artists have left their work in stone or canvas. In fact the greatest artist the world has ever seen never, so far as we know, painted a picture nor carved a statue. Nevertheless, he was the world's greatest artist—he had the artist's eye.

The Bible has many illustrations. One day Jesus was sitting at meat in the house of Simon, a pharisee, when a woman, who was a noted sinner, came in and, kneeling at his couch, bathed his feet with her tears and wiped them with the hair of her head. Those who sat at meat with him expected him to drive the sinful creature from their midst. They were amazed and scandalized when he turned to her and spoke in tenderness, "Thy sins are forgiven thee; thy faith hath saved thee."

On another occasion a woman was brought into his presence who had been taken in sin. They wanted him to cast at her the first stone. He stooped down and wrote in the sand and her accursers began to slink away. When they had disappeared, he arose and said, "Neither do I condemn thee; go thou and sin no more."

Other instances might be quoted. How are we to explain this difference in attitudes? Jesus was an artist and the others were lacking in the artist's spirit. Like Bandinelli. they saw only the ugly, uncouth block of marble; he saw the beautiful statue. They saw only the degraded, unmoral men and women. He saw in these creatures the sons and daughters of God. He saw under the rough exteriors the image of his Father. He saw not merely the sin and degradation of men, though he saw that as did no other, but he saw underneath all this the glorious possibilities of a redeemed manhood. That was the secret of his mission; he was an artist.

You can see the image of God if you have the artist's eye. But granted the eye to see the figure in the marble, how is the artist to get his figure out? It is not so simple as it might seem. Even the marvelous Angelo had given years of patient toil before he could bring David from the rough block of marble. We do not learn the art of bringing the image of Christ to Christless faces at a bound. One must sit at the master's feet and learn his skill.

Teaching is an art. Some few who enter upon the profession are born teachers. Jesus was among the chief of these. If day-school teachers and especially S. S. teachers would study the four gospels with the view of sitting at Jesus' feet in order to learn the magic of his art of teaching, their efficiency would be multiplied and their influence for good increased.

The teacher must be that which he would teach. It must be ingrained into the very fibre of his being. Often living Christ is of more value than teaching him. To teach a Bible class in S. S. the truths taught in the Book must become a part of the instructor. It was this personal integrity that helped to make Jesus' teaching so effective.

The teacher must know his pupil. He must be living in and with them as it were, as Jesus did with his disciples. A personal touch is very important.

By starting with what people knew and understood, with what was close at hand, Jesus taught them the eternal truths of the Kingdom. His parables are marvels of this type.

The spirit of Christian teachers, then, is the spirit of the artist. That spirit involves a vision to see in men and women the possibilities of sons of God once they are transformed by his spirit; a skill which is the result of patience and often long experience, to mould men in the likeness of Christ, a passion that will not let us rest until all men everywhere have been recreated in his image.

A good teacher should constantly enrich his life by studying the Bible, by communing with God often in prayer, and by taking part in church services.

SERMON SKETCH

THEME: CHRIST, MY ALL IN ALL

Text: 1 Cor. 1:30

L. H. Linscheid, Pastor, Bethany Mennonite Church, Freeman, South Dakota

I. Introduction

It is not infrequently that we meet well-meaning Christians who seem to experience Christ in a piecemeal way, much as we would sit down to eat chicken dinners: once eat a wing, next time a leg, or the neck, as it may be. Can we partake of Christ in this way? It is true He is our daily Manna, but that is a different theme. But when we experience Christ in our lives as our Savior from sin, is He then not ours altogether, and in all fullness? Why must we wait for the second work of grace, or a special infilling, or the second blessing? When we accept Christ is He not ours all in all? That is, I believe, what our text signifies: "Ye are of Christ Jesus (if so be that ye have accepted Him as your personal Savior) who of God is made unto us wisdom, and righteousness, and sanctification and redemption." This speaks very plainly. Yet one school of thought holds that by one definite act, which we must pray for and experience, we come to receive the fullness of the wisdom of Christ, by another act we are made altogether righteous so that we cannot sin anymore, by a third act we are completely sanctified, etc. In other words, the act or process becomes the highest prize. Then, the other school of thought holds that in one act of accepting Christ as our Savior, we have in Him what we need: wisdom, righteousness, sanctification and redemption, but only as we live in Him and walk in the Light as He is in the Light and exercise ourselves in Him that we can daily partake of His heavenly wisdom, righteousness, sanctification and redemption. In other words, in the act of receiving Christ we have Christ complete, not in part as illustrated above, but only as we yield ourselves to Him more and more can we experience Him more and more fully.

II. Christ our Wisdom

He is made wisdom for us. If we have Him we understand God and the world, we understand life and death, and understand time and eternity. The unbeliever asks, "How can we know?" The answer is: Christ is our wisdom. In Him we know. He is the solution and explanation of everything.

III. Christ our Righteousness

To be righteous is to be set free from the guilt of sin. Christ took man's sin upon Himself and suffered our punishment. Therefore we are free in Him. He is our righteousness. God is pleased in His Son who was obedient unto death. God can see and recognize us only as we are in Christ, for He alone is accepted of God. He is righteous and we are made righteous in Him. Our own righteousness is nothing. Isaiah says it is as filthy rags. Without Christ there is no righteousness, therefore He was made that for us that we might appear righteous before God.

IV. Christ our Sanctification

God does not only want to see us in Christ, but He wants to see Christ in us, as Paul says (Gal. 2:20) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." In Christ we are justified and made righteous through His righteousness, but through Christ in us we are sanctified as clean vessels unto God. "Abide in me, and I in you" speaks of Christ our righteousness and at the same time of our sanctification. As Christ was sanctified without sin unto God, so we are sanctified by Him in our lives.

V. Christ our Redemption

Christ does not only redeem us from the guilt of sin, but He is able to save to the uttermost, which implies from the power and dominion of sin—a much greater and fuller redemption. Christ is our daily deliverance from evil, our escape from ruin, our victor over temptation, our companion in the valley of the shadow of death. In Him our redemption is complete for the past, present and future.

Is it not wonderful to know that we have such a precious Savior! *By Him* we know as we are known of Him, our wisdom. *In Him* God sees us made righteous. *In us Christ* sanctifies, cleanses and purifies us. And *through Him* our redemption is consummated. Therefore, Christ is my all in all.

CORRESPONDENCE

LORAINE AVE. MENNONITE CHURCH,

Loraine and Gilbert, Wichita, Kansas

Spring and summer with all its glory and beauty is again upon us and, as we look back over the activity and events that have transpired since our last report, we cannot help but feel grateful to the Lord and all of our mission friends for the many blessings and help received through the winter and spring months.

On Dec. 4 the Alexanderwohl Men's Chorus of Goessel had charge of the evening program.—Dec. 18 at 2:30 p. m. the Tabor Mennonite Church, near Goessel, gave a Christmas program and distributed gifts to needy in the southwest area, our new mission enterprise. Much clothing and other gifts such as Bibles, etc., have been sent in by the various churches and have been distributed in that area from time to time by the mission committee and friends of our church. Services and Sunday School classes are conducted there every Sunday afternoon and the group there is steadily growing.

On March 16 the Friendship Circle had a very interesting guest speaker in Mrs. Mariam Penner Schmidt from Newton.—On Palm Sunday the choir and young people rendered a program and a drama, "Triumph of Love." The week after Easter Rev. P. P. Wedel of Moundridge conducted services every evening and also on Sunday, May 16. That same evening the male chorus of the Eden Church, Moundridge, rendered a program.

On April 23 the young people and choir rendered a program and presented the drama "Triumph of Love" in the Tabor Church, near Goessel.—On April 30 the Student Volunteers of Bethel College gave a program, and on May 21 the Male Chorus of the Mennonite Church, Hillsboro, rendered a program.—To all these folks who have so graciously given of their time and talent to bring showers of blessing to our Mennonite group here in Wichita we express our heartfelt gratitude.

On May 28 we had Baptismal services and reception of members. Eight were added, bringing our total membership to 107. However, there are many more of the Mennonite faith and families here in Wichita that should come in.

Rev. and Mrs. Schmidt and also some of our lay members deserve much credit for the efforts that are being exerted in behalf of the work here. May the Lord bless the work further.—Mrs. Ben C. Frey, Corr.

* * *

BUTTERFIELD, MINN., JUNE 6, 1939

Dear Readers of the Mennonite:—The past six months have been full of activities for our congregation. I shall mention only those of recent date. Rev. Schultz has been a very busy man since he came to us just one year ago. His ministry has meant very much to us and has been a real blessing. We feel that we have every reason to thank God when we see interest in His work growing and the attendance at church steadily increasing. We are glad for the church work we are able to do. Our pastor is active, trying to keep every department at work. Church services, Sunday School, prayer meeting, senior and junior choir practices are regularly held every week.

Since the first of the year, our church has sponsored a Week Day Church School. Our congregation has felt the need of this instruction for some time and so arrangements were made to take the children out of the public school for two hours a week for this religious instruction. This is proving most profitable and is to continue through the summer.

Our pastor is deeply interested in our young people and spares no effort to meet with them every week and to encourage them. A number of social gatherings have been enjoyed by them at the parsonage during the year.

For the first time, a 7 o'clock Sunrise Service was held in our church Easter morning. Many people availed themselves of the opportunity to come out to worship at this early hour.

On April 16 we observed our annual spring communion service.—The C. E. Society presented a fitting Mother's Day program, May 14th.

The Sunday School is at present busy preparing a Children's Day program to be held June 18th.—Corr.

* * *

REOPENING SERVICES AT DEEP RUN

After a lapse of four weeks without services during which time the Deep Run Church was receiving a renewal of inside decorations and recarpeting and outside painting of woodwork, the congregation had reopening services on May 28. The pastor, A. M. Fretz, spoke on Isa. 56:7 with special emphasis on "house of prayer for all people", as applied to verses 4-6.

In the afternoon of the same day the pastor and a goodly number of the members conducted services at the Home at Frederick. Rev. Burkholder is conducting the services at Perkasie Church. Again on June 4 he conducted the services at the Springfield Church.—A. M. Fretz, Corr.

THE RESULTS OF WORLD MIXING

When Jacob went down to Schechem he placed himself in the midst of worldly associations. Genesis 34 is a dark story, and we are not taking it up in detail. There is one verse, however, that needs to be considered. It reads thus: "Dinah the daughter of Leah . . . went out to see the daughters of the land." Had Jacob not dwelt near to the city, his daughter had not gone to mingle and to mix with worldly associates. We often feel that parents are to blame for a great deal of the children's folly. It is their own carnality and wandering from a vital relationship with their Savior which causes their children to drift from God. "Like parent, like child" carries a great deal of truth. How can a man expect a stream to run higher than its source? The father or the mother who tells a child what to do, but does not do what he tells, will make a failure in child training. Parents must set examples as well as give commands.

A result of world mixing is the breaking up of connections with God. The years spent in the world are spent without any vital relationship whatsoever with the covenant Lord. We may be God's children, but we will lose fellowship with the Father if we walk with the world. When we lose our connection with God, we lose our testimony with men. Lot, dwelling in Sodom, lost all his power over his own children. To some of them he seemed as one who mocked. Lot, dwelling in Sodom, lost all his power over its citizens. Not one of them could he take with him out of the city as he fled from its coming destruction. It was David who said, "Create in me a clean heart, O God; and renew a right spirit within me . . . Then will I teach transgressors thy ways; and sinners shall be converted unto Thee."—*From the GOSPEL HERALD Pulpit by R. E. Neighbor, D. D.*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Faith

Lord, give me faith! to live from day to day,
With tranquil heart to do my simple part,
And, with my hand in thine, just go Thy way.

Lord, give me faith! to trust, if not to know;
With quiet mind in all things Thee to find
And, child-like, go where Thou wouldst have me go.

Lord, give me faith! to leave it all to Thee,
The future is Thy gift, I would not lift
The veil Thy love has hung 'twixt it and me.
John Oxenham.

Advance Information

Western District Y. P. Retreat of 1939

Purpose of Retreat

To give an opportunity for serious minded young people to receive spiritual inspiration, in a program of meditation, fellowship, and recreation.

Time

From the afternoon of July 25 to noon July 30.

Place

Camp Wood, a state Hi-Y camp near Elmsdale, Kansas, about 50 miles northeast of Newton on U. S. 50S.

Retreat Leaders

Rev. Ernest J. Bohn, Souderton, Pa., Rev. A. Warkentin, Rev. P. K. Regier, Rev. P. H. Richert, Sister Lena Mae Smith, Dr. P. E. Schellenberg, Mr. Erwin Goering, and others not yet definitely engaged.

Cost

Same as last year, $7.00. Includes all expenses. If you register on or before July 10 the 50c pre-registration fee will be counted as $1.00, thus making the total cost in advance $6.50.

Advance Registration

To be sure that you will have room when you come, fill out the advance registration card and send it with your 50c to Rev. David Wedel, Halstead, Kansas, on or before July 10. These registration cards are being sent to your pastor. The 50c you are asked to include will be credited to you as $1.00 when you arrive at camp. In the event that you cannot come after having registered in advance, you may have your registration transferred to another person, or we will refund your money if you notify us a week before the retreat opens. Get your registration card from your pastor at once.

Camp Rules

It is understood that all retreaters will cooperate whole heartedly with the camp staff and conduct themselves in a truly Christian manner. All cars are to remain parked on the camp grounds for the duration of the retreat.

Further Information

Write to Rev. David Wedel, Halstead, Kansas, or Walter Dyck, Burrton, Kansas.

Special Request to Pastors

Please have some adult person from your church accompany the retreaters.

Retreat Committee, Edwin R. Stucky

List of District Representatives

The various districts have appointed or elected their representatives. They are:

Eastern—Mr. John E. Fretz, 3722 N. 16th St., Philadelphia, Pa.

Middle—Miss Esther Amstutz, 416 W. High, Bryan, Ohio.

Western—Rev. Walter Dyck, Burrton, Kansas.

Pacific—Miss Alice Lehman, Aberdeen, Idaho.

Northern—Rev. Victor Sawatzky, Butterfield, Minn.

Canadian—Mr. Jacob C. Schmidt, Waldheim, Sask., Canada.

At present these are getting acquainted with each other by mail. Young people, especially leaders, should become acquainted with their district representatives. These representatives can be of great help in Young People's Work. Make use of them.

This and That

The date for the Western District Young People's Retreat is July 25-30. The faculty has not been fully selected. Fees will be "no higher than last year" writes Rev. Arnold Funk. This was $7.00 and included registration, meals, lodging and all camp privileges. It will be at Camp Wood again. This is located near Elmsdale, Kansas, on U. S. Highway 50S, about 50 miles northeast of Newton.

A request has come to the Young People's Committee to assist in the erection of a Bible School Dormitory at Swift Current, Saskatchewan. Rev. A. J. Neuenschwander, Quakertown, Pa., (sec. of home mission board) writes:

"The students were in the main housed in the church basement. The floor of the basement is below ground level and naturally the Provincial Health regulation does not permit this to continue any longer than for this current year."

". . . This summer as soon as the spring seeding is over the laymen of Swift Current and vicinity will donate labor to dig the basement and put up the building, thus reducing the cost greatly."

The request is that the various district Y. P. groups support the project that the dormitory can be erected. The Eastern District young people have already offered to take it up by pledging $100.00. The Middle District Y. P. leaders will decide in June. The Western District Convention will also act on the matter.

Questionnaire Results

Question No. 10 read, "How large a paper have you in mind? (No. of pages to each issue)." The average number of pages suggested was 11. The suggestions ranged from 4 to 20. The latter figure was suggested for a monthly edition. Some comments were:

"Depends on size of page. Should have attractive cover design."

"Would one dare start with more than 8 pages. I have seen a number of good papers fail because they started too large."

"Should have small, attractive size."

Recreation for Results

Senior C. E. Topic for July 9, 1939

If of thy mortal goods thou art bereft,
And from thy slender store two loaves alone to thee are left,
Sell one, and with the dole
Buy hyacinths to feed thy soul.

I. Song service. Suggested songs:
  1. "Let the Sunshine In"
  2. "Brighten the Corner Where You Are"
  3. "In My Heart There Rings a Melody"

II. Scripture reading for the topic: Col. 1:9-18; 3:17

III. Introduction of the subject for discussion by the leader. He should make the unifying connection between recreation and Paul's words in Colossians, explain the meaning of the term, and make clear why it is sufficiently important for young people to spend time thinking and talking about it.

IV. Prayer hymn: "May Jesus Christ Be Praised"

V. Prayer

VI. Poem

"Who Walks with Beauty"

Who walks with beauty has no need of fear;
The sun and moon and stars keep pace with him;
Invisible hands restore the ruined year,
And time itself grows beautifully dim.
One hill will keep the footprints of the moon
That came and went a hushed and secret hour;
One star at dusk will yield the lasting boon;
Remembered beauty's white immortal flower.

Who takes of Beauty wine and daily bread
Will know no lack when bitter years are lean;
The brimming cup is by, the feast is spread;
The sun and moon and stars his eyes have seen
Are for his hunger and the thirst he slakes:
The wine of Beauty and the bread he breaks.
David Morton

VII. Suggestions for short talks:
  1. Recreation as a means of fostering desirable character traits.
  2. Recreation as a means of enriching personality.
  3. Recreation as a means of developing skills and abilities.

VIII. Questions for discussion:

1. What is the *literal* meaning of the word "recreation"? How does this shed light on the true purpose of recreation?

2. How do we know that Paul was interested in some of the common forms of recreation in his day? (1 Timothy 6:12; Hebrews 12:1; 1 Cor. 9:24-27; etc.)

3. Which is more helpful, group recreation or individual, and why?

4. What effects may having an absorbing hobby exert on the personality?

5. Are all forms of pleasure recreation? Is recreation always pleasurable?

IX. Closing song, "He Keeps Me Singing"

X. Prayer and Mizpah benediction.

Food for thought: "The man who permits himself to become bored is even more contemptible than the bore."

INTERMEDIATE DEPARTMENT

WHAT SHALL WE DO WHEN WE HAVE NOTHING TO DO?

Intermediate C. E. Topic for July 9, 1939

For Daily Reading:

July 3. Consider the flowers. Matt. 6:28-30.
July 4. Look at mountains. Isa. 54:7-10.
July 5. Observe the birds. Matt. 6:25-27.

July 6. Study a mine. Job 28:1-11.
July 7. Practice music. Ps. 150.1-6.
July 8. View the heavens. Job 38:31-38.
July 9. Topic—What shall we do when we have nothing to do? Prov. 19:23-29.

Opening Song, "Serve the Lord in Youthful Days"
Scripture Reading, Prov. 19:23-29.
Prayer by leader
Poem:

"The Gospel According To You"

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke and John—
Of Christ and his mission below.

Men read and admire the Gospel of Christ,
With its love so unfailing and true;
But what do they say and what do they think,
Of the Gospel "according to you?"

'Tis a wonderful story, that Gospel of love,
As it shines in the Christ life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true;
'Tis the only gospel that some men will read—
That gospel according to you.

Anonymous, F. H. Revell Co., 1933.

Introduction by leader.—It is with the thought of the above poem that we want to approach this topic as to what we should do when we have nothing to do. As Christian Endeavorers we want to live our lives so that we may be a good witness to men even in our leisure time.

Many of our days do not mean what they should because we do not start them right. It is very helpful to spend some time in quietness and prayer immediately after rising. A day begun in that way leads us to a quiet time at the close of day. Do we always think over the events of the day in a prayerful spirit at the close of day?

Song, "Father, in the Morning"

Questions for discussion:

1. Let each one quietly meditate on the way he spends his free hours.

2. How many hours of the day do our studies take?

3. After allowing sufficient time for sleep, how much time is left?

4. How much time in each day is given over to pleasure?

5. How much time is spent in just aimlessly doing nothing at all?

6. How much time is spent in helping others?

7. How much time do we spend in helping our families?

Vocal Solo, "My Task"

Practical suggestions for leisure hours:

1. Plan a regular time in which to read really good books. Determine to read at least one a week. Do not always read the same type of book. We need books which will challenge our thinking and we also need those which provide lighter reading.

The book which we want to read above all others is the Bible. In it we can find material to fit our every mood and liking.

2. Cultivate worthwhile friendships. Do we just let friendships happen? Strive to find people who need friendship and whose companionship would be especially rewarding to you.

3. Today we have a wonderful opportunity to hear worthwhile things by means of radio. Let us try and select those programs of good music, drama, and addresses which will inspire us.

4. Select outside activities which will be good exercise for our bodies and our souls.

5. Be sure to give all possible time to activities of the church. These supply our spiritual food.

6. Study nature as several of the daily readings suggested. It is God's handiwork and through it we come closer to him. Become well informed on something out of doors, birds or flowers or some phase which especially appeals.

7. Attend summer conferences, conventions, and retreats.

Offering

Announcements

Concluding thought by leader.—As young people do we realize that we shall never have as much free time as we have now? Perhaps we sometimes think we have scarcely any time for our own. After the discussion of this topic some of us are most likely willing to admit that the fault lies within ourselves. Do we always plan our time as wisely as we should? Do we stop to think that others are just as busy as we are? Do we realize that the way we plan our time now has very great effect upon our future lives?

In conclusion, let us endeavor to spend our free time in such a way that we may learn to know Christ better and enlarge our sphere of usefulness to mankind.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever!" Dan. 12:3.

Closing song, "Just For Today"
Close with the praying of the Lord's Prayer.

JUNIOR DEPARTMENT

GOD'S GIFT IN NATURE

Outline for July, 1939

July 9. Trees. Psalm 104:16.
July 16. Wind. John 3:8.
July 23. Rain. Leviticus 26:4.
July 30. Night. Revelation 22:5.

Verse for the month: Psalm 104:24. "O Lord, how manifold are Thy works! in wisdom hast thou made them all: the earth is full of Thy riches."

Song for the month: "O Worship the King, All Glorious Above," vs. 1, 2, 3.

TREES, Ps. 104:16

Program for July 9, 1939

I. *Worship Service*

1. Instrumental Prelude
2. Song, "O Worship the King," vs. 1, 2, 3.
3. Scripture reading by a junior boy, Psalm 1.
4. Prayer by leader
5. Two junior girls recite the following:

(a) Psalm 92:12-14. "The Righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

(b) Luke 6:43, 44. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

(a) Matthew 7:17. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

(b) Matthew 3:10. "And now also the axe is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

Together: Proverbs 11:30. "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

6. Duet: "Fairest Lord Jesus"

II. *Mission Minutes*

1. The Missionary Alphabet (Continued)

F—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Romans 1:16.

G—"Go ye into all the World, and preach the gospel." Mark 16:15.

H—Here am I, send me." Isaiah 6:8.

I—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Psalm 32:8.

Jesus said: "I am the Light of the world." John 8:12.

2. Gleanings from the "Missionary News and Notes" by two juniors.

III. *Study Period:*

Aim: To help the juniors to appreciate the gift of trees and to find the spiritual lesson found in them.

1. A short talk on the trees of Palestine (using pictures to illustrate).
2. Verse of month in concert, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all: the earth is full of Thy riches."
3. Talk by the leader: The Bible is full of trees, from the time when Adam and Eve sat under their shadow in Eden, on to the splendid vision of the New Jerusalem in Revelations, where the tree of life bears twelve manner of fruit and its leaves are for the healing of the nations, we read of trees. Trees not only gladden the eye with their beauty but they teach us many spiritual lessons. We read that trees sing (1 Chr. 16:33) and clap their hands (Isa. 55:12b)
4. The Old Testament gives us some laws concerning trees. A junior should read these and make comments. Deut. 20:19, 20; Lev. 19:23-25.
5. In Judges we find a parable of the tree. A junior should study this parable and then tell it in his own words. Judges 9:7-15.
6. Story of Zacchaus in the Sycamore tree. Luke 10:1-10. Told by a junior.
7. Poem:

Loving the Trees

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast,
A tree that looks to God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain,
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

8. Bible Findings: Ps. 1:3; Prov. 11:30; Is. 55:12b; Ps. 104:16, 17; Jer. 17:8; Ez. 47:7; Gen. 2:9; Rev. 2:7; Ps. 92:12; 1 Chr. 16:33; Rev. 22:2; Rev. 22:14; Ez. 17:24; Song of Sol. 2:3; Is. 44:14.
9. Leader's heart talk: "The Tree of Life"
10. Song: "Jerusalem, the Golden"
11. Leader's closing prayer.

Mennonitische Lexikon

Subscribers Attention!

It is generally known that the authors and publishers of the Mennonitische Lexikon, Chr. Hege and Dr. Chr. Neff, have completed Vol. I and Vol. II of this extensive work, and that the preparation of Volume III is progressing rapidly.

When at first the work was begun, the authors thought two good sized volumes would suffice for holding all the historical matter. But the search for material yielded such a wealth of historical matter, far exceeding expectation, that the work is now expanding into three large volumes.

For the Mennonite people, as also for the Christian world in general, this monumental work will prove to be of special historical importance. For that reason it should receive a wide distribution, especially among Mennonites. Many families should own a set of the three volumes and every Mennonite church or Sunday School Library should possess a set of the Mennonitische Lexikon.

In America the numerous early subscribers (now 25 years ago), ordered only the first two volumes. Very likely most of those who ordered and paid for thirty pamphlet-issues, constituting the matter for Vol. I and Vol. II and who accordingly were supplied with the material for Vol. I and Vol. II, will now desire to obtain also Vol. III, so as to have the work complete. Those who do want also Vol. III should so inform the undersigned by mail. Kindly give your full name and the exact present address. (If necessary give the name and address to whom the thirty pamphlet issue were sent). Please send your notice at once. Of course every one will want the whole work complete in three volumes.

If there are any among those who read this who have not heretofore subscribed to this work but desire to possess it, send your name and address with application to the undersigned.

A number of persons subscribed for the whole work (Three Volumes) in 1929 through Prof. H. H. Ewert. To all of those, so far as possible, Vol. I and Vol. II have already been supplied. It is desired that all who have paid for the three volumes also report to the undersigned by letter their correct present address. For in the course of years many changes in address have been made. Also some of the subscribers are no longer among the living. Kindly let some one of the family report by mail the name and address at which the deceased received his mail; and also give the name and address of the person to whom Volume III is to be sent when completed.

This matter of supplying changes of name and adaddress, to whom future correspondence, pertaining to the Mennonitische Lexikon is to be addressed, applies to all who desire to renew connection for obtaining part or all of the entire work—the Mennonitische Lexikon.

All such pertinent information will then be sent by the undersigned, hitherto the representative of the Mennonitische Lexikon in America, to the Publishers of this great work.

H. P. Krehbiel,
330 West 6th, St., Newton, Kansas

WANTED—10,000 STUDENTS

This is a call to the several thousand Christian young people now attending the universities, colleges, and high schools of America to enlist voluntarily in an intensive summer training course in preparation for definite, aggressive, evangelistic service for Christ on the campus during the school year 1939-1940.

Within the past few years many interesting articles have been published in Christian journals graphically depicting the plight of the student in the modern classroom and on the modern campus. Some very splendid attempts are being made by certain evangelical organizations to meet the appalling situation revealed in such articles through the establishment of a positive Christian testimony in our schools. However, for the most part, these organizations center their efforts on the development of Bible classes or student meetings where *adult* teachers and speakers endeavor to teach or preach to the students. Undoubtedly results are being obtained by this method, but it leaves much to be desired since it is very difficult to secure adults who have the talents needful for effective Christian student work. Furthermore, most of these plans do not give the students much to do except to promote and advertise these adult-led classes and meetings.

In contrast the call now being issued for volunteers is something decidedly different, constituting a new departure in Christian student work. It is the result of twelve years of painstaking experimental activity on the campus and more than twenty years of research on the student problem. It is a call to students to enlist in a special course of intensive training for active Christian service wherein there will be a *maximum of student activity* and a minimum of dependence upon adult leadership. The center of attention and emphasis is upon the training of individual student volunteers in personal Bible study and student campus work so that they will not be dependent upon local adult leadership for their Christian existence and activity.

This introductory invitation is extended to students everywhere to write immediately for further information in order that they may prepare during the summer months for active service on the campus next fall. Information will be sent to all interested students who address inquiries to Milo F. Jamison, Box 711, Hollywood, Calif.—*Condensed from The Sunday School Times.*

BEYOND THE HILLS

I wonder what is behind the hills—
Is there silence and mystery?
Is there darkness of night,
And the rovings of memory?
The evening star and after glow
Seem to brighten the far away,
In the land of Eternal Day—
Beyond the hills.

I wonder what is beyond the hills—
Is there trouble, and sin, and pain?
Are the hearts still sore and weary with care,
Is there loss over there, or gain?
A sweet hope whispers to me within,
"The hungers of the human soul
Are prayers to Him who satisfies."
Press on, ever on, to the goal
Beyond the hills.

I wonder what is behind the hills,
Is there music and gladness and song;
And dear sweet children, friends of the past,
Who lingered awhile, then were gone?
A "Place Prepared" for them and you,
A "Mansion" in realms of light,
Sweet homeland of our loved and true,
No sickness, no sorrow, no night,
Beyond the hills.

IN MEMORIAM

DR. W. F. SCHROEDER, son of Frank D. and Katharina (Rempel) Schroeder of Mountain Lake, Minn., suddenly lost his life Sunday night, June 11, 1939, in an automobile tragedy that deeply shocked Newton, Kansas, and vicinity, where he has been a beloved and signally successful physician and surgeon for the last 16 years. On this Sunday night, on his return from a duty call as county health physician, his car collided with a stalled truck. He was struck with a terrific force on his left temple that caused almost instant death.

On Saturday evening he had a telephone conversation with his relatives in Mountain Lake in which he was fervently importuned to join them in a family reunion there, but as he told a patient later he just couldn't make up his mind to do so, as he felt constrained to remain with his patients. On Sunday night, as he stopped with the same patient, at the Bethel Hospital, a picture of health and a will to do things, it was remarked that even Sunday had probably kept him duty bound, and his vigorous reply was, "Yes, but I enjoy the work very much!" With that he left, and in about an hour and a half later he had gone to meet his Creator.

Dr. Schroeder will be greatly missed in the community, by the medical staff and nurses of the Bethel Hospital. He leaves behind to mourn his untimely passing his wife, Mrs. Irene Widlick Schroeder, two sons of grade school age, William Widlick and Frederick Arthur, his mother, three brothers, Peter Schroeder, Waterville, Washington; Frank Schroeder, Mountain Lake, Minnesota; Bernard Schroeder, Oak Park, Illinois, one sister, Mrs. Martha Balog, Chicago, Illinois, and many people who knew him. Funeral services were held at the large First Mennonite Church, his pastor, Rev. J. D. Schmidt of the Congregational Church, officiating. J. R. T.

* * *

SARAH M. LANDIS, nee High, wife of Ezra K. Landis, died at the Home for the Aged, Frederick, Pa., on May 9, 1939, aged 74 years, 2 months, and 20 days. She was a member of the Deep Run Mennonite Church, where interment was made on May 14. Services were held in the Perkasie Church by Pastor A. M. Fretz; text John 14:2. In 1872 the deceased was a pupil in the school of which her pastor was then teacher.

* * *

MARY WEIKEL, nee Geisinger, wife of John Fretz Weikel, died at her home in Quakertown, Pa. on May 30, 1939, aged 65 years, 9 months and 25 days. She was an active member of the Springfield Mennonite Church, where services and interment were held on June 3. Pastor A. M. Fretz was assisted by Rev. Burkholder of the East Swamp Church. The pastor spoke on the text selected by the family, 2 Tim. 4:7. She leaves to mourn her departure her husband, one son, three daughters, seven grandchildren, five brothers and one sister.

* * *

MRS. ALBERT E. LUGIBILL died at the Bluffton Community Hospital at Bluffton, Ohio, Wednesday morning, May 24, 1939 at 3:30 o'clock in the morning, following an extended illness from heart trouble and complications. She was aged sixty-nine years, two months and three days.

Funeral services were held Saturday afternoon, May 27, 1939 at 2 o'clock at the First Mennonite Church of Bluffton, Ohio, with her pastor, Rev. H. T. Unruh, officiating. Interment was made in Maple Grove cemetery.

Mrs. Lugibill, formerly Anna Leichty, was born in Berne, Ind., the daughter of Mr. and Mrs. John J. Leichty. She was married to Albert E. Lugibill on October 19, 1891 and had resided at Bluffton since that time.

She was a member of the First Mennonite Church and took an active part in church work.

Surviving are her husband; two sons, Waldo Lugibill of Hope, North Dakota and Homer of Lima, Ohio; and three daughters, Mrs. M. J. Wollmann of Freeman, South Dakota, Miss Nelle Lugibill of Cleveland, Ohio and Mrs. Don Patterson at home.

Also surviving are three brothers, Amos and William Leichty of Berne, Ind., and Emil Leichty of Linn Grove, Ind., and two sisters, Cathryn Leichty of Berne, Ind., and Mrs. John L. Riggenbach of Pandora, Ohio.—Copied from Bluffton News.

» « JOTTINGS « «

—*Berne, Indiana.*—The First Mennonite Church of Berne has been made sole legatee under the will of Mrs. Barbara Lehman, who died November 30, 1938, at the age of 80. The court found the net value of the estate to be $10,677.22, all of which goes to the church.

—*Rev. and Mrs. William H. Stauffer,* Pastor of the Sugar Creek, Ohio, Mennonite Church will sail for Europe July 3. Rev. Stauffer is official delegate, and Mrs. Stauffer will be a visiting delegate for the Ohio Council of Religious Education to the World Conference on Christian Youth, to be held at Amsterdam, Holland, July 24 to August 2. During the absence of Rev. and Mrs. Stauffer the pulpit of the church will be occupied by the brethren Russel Mast, Whitmer, and Wilbur Miller. Rev. and Mrs. Stauffer will take this opportunity to make an extensive tour through Europe. They expect to visit England, Norway, Sweden, Denmark, Germany, Holland, Switzerland, Italy, France, and Belgium. August 31st they expect to be back in New York.—*The Mennonite Messenger.*

—*Eden Mennonite Church, Schwenksville, Pa.:* The Eastern District Conference Union (C.E.) held its annual convention at our Meetinghouse on Memorial Day, May 30. There were three sessions. Business in the morning. In the afternoon three conferences on God's Will—In the Home, Mrs. P. J. Boehr; In the Church, Rev. Harold Burkholder; In the Community, Rev. Ernest J. Bohn. The principal speaker was Rev. Eddie Faye, Norristown. In the evening, Rev. Erland Waltner, Second Church, Philadelphia, gave us an illustrated lecture on his trip to the Holy Land.—*Church Messenger.*

—*West Swamp Church, Quakertown, Pa.:* Congratulations are again in order for the third couple who in recent months were married at the East Swamp Mennonite Chuch near Quakertown, Pa. This time it was John Awckland, Jr., who chose as his life companion, Miss Evelyn Kramer of Richlandtown, Pa.

The marriage vows were received by the Rev. H. D. Burkholder, pastor at East Swamp, in the presence of friends and relatives. Miss Lillian Landis rendered two beautiful vocal selections, "Because," and "I Love You Truly." The bride and groom left immediately following the ceremony, for a trip to Virginia. Friends and relatives wish them much joy and happiness, and God's richest blessing a they establish their home."—Three weeks of Daily Vacation Bible School have come to a fine conclusion with an interesting program given by the pupils on Friday evening, June 9. The enrollment was 109, with an average attendance of 97.—About thirty of our Young People are attending either the Senior or the High School retreat near Green Lane. Corr.

—*From Monroe, Washington,* we received a short notice that Rev. P. A. Wedel, Aberdeen, has been reelected President of the Pacific District Conference, which closd its session here, June 11.

—*Pulaski, Iowa.*—Rev. and Mrs. P. W. Unruh arrived in Pulaski on May 30th, and the next day took possession of the parsonage, their future home. On Friday evening a very helpful shower was given them by the church, consisting of many useful articles, such as will be needed in the making of their new home. On the following Sunday Rev. Unruh gave his first message in the Pulaski Mennonite Church, of which he is, now, the pastor, leader, and shepherd. He spoke on the greatest of all subjects, love. Our prayer is that that greatest of all powers in heaven and on earth may be the controlling element in the hearts of pastor and people during their sojourn together here.—W.W.M.

Could there not be a wholesome rivalry in the matter of holy living? Oh, perhaps, in the strictest sense were one to endeavor to live a holy life just to outdo or excel another because of some personal or selfish motive it would be impossible; but if we seek to excel in holy living for the edifying of the church that is surely godlike. How may we excel in this matter of holy living? We may be so consistent in our daily practices of devotion—the reading of God's Word and prayer, so faithful in our attendance upon the means of grace and in the support of God's cause, so careful in the small matters of obedience, so tender in conscience that we can feel the slightest check of God's Spirit on our hearts or detect His smallest leading in our lives, so conscious of His presence and fellowship that we constantly draw from Him all power and grace needed for radiant, victorious living—by so doing we will provoke others unto love and good works. Is this not just as it should be in the Christian life?—*Herald of Holiness.*

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Needed Concern for Our Young People

by Harleigh M. Rosenberger

President Bluffton College Men's Gospel Team

Concerned Christians are asking, "How can the Church hold its young people? They have established baseball teams, basketball teams, bowling teams—everything but Gospel teams. They have feasted their young people but have forgotten to fast for them. They have lowered the bars of church membership until it is easier to join church than a common lodge or service club. All this and the problem still remains, why cannot we hold our young people?

The answer is plain. The Church has diluted the true message of Christianity until it no more carries the power of conviction nor does it heal the broken heart. Thousands of church-going young people have *never* felt the need of a Saviour. They have been patted on the back, told to live a good life and attend church regularly. Such is their Christianity. The fault, therefore, lies largely in the doctrine dispensed by the Church. Pastors have not necessarily preached "salvation by works alone" but they have neglected to preach the fundamental of all Christian doctrine, that Christ died to save sinners. Young people must realize that they are lost and that unless they accept Christ as their Saviour they can have no hope of redemption. Let any young person accept Christ, withholding nothing, and the problem of church attendance is solved; he will have a longing and a desire for things of the Spirit.

Young people today yearn for the joy and peace that should characterize the life of every Christian. They realize the joys of this world are short-lived but too often the Church has offered them nothing better. My appeal then, as a Christian young man, is for pastors to lay aside their "social betterment" and "integrated personality" sermons and to preach the message that young hearts have been wanting to hear, that "the wages of sin is death but the gift of God is eternal life through Jesus Christ, our Lord." We need the social sermon, to be sure, but we need the undiluted message of salvation far more.

MODERN PHARISAISM. — Though Jewish Pharisees, such as those with whom Christ contended, may not exist any more, it is nevertheless a fact that pharisaism or -isms are still extant. The history of the Christian Church has ample proof of this. And everywhere may be found people or groups of people who are so self-sufficient, morally so proud and wrapped up in their own goodness that they hold themselves aloof from their fellowmen. What divisions have not been caused in the Church of Christ by the show of pharisaical domination and unbrotherly dealings, and often cruel treatment. There is the Inquisition in which the Catholic Church in its belief that its interpretation of the Bible gave it a monopoly on heaven, and that all those who swerved from that view were heretics and had to be exterminated. There is the struggle between Catholicism and Reformation, where the Old church in its self-righteousness haughtily tried to stamp out the new upstart, with resort to persecution and much blood-shed. There is the sad struggle between the protestant and reformed camps, caused by stubborn, pharisaic adherence to different views on certain passages of the Bible. And even within our Mennonite fold we have instances where self-will and lack of tolerance refused to understand the other side. And is our General Conference free from pharasaic leanings? Are there not those of us who make a hobby of the study of a certain passage or doctrine of the Bible, formulate very definite conclusions about it, and then look askance at those who differ from us, although their interpretation may also have good Biblical ground. Thus an article on the "End of the World" recently published in THE MENNONITE is eliciting dissension. The good brother who wrote it has expressed his own views on the subject, as he sees it, from a study of the Bible and his meditation, and graciously leaves others to cherish their views. As Mennonites we all believe in Christ's Coming Again, to receive his own and judge the living and the dead. We believe that this coming will be or may now be foreshadowed by many sure signs; that because of the uncertainty of the time of His coming, it behooves us to be in a waiting attitude at all times, to live closely to Him, and exert every effort to help save the unsaved. Thus we teach our children in their catechetical classes. But the Bible surely tells us only God knows when the eventful day will come. And on this basis we ought to be able to journey on without controversy.

—JESUS THE VINE, WE THE BRANCHES.— Of the many endearing passages left us by Jesus none is more meaningful than the one about the "Vine" and the "Branches." Here Jesus shows so clearly that our Christian life depends on the degree that our life has grown into His life and, vice versa, His into ours; and that upon this degree of connection depends our fruit bearing. If the connection has become nil, our life will bear no fruit for eternity, but the more deep-rooted it is the more fruit we will bear. As the vine, in order to bear much fruit has to be pruned, our Master, too, finds it necessary to apply pruning processes on us. "Every branch that beareth fruit he cleanses, that it may bear more fruit." And this he finds necessary in some of us more than in others. Here is a Christian wandering away from Him, in serious danger of losing his vital connection with the Master, the only true source of Christian life. Him he prunes by letting loss and depression ruin his business, thus to draw the wandering child back to Himself out of pure love, and to see if he might not be made to bear some fruit. There is a sister of the faith who is slowly being enmeshed in the rather gay social life with which she is surrounded. A very dear friend taken from her side by death, is the pruning that the Master may employ to link this child again closer to Him.—Yonder is a brother in the church who is so engrossed in his profession and other tasks that he hardly finds time to eat, drink and sleep, and forgets to pray and to meditate on spiritual things. Him he lays on a lingering bed of affliction, to teach him patience, the lasting values of life, and to train his heart and mind how to bear more fruit. Thus our Master is constantly busy reclaiming His own, in pruning them for more abundant fruitage.—T.

Retired

Rev. M. Horsch, pastor of the Second Mennonite church at Beatrice, Nebr., has asked his congregation to relieve him of his pastoral duties by November 1st. He feels that the impaired condition of his and his wife's health makes it advisable for them to return to their former home in Upland, Calif., where their son and two daughters, one of them in poor health, now reside.

Rev. Horsch came to Beatrice a little more than 12 years ago, shortly after the new church was organized. He has faithfully served his congregation and it is partly, if not largely, due to his efforts that a fine spirit of fellowship has continued to prevail between the new organization and the mother church. During their stay in Beatrice, Rev. and Mrs. Horsch have been a blessing to many; they have made many intimate friends who deeply regret their leaving. The congregation hopes and prays that God may give them renewed strength to continue in His service.

—W C. Andreas.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

During the time that the editor was in the hospital THE MENNONITE brought the life history of Sister Elizabeth Schmidt in much abbreviated form. For the reason that the Sister was one of our truly devoted servants in mission work, we feel she ought to be given more recognition, hence we shall here amplify the brief account already published.—T.

Sister Schmidt came to the Hopi mission fields as housekeeper of Rev. J. B. Epps in 1909. But it soon became necessary to use her in the service of caring for motherless Hopi babies, for the Indians found it almost impossible to bring up their children. Miss Schmidt took care of nine such children, of which five have passed away, while four are still alive. Floyd, the youngest, was 21 years old in January, Cecelia, the daughter, has been married to a Hopi widower. She is a Christian by name. The three boys, Carl, Samuel and Floyd are now all at home at Oraibi. Miss Schmidt found ways to send all three to mission schools. Carl and Floyd have been graduated from the Presbyterian mission high school at Granado. At this school Floyd accepted Jesus Christ as his personal Savior and was baptized. Carl was converted earlier and was baptized here at home in 1933. After he had been graduated from the Granado school, he attended the Los Angeles Bible Institute and finished his studies in 1937. The care and devotion with which Miss Schmidt mothered these children, with the hope of making them useful in the Master's service have, in some respect, not been rewarded. But with the living Word planted in their hearts in early youth, moistened with the tears of their foster mother, she rested in the confidence that some day Jesus Christ may yet be glorified in their lives. Even since her death there are found proofs of this in Carl's life.

Sister Schmidt has lived in the village during her last years to be near her married duaghter. Her life has been a continual witness for Jesus Christ. Aside from the tasks of teaching her Hopi children to pray, to memorize Bible verses and to attend church she has, as long as her healh permitted, taught children's Sunday School classes. She seldom missed church service and always accompanied the children to and from church for the evening services. Children from non-Christian homes often came to her and queried: "Miss Schmidt, may we go to church with you?"

When the orphans were small, she received some financial support from the Mission Board. Later, when they were away from home, she earned her own living and partly that of the children, working as cook and housekeeper for government employees. Her income was usually small. But when asked: "Do you lack anything," she would say, "The Lord has always cared for me. I am not wanting for anything." Then she would relate incidents, how the Lord often had used Hopis, traders, government people and missionaries to satisfy her wants. She fervently believed in prayer, and the Lord blessed her. Even this last year, with so many disappointments, which she called a "year of tears," she said that God's Word had never been so precious to her than at this time.

When in February she went to the Presbyterian hospital at Granado for medical treatment, she said, "I shall return to Oraibi in my coffin." This came true. She suffered severe pains from cancer, which had already reached an advanced stage. But throughout her last days she was calm, to the surprise of the doctor and others, who are used to see heathen die in fear and agony. Her sister, Mrs. Helena Richert from Kansas came to be with her the last few days.

She passed away April 15. A box was made, lined with white musline and covered with black rayon, in which her body was laid. The little mission chapel was crowded to the door for the simple funeral service, which was in English, the sermon translated into Hopi. Her remains were laid to rest in the little mission cemetery. A missionary remarked, "Now there is one less to pray for the Hopis," and a prominent Hopi lady, "She must have been lonesome among us, I should have done more for her." Her boy Samuel has made her a fine grave stone out of native rock, polished and painted with aluminum paint, on which are inscribed her name, date of birth and death, and the words, "She has done what she could."

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

GOING A LITTLE FURTHER—A PRAYER PETITION

In Matt. 26:39 we have these words: And he went forward a little, and fell on his face and prayed.

Jesus was in the Garden of Gethsemane. All the disciples except Judas, were with him as he entered. Soon he left the eight and took with him three, Peter, James and John. In his soul anguish, he was driven a little farther, and so he left even these three behind. There, alone in prayer with God the Victory was won.

The accomplishments of the Home Mission Board and the many workers are won, when we go a little further than we had gone before. When we engage in prayer a little more earnestly. When we divest ourselves a little more from the physical and worldly, then we put ourselves a little more completely in God's hand, victory comes.

The Board has a particular problem to deal with at present. We will call this problem X, unknown to you, but known to the Lord. Will you go with us a little further in prayer and intercession that the Holy Spirit might have His way, and that those concerned migh be guided aright.

What They Say About Education

Chief Justice Carl V. Weygandt, of the Supreme Court of Ohio: "Apparently in this machine age we are beginning to realize that education is one of our processes than cannot successfully be mechanized. It cannot be made an impersonal experience. This is one of the reasons that the so-called small church college is coming into its own. In education the development of intellect cannot readily be considered as more than one-half of the task. Of at least equal importance is the concurrent development in the minds of our young people of the emotion of conforming their daily lives to the standards they intellectually justify. What is to be said for education that permits an individual to indulge freely in conduct for which he can offer no rational explanation?"

Judge W. M. Cox, of the Supreme Court of Mississippi: "Education is being taken over by the state. A great system of tax-supported free schools, from the primary grades to college and university, teaching every conceivable branch of learning but religion, is being established. They have charge of the child for from twelve to sixteen yars. Here he gets the secular learning he is thought to need to fit him for the secular life; but he also absorbs the regulative ideas which are to mold his character and determine his conduct.

"The spirit of these schools is necessarily secular. They could not, if they would, teach religion, certainly not the Christian religion. Either their attitude is out-and-out hostility to Christianity, cold neutrality, or, as with some, friendly and sympathetic neutrality. But clear, definite and positive instruction about God and His righteousness, and about His Son, our Savior, and His remedy for sin, is excluded from the curriculum; and the pupil is left without knowledge of them, or with the idea that they are of secondary importance.

"It is, therefore, incumbent upon the church, if we would not have American paganized: To establish and maintain schools of her own, where in addition to secular learning, they may without restraint or reserve, teach the great system of truth revealed in the Scriptures, and especially in the words and character of Jesus."

That Land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer
Thus may our country, good and great,
Be God's delight—man's best estate.

Swiss Mennonites Two-and-a-half Centuries Ago

by John Horsch, translated by P. H. Richert

An important description of the life and character of the Swiss Mennonite people of over two centuries ago is found in a book written by George Thormann, a minister of the Reformed state church, and published in 1693 by the magistracy of the canton Bern in Switzerland. It is a book of over 700 pages, entitled *Probierstein des Täufferthums* (Touchstone of Mennonitism). The name of the Mennonites of Switzerland in that period, in fact since Reformation times, was Täufer (literally Baptizers), and they have retained this name down to the present day. The author was a minister of higher rank in the Reformed state church.

The book was written at the request of both the ecclesiastical and civil authorities of the canton Bern. It was issued from the government printing office at Bern. The author in the preface refers to the great numerical increase of the Täufer people. He makes the statement that their meetings, though held in out-of-the-way places, were attended by great numbers of the people of the state church, and expresses the hope that his book may prove serviceable to those who had been influenced by them. He makes the significant remark that he does not dare to entertain the hope to win some of the Täufer for the state church. The author defends an attitude of intolerance and persecution toward them. In passing it may be worth noticing that in his opinion the Romanists were guilty of religious tyranny in persecuting the Reformed Church, because, he says, it is impossible to be saved in the Roman Catholic Church. On the other hand, there was in his opinion no valid excuse for any one refusing to unite with the Reformed national church.

Earlier Swiss Protestant writers had been untruthful and unreasonable in their accusations and denunciations of the Täufer people. The books of these writers, in consequence, proved offensive not only to the Täufer themselves but also to many of those who were personally acquainted with them and their doctrine. The author of this book decided to guard against making the same mistake. He says repeatedly that his readers are informed as concerned the doctrine of these people, and their daily life and conduct. He freely admits that they lead commendable lives.

It must be borne in mind that the book was written by a fierce opponent of the Täufer people. Therefore whatever he says about them that is in any way favorable or creditable to them, can be accepted as unquestionably reliable. The purpose of the author is to persuade his readers that as members of the state church they may live as commendably as the Täufer people. In fact, he holds up their lives as exemplary and admonishes his readers to follow their good example. Remarkable indeed is the witness of this author to the godliness of the life of the Swiss Mennonite people of that period. He bears strong testimony to the fact that the membership of the national church were deeply impressed by their earnestness and piety. He says in particular that the country people of the canton Bern had a favorable opinion of the Täufer. Obviously this is to be ascribed to the fact that the Täufer were a country folk, hence the country people were thoroughly acquainted with them. The author writes:

"Among our country people the opinion prevails in general that whoever sees a *Täufer,* sees a saint, a person who is dead to the world, having experienced true conversion, and that there are no more earnest and consecrated people than they. Is it not so, dear brethren?" And again: "If among all Christian communions there is one which seems to be upright and giving assurance of personal salvation to the soul, it is certainly that of the *Täufer*. And this is true to such an extent that their religion appears to very many of our country people as by far the surest way of salvation." "I have observed," the author says further, "that the people of our country districts indicate a very high esteem for the Täufer people. Their regard for them is such that many look upon them as saints, as the salt of the earth and the very kernel of Christendom. Their opinion concerning them is so favorable that many believe a good Christian and a Täufer to be one and the same thing. And thus many of our people are altogether confused in their consciences and are troubled by the question whether they should not join themselves to these people, without regard to the consequences."

These statements by this author are the more noteworthy, since he says in the same book that the Täufer themselves do not believe that they alone are the ones that are saved. He emphasizes that even according to their own teaching it is not necessary to unite with their church to be saved.

People in general, according to this author, said: "Observe how they are continually mistreated, insulted, sought, and persecuted, and how cheerfully and steadfastly they endure it all. Is not God showing His almighty power and the sustaining grace of His Spirit in these people? . . . How is it that, notwithstanding all that has been attempted against them, it was found impossible to suppress their church, and their religion is, on the contrary, increasing more and more?"

Again, the author quotes people in general as saying: "The professions of other religions protect themselves with arms and weapons and depend for their defences upon the arm of the mighty of this world. But the Täufers in our land are a poor and small company, and have not any great worldly patron. They are deprived of all temporal aid, and yet they continue to exist among us."

"Täufer Hunters" Converted

And again, according to our author, the people said with reference to the so-called "Täufer Hunters" (a special police force commissioned to spy out and arrest them): "As God converted Saul of Tarsus to the Christian faith, who had raged so terribly against it, so also He has changed the hearts of a number of men who formerly were willing to be used by the magistrates in the persecution of the *Täufer*, so that now, instead of doing them evil, they themselves have become Täufer, and have steadfastly held to that doctrine to the end of their lives. Is not God through such occurrences giving witness to all the world that this doctrine is of God?"

At the time when this book was written the death sentence was no longer pronounced upon Mennonites in the canton Bern. Measures of persecution were confined to imprisonment and being sold as galley slaves. The latter form of punishment was of such nature that, from a merely human viewpoint, death was preferable to it. Strange as it may seem, Thormann asserts that the Protestant government of Bern had never condemned any Anabaptist to death. He makes the remark that, if one of them were put to death, "all the people would doubtlessly cry out, 'A martyr, a true martyr.' "

Loyalty to the Principle of Nonresistance

While earlier writers of the state church had asserted that the Mennonites' profession of nonresistance was only a clever cloak to hide their sinister, rebellious intentions, George Thormann does not make any such charge against them. He says on the contrary: "They are conscientiously opposed, not only to taking part in war, but even to bearing arms; they forbid this to their people as a great sin." He did not believe, he says further, that the *Täufer* of Switzerland had any evil intentions, nor "such un-Christian, mutinous, evil designs" as the Anabaptists of Münster. And yet, he adds that neither he nor they themselves but only God knows what they might do if they had opportunities for such madness as had the Anabaptists of Münster.

The preachers of the *Täufer*, the author observes, "cry out continually only concerning repentance and holiness of life." He admits that in the state church "there are many godless people." The greatest complaint of the *Täufer* against the national church, he says, is "that we do not practice expulsion of transgressors from the church." The fact that the *Täufer* so earnestly urge the need of church discipline, he states, indicates that their preaching of the Word is not so powerful as is commonly supposed, otherwise there would be no occasion for such discipline.

Many people, the author states further, say: "Their preachers are poor, uneducated men who often have not two books beside the Bible and must daily attend to their secular work, and nevertheless they are able to preach, and indeed preach with earnestness, yea with more life, power and impressiveness than is generally in evidence in the preaching of our ministers."

Admonitions to Follow Their Good Example

The latter part of the book contains earnest challenges to the readers of the book to follow the good example of the *Täufer* people. The author says: "Is it commendable in the *Täufer* people that they show earnestness and zeal in their way of serving God? Do the same among us, dear brethren.

"Is it a fine thing that the *Täufer* abstain from glib talking and do not talk much of worldly things? Do the same in the strength of your Christian calling.

"Do they give a good example by not being easily provoked to anger? Do even the same, dear brethren; avoid anger more and more.

"Is it good and praiseworthy that they do not indulge much in worldly enjoyments and in vain pleasures of the flesh? Do likewise, dear brethren.

"Is it good and commendable that they shun the public inns and drinkhouses, except in cases of emergency, and that they strictly guard themselves against taking much wine? Well, do the same; shun all disorderly, intemperate, ungodly conduct.

"Is it praiseworthy in them that one does not hear them use profane language or swear? Do again the same, for this is the will of God toward you, as well as toward them."

George Thormann's book gives a valuable description of the life and walk of the Swiss Mennonite people of that period. Contrary to his intentions, he has done the Mennonite Church a distinct service by writing this book. The book throws welcome light on the question how it is to be explained that the state and the national church of the canton Berne found it impossible to exterminate the Mennonite Church. Over two centuries of strenuous effort on their part toward this end proved a failure, because many of the general population sympathized with those who endured persecution for their faith and conscience, and gave them assistance and help in every possible way, as may be further indicated elsewhere.

— *Has America forgotten?* If more members of the Christian churches had the zeal that some radicals show in pushing their impossible "isms," the hoped for revival would soon come. Rose A. Huston in an address, after spending seven years in Europe, had this to say: "It seems to me America has largely forgotten, or is forgetting, and neglecting, and disdaining the priceless heritage she has in the Bible, and the freedom to read and believe it. Men are not preaching the full Gospel, children are not being taught the Word of God, either in church or home. —*The Presbyterian.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 16, 1939

REHOBOAM: A MAN WHO MADE A FOOLISH CHOICE

1 Kings 12:1-5, 12-17, 20

Topic: Vital Decisions We Must Make

Introduction

The kingdom of Israel attained its highest glory under Solomon, yet elements of internal decay were at work. Increased wealth and power had, as always, been accompanied by luxury, oppression of the poor, lust, a disregard for true religion and God. Solomon had made entangling foreign marriage alliances which brought in heathen influences. Rehoboam, his son, inherited these negative influences when he ascended the thron. His career illustrates the fact that wisdom is not hereditary. His father prayed to God for wisdom (1 K. 3:6-9) when he became king, while he relied upon his own egotistical self-will. He was of bad stock on his mother's side (14:21).

Rehoboam's Folly vs. 1-5, 12-15

Rehoboam met with his people in Shechem to be made king (v 1). Jeroboam (11:26-28) had been selected by the people as their leader and probably spokesman before the king (v 3). Seemingly the ten tribes had no intention to revolt against the king and would not have done so had he used discretion in answering their grievances (v 4). The people wished relief from the burdens of heavy taxation and excessive labors imposed upon them by Solomon's extensive building projects. The tax burden is not a modern one at all. They were willing to serve him faithfully without any part in the government.

Rehoboam took counsel with the older men—his father's advisers—who, guided by the wisdom of experience, advised a friendly attitude toward the people (v 7). His selfish heart rejected this good counsel and he consulted with some younger men (vs 8-11) who advised increasing the burdens for his people. It is not wise to seek counsel only of those who hold like prejudices with ours.

Rehoboam had no thought of God's plan and purpose. He thought purely selfishly and answered in this spirit (v 14). Wisdom would have dictated consideration of the people's complaints and a kindly attitude. He was carrying to fulfillment (v 15) the Word of God spoken by Elijah (cf 11:11, 31, 37, 38). By one short speech, he undid the work of David and Solomon toward welding the tribes of Israel into a united kingdom. He failed in meeting the crisis brought about by his father's death.

Israel Divided vs. 16, 17, 20

On hearing the king's answer, the ten tribes felt convinced he had no sympathy toward them and they declared their independence (v 16) and returned to their tents (homes) and made Jeroboam king over Israel, the northern kingdom (v 20). Rehoboam, by his unwise and foolish choice, divided the nation and paved the way for much trouble later on. His was a vital decision, both for himself and for Israel.

One of the vital decisions we must make is concerning the place we will give to God in our lives and choices. Rehoboam did not take God into his life. He felt very self-sufficient, and he failed. We need to give God the first place. Another vital decision is concerning our advisers. Rehoboam took the advice of those who flattered his vanity. The truly worthwhile advisers will tell the truth. A third vital decision concerns our life purpose. Shall it be service or self-assertion? Rehoboam chose the latter. Christ choose to be a servant. The more Christlike a person is, the greater will be the desire to live a life of service, helpful to others.

SERMON SKETCH

THE CHRISTIAN AND HIS GIVING

by Albert Schultz, Pastor Mennonite Church, Butterfield, Minnesota

Scripture Lesson: 2 Cor. 2:1-15; 9:6-15; Text: 1 Cor. 16:1, 2.

Introduction

One verse in every four of the first three Gospels, and one verse in every six of the New Testament deals with money or covetousness. Oscar Lowry says, "A minister is a criminal in his preaching who permits people to feel safe and secure for heaven by being covetous." We need to teach our people the *eternal* blessings that come by a Scriptural giving to the Lord.

1 The Scriptural Statement Concerning Giving

1. Scripture condemns covetousness. Covetousness means to be greedy for wealth with a view to hoarding it. In 1 Cor. 6:9, 10; Eph. 5:5; Col. 3:5. God places covetousness in the same list of sins as great as adultery or drunkenness. He ays, "shall NOT inherit the kingdom of God."

2. Scripture rebukes Israel for robbery. Mal. 3:7-10. Israel had robbed God and God asks them to return. They ask in what they are to return and God says that they have robbed the tithes and offerings (vs. 7, 8, 9).

Why was Irsael in the Babylonian captivity? The answer is found in Jer. 25:11; Chr. 36:21; Lev. 26:-33-35. They had not given the land the rest prescribed by God, so He took them out the number of years that the land was entitled to rest.

3. Scripture exhorts to give 1 Cor. 16:1, 2; 2 Cor, 8:7, 8; 9:6-15. The exhortation is that "ye abound in this grace also." We prove the sincerity of our love by giving.

II. The Scriptural Statement Concerning Systematic Giving

We have a system in all of our work, but when it comes to giving we have a hap-hazzard method. Some say, "Let the Spirit of God do it," but the Spirit of God believes and teaches a systematic way. How long would our land exist if we passed the hat and abolished our tax system? If we appealed to patriotism and state pride rather than a percentage of a man's possessions? How long would we exist as a nation?

There must be a systematic method in our giving. The tenth belongs to the Lord. That is His just share. A farmer must give a share to the owner of the farm. He does not give the owner one bushel as long as he gives the owner his right share. We do not give to the Lord as long as we give Him the tenth—that *belongs to God*. Whatever we give over the tenth is *Giving*.

1. The teaching of the law. Lev. 27:30-32.

2. The practise before the law. Gen. 14:20 with Heb. 7:4, Gen. 28:22. The teaching of the tenth and its practise does not have its origin in the law and therefore is not only for Israel. Tithing was practised 500 years before the law.

3. The teaching of the New Testament. "According to his ability," Acts 11:29; "As God hath prospered him," 1 Cor. 16:2, Systematic. This is not a hap-hazzard, hit-or-miss, give-when-you-feel-like-it, lawless, loveless method of supporting the work of the Lord.

III. The Scriptural Statement Concerning Purpose of Giving

Why should we give? What is the purpose?

1. To prove our love. 2 Cor. 8:8b.
   a. To prove our love for brethren, Acts 11:27-30
   b. To prove our love for God, Ex. 25:2, 36:5, 6.

The people brought more than needed because of the love for God. God had *redeemed* them by blood and power.

2. To prove our interest. We invest in the work we are interested.

3. To worship God, Prov. 3:9.

4. To promote the cause of God. (a) To bring the Gospel to the unsaved. There are one billion people who have not heard of the Gospel nor seen a copy of th Bible. If we were to pass Bibles to this group at the rate of 600 every hour it would take 188 years to do so. If Protestant people would tithe it would put a Bible in the hands of every heathen in 10 years.

We spend $600.00 for luxury to every dollar for missions; we spend more for tobacco in a single year ($3,000,000,000) in America than both the United States and Canada have spent for missions since white man discovered America. The World war cost us $25,000 for every man killed, but our missionary work in the homeland is carried on at seven dollars per convert and in the heathen lands we spend only seven cents per convert.

(b) To support the ministry. Num. 18:21, 23; Luke 10:7; 1 Cor. 9:13, 14; Gal. 6:6; 1 Tim. 5:17, 18.

IV. The Scriptural Statement Concerning the Promise of Blessing

1. The natural and temporal blessings. Prov. 3:9, 11:24, 25; 19:17; Ps. 41:1; Luke 6:38; 2 Cor. 9:6, 7.

This has been proved by Wm. Colgate who started out as a very poor boy, but always gave the tenth to the Lord. The Lord blessed him, so that he eventually gave all of his profits to the Lord.

We have a striking example in LeTourneau. He says, "I am reversing the order of God, instead of giving the tenth and keeping ninety per cent I am giving God ninety per cent and keeping a tenth for myself."

2. The spiritual and eternal blessings. The spiritual degree of a church is read in its treasurer's book.

A church with a membership of 350 was ready to close its doors beacuse of finances. A last resort was that 70 signed a pledge to tithe. The end of the year showed a large increase in church members, S. S. attendance, and they gave more to mission than 10 of the large churches of that town.

An Indian asked a bishop one day to give him two one dollar bills for a two dollar note. The bishop asked, "Why?" The Indian said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said, "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year for the first time heard of the love of Jesus."

Prayer of a Jewish Refugee

This is a prayer written by a Jewish refugee rabbi which conveys a picture of the feelings of a despondent Jewish wanderer.

Oh, Master of the World, all roads are closed against us. All strength has been taken away from us upon this earth. Our life has been ruined and our security has been undermined. We no longer dare to contemplate the future of our people. In this hour of need, of persecution, of unrest and despondency, in this hour of humiliation and hopelessness we turn to Thee, O Lord, with our prayer.

Nowhere do we see a guiding light; nowhere a ray of hope. With the last of our strength we cling to every straw to keep our heads above the water. Shall we defend ourselves? Shall we justify ourselves? Shall we raise our voices? Loudly we call upon Thee, O Lord. Father of all mankind, of all creation, strengthen us in our prayer. Take us into Thine arms. Press us to Thy breast. Bless us with the consolation of Thy voice. Let our tears speak for us. Place healing fingers upon our beating heart.

Open up our eyes so that we may know, for we can find no hope, no consolation among men. Let us be holy unto Thee. For thus we have once heard. The echo of these words rings in our ears as we wander through the centuries firmly clinging to Thy words that Thou hast given us.

Our fate has washed us clean. With naked soul we approach Thee, O Master of the World. The faith that Thou hast given us will purify us. It is not within our power to separate ourselves from our fate. Where is our home? Where can we rest? In the security of the bosom of eternity, in the immortal body of mankind, in men whom Thou, O Lord hast created in Thine image?

Thou hast led us through centuries and through centuries. We have been active in all fields of the human spirit and human labor. We have viewed all things that are earthly as far as man can see such things. Everywhere the traces remain of our creative spirit and labor.

Wake up, O soul of our people. Cast thy glance into the distance and be proud, for you alone among all nations stand naked and helpless before your God. You stand near unto Him and He has raised you above others through your poverty. It is not the boast of strength that makes one worthy to stand before Him. The beggar and the poor man are far nearer to Him. Therefore, bear with pride the cruelty of your fate.

Others humiliate you with torture. Pray for them for they have been struck with blindness. Raise the voice of truth courageously before all peoples. Show them the light that burns in your heart. Let them feel the spirit that carries you forward. Think of yourself as pure. Rise above the mere dust of the earth for you stand upon the firm foundation of your faith, of your unity with God.—Anonymous.

The High Cost of Hate

WHAT IS BEHIND THE CAMPAIGNS OF ORGANIZED HATE IN AMERICA NOW?

No nation is attacking the United States.

No nation is menacing a single inch of territory over which the American flag flies.

Every one of the important nations seems eager for friendly relations with us.

Every nation in the world wants to trade with us.

Why, then, are our papers so full of hate toward others?

We are particularly fortunate in having no strong nation as a near neighbor.

We have no unsettled boundary issues.

We have no minority clamoring for separation or annexation.

No other nation is so favored in having within itself most of what it needs, with immense surpluses of minerals, timber and land to relieve its population of the poverty which often breeds international trouble.

Of all the countries of the world America is the most blessed in these natural assets of peace.

Why, then, are our papers so full of hate toward others?

Hatred of others is not natural among average Americans.

The campaign to promote American hatred of other nations now is strictly a minority movement.

There are among us people who have never become fully American. They cling to Old World allegiances.

Instead of looking upon the hospitality and opportunities of America as the means of a new life, these people continue here their partisan ties with Old World issues of friction and strife.

They are now trying to get America involved in their foreign quarrels.

To gather support for this minority aim, they are conducting a tremendous publicity campaign to stir American hatred of nations they want us to fight.

Many of these alien-minded people are important advertisers. Newspapers and magazines depend on advertising revenue. Thus many editors seek to please them by running hate campaigns against any and all nations which the alien-minded advertisers don't like. They have deceived many sincere, loyal Americans.

That is one of the influences—the main influence—behind campaigns of hate and war talk in America now.

Controlled Press

At the outset of any study of foreign affairs, it is necessary to recognize that the press of every nation is controlled.

Press control in different countries is by different forces and for different motives. But there is always control. America is no exception.

Does any intelligent person think that the uniformly tuned and co-ordinated newspaper campaigns which stirred America to war in 1898 and 1917 were mere accidents?

Press control may be openly governmental. It may be secretly governmental. It may be by finance or by the pressure of dominant advertisers. But there is always control—at least of a sufficient number of papers to dominate sentiment.

In America there is wide latitude of free expression—legally. But there are persuasive forces, operating in ways average readers do not suspect, to achieve here about as much suppression of unwanted news and as much invention of wanted news as in lands of official censorship.

The above is taken from a pamphlet entitled "The High Cost of Hate," by Ralph Townsend. Readers of THE MENNONITE should read this 60 page pamphlet. It costs only 15 cents. Order from the Mennonite Book Concern, Berne, Indiana.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

NOTICE

Mr. William Juhnke, Sec. of the Young People's Committee, is pursuing graduate work at the University of Kansas this summer. All contributions intended for Mr. Juhnke should be sent to him at his new address of 1106 Ohio, Lawrence, Kansas. He will remain there until August 9th.

Pasific District Y. P. Committee Formed

By official action of the Conference a Young People's Committee of four members, representing the four states of the Conference, was created for the Pacific District. Nominations for the committee were made by the Young People's organizations of the respective states. Miss Louise Richert of Los Angeles was elected as chairman of the committee and Y. P. Representative for the district. The other members of the committee are, Alice Lehman, Aberdeen, Idaho; Harry Albrecht, Monroe, Washington; and Roy Rutschman, Pratum, Oregon. Each state will be responsible for the attendance of its member at the annual session of the District Conference, thus making it possible for the committee to grow in interest and participation in the work.—E. R.

Here and There

The C. E. of the Butterfield, Minn. Mennonite Church had an inspirational musical program on June 4, led by the pastor, Rev. V. Sawatzky. Eleven neighboring churches were represented and brought musical numbers. Members of seven Mennonite, three Lutheran, and one Congregational churches were present to render special music. The church was filled.

On the evening of May 18, a group of seventy young people from the Butterfield Mennonite church community enjoyed a fellowship picnic in a picturesque place near a winding, tree-lined creek.

The evenings entertainment began with the playing of games with the Misses Esther Flemming and Katherine Stoesz in charge. After even the more long-winded became tired, the young people kindled a bonfire and roasted wieners to appease their hearty appetites. Marshmellows, buns, and oranges were also served. After the refreshments, Rev. Victor Sawatzky began the inspirational period with devotions. Following prayer, choruses and hymns were sung. Worship in song was beautiful and each felt the nearness of God. A message was given by Rev. C. Wall of Mt. Lake. Prayer closed the wholesome hour of fellowship. — E. M. S.

The theme of the Western District C. E. Convention, which will be held at the West Zion church, Moundridge, Kansas, on July 16, is "The Doing Christ," Matt. 6:47. This convention will also include a Junior Program and a Junior Leader's Meeting. Plan to attend and to benefit from the inspiration and information which this convention will afford.

This year's oratorical contest has again proved very worthwhile. The winning orations will be given at the above convention. The missions oration will be given by Miss Lillie Krehbiel of McPherson, Kansas. The peace oration will be given by Paul Becker of Newton, Kansas.

Eastern District Conference Young People's Union Annal Connvention

MAY 30, 1939

The convention theme, "Thy Will Be Done," was impressively presented throughout the program for the day. From the chorus, "To Do Thy Will," taught to the group by Sam Reiff, to the reference to Christ's prayer in the Garden of Gethsemane, made by Rev. Erland Waltner toward the close of the illustrated lecture on the Holy Land in the evening session, it held our attention.

Miss Mary Kerr of the Eden Mennonite Church at Schwenksville, the entertaining church, read selection from Romans 8 and 12 and offered prayer. Sam Reiff closed the devotional period with the solo, "God Understands." This is one of the selections in the song book chosen for use at our Eastern District Conference Retreat.

Groups from several societies contributed special numbers as follows:

West Swamp—Vocal Duet—"Lost in His Love" Huldah Myers and Anna Weiss.

First of Philadelphia—"Awakening Chorus"—sung by delegation.

Bowmansville—Vocal Solo—Miss Tina Klassen.

Schwenksville—Organ Selections—Miss May Markley.

Allentown—Violin and Cello Duet—LeRoy Weidner and Miss Pearl Geissinger

Souderton—Reading—"A Decoration Day Prayer"—Miss Clara Bishop

Lansdale—Reading—Miss Mildred Fretz

The mission project set for the past year has been met by the contributions from the various groups. The final total was $20 above the goal set. The new project for the coming year is: $100 toward a Bible School Dormitory at Swift Current, Sask., Canada; $100 for the Foreign Mission Board to be used for sending out new or returning missionaries to the field in either India or China; $200 for the development of the Retreat Grounds in our district.

Our entire group now numbers 912. Of this 545 are members of senior societies, 95 belong to the intermediate groups, and 272 are Juniors. The Juniors reported having held a Christmas Gift Rally. The gifts brought by the Juniors were shared with the Hopi Indian children in Arizona and with children in the Altoona Mission.

Correspondence was mentioned and also a possible joint meeting of our young people with groups of the Friends and Schwenkfelders. The latter may take the form of a Peace Rally.

"Thy Will Be Done" in the Home, in the Church, in the Community, were the topics discussed at the afternoon session by Mrs. P. J. Boehr, Rev. E. Burkholder, and Rev. E. J. Bohn. The subject was further driven home in the very practical points brought out by Rev. E. N. Faye in the main address of the day, as he stressed the Upward Reach to God and the Outward Reach to Man, the Upward Reach in Worship and the Outward Reach in Service. In closing he quoted from Paul Laurence Dunbar a bit of verse leaving with us the message that "There's no one else can do the job the Lord has laid out for you."

The devotional periods in the afternoon and evenings were led by Paul Shelly and James Gerhart. The latter will serve as Vice-President for the coming year and DeWitt Temple will serve as president.

Worship, inspiration, Christian fellowship, and beautiful weather made it a splendid convention. Eleanor A. Temple, Germantown.

BUILDING A CHURCH PROGRAM OF RECREATION

Senior C. E. Topic for July 16, 1939

1 Cor. 12:1-14

I. Worship Service

1. "Singspiration"
2. Reading of the topic and Scripture lesson
3. Call to worship:

> "Drop Thy still dews of quietness,
> Till all our strivings cease:
> Take from our souls the strain and stress;
> The beauty of Thy peace.
> "Breathe through the pulses of desire
> Thy coolness and Thy balm;
> Let sense be dumb, its beats expire:
> Speak through the earthquake, wind and fire,
> O still small voice of calm!"

4. Prayer hymn, sung or played softly
5. Sentence prayers, closed by leader
6. Sepecial music

II. Development of Topic:

1. Leader's introduction: An important part of the church's ministry to its young people is to provide inspiring and practical leadership in the field of recreation. Social fellowship and recreation normally occupy a large place in the lives of children and youth. If they cannot participate in directed, wholesome, and satisfying recreation with suitable companions, they will "take their fun where they find it." Why not let them find it in the Church?

2. Discussion questions:

   a. Why should the Church be concerned with the recreational opportunities and faciltiies and needs of its young people?

   b. Is it all right to seek to win young people over to a Christ-like life by means of the recreational program of the Church?

   c. What things need to be taken into consideration in building a program of recreation for the young people of the Church?

   d. What is necessary in the way of leadership equipment, and finances in building a church recreational program?

3. For a group discussion problem, analyze the weak and strong points of the program of social recreation of your own individual church. On the basis of this analysis, reconstruct the program as far as is necessary so that it will be comprehensive, provide for variety, be truly recreating, and always Christian, and yet be suited to the need and possibilities of the local situation.

III. Closing song and benediction.

INTERMEDIATE DEPARTMENT

INTERMEDIATE DEPARTMENT CHRISTIAN FRIENDSHIP

Intermediate C. E., July 23, 1939

For Daily Reading:

July 17. Peter and John. Luke 5:10; John 20:2, 3; Acts 8:14.
July 18. Paul and Barnabas. Acts 13:2, 3.
July 19. Paul and Silas. Acts 15:40.
July 20. Paul and Luke. Col. 4:14; 2 Tim. 4:11.
July 21. Associates in Work. Acts 18:1-3.
July 22. Paul and the Galatians. Gal. 4:12-15.
July 23. Topic. John 1:43-49.

Call To Worship:

FRIENDS

The joy of being friends is just
A simple code of faith and trust,
A homey comradeship that stays
The threatened fear of darkest days;
The kind of faith that brings to light
The good, the beautiful, and bright;
The best and blest, and true and rare
Is having friends who love and care!
(c) 1936 O. J. Flint

Song, "Since Jesus Is My Friend"

Scripture Reading, John 1:43-49.

Sentence prayers by the Endeavorers asking God to help us to be better friends and committing our friends to his tender care.

Vocal Solo: "Temper My Spirit, O Lord"

Song, "What A Friend We Have in Jesus"

Introduction of Topic by Leader

Is it not our desire as Christian Endeavorers to first of all be a friend of God? Oh, that we, like Abraham might be called friends of God. In striving toward this we must have a personal relationship with God. This relationship and knowledge of God is a growth. So is also friendship. In the following discussions we want to strive to know the true elements in forming friendships.

I. We must know our friends.

a. Is it easy to know our friends?

b. How can we learn to know our friends? It calls for sympathy, time, and sustained effort. We must enter into friendships ready to give the best that we have, yes, to give ourselves. If we make friends in that spirit we shall soon find them ready to reveal their innermost secrets to us and we shall feel ready to confide in them at all times.

2. After we know our friends we must be ready to do for them. We will ever be ready to perform some helpful act. Sometimes these two points need to be reversed. Sometimes by doing a friendship is begun and the knowledge of each other follows.

3. We need to cultivate the art of listening. Words are the means of transmitting thought and it is only as we listen to our friends that we can learn of their likes dislikes and interests.

4. We can learn a great deal by watching the actions of our friends. Is there ever misunderstanding because of the uncertainty of our interpretations?

5. Finally to really know a friend we must love him. Not one of the above points could be carried out without love, could they?

Song, "Love Divine, All Love Excelling"

Offering

Announcements

III. Questions for Informal Discussion.

1. Whom are we to call our friends?

2. What is the first quality we see in others that creates within us the desire to become friends?

3. Are we only to be friends with those who are friendly toward us?

4. Is it wise for us to form friendships with those of other races?

5. Does age make any difference in our friendships? Is it wise to have some friends who are older than we are?

6. Where is the best place to meet friends? What help does Christian Endeavor give us in meeting and making friends?

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." Prov. 18:24.

"The only way to have a friend is to be one" — Emerson.

Song, "I Would Be True"

Mizpah Benediction

JUNIOR DEPARTMENT

GOD'S GIFT IN NATURE

Program for July 16, 1939

WIND, John 3:8

I. Worship Service

1. Call to worship by quiet music

2. Song, "This Is My Father's World"

3. Leader: All things have been prepared for us by God. He created this world for us and has filled it with things good for our use. One of his precious gifts in nature to us, is the wind. We should never fret about it, but thank God for it. We learn a spiritual lesson from it too. It is an emblem of the Holy Spirit. In our study hour we will learn more of the work of the wind and find how it helps us to know the Holy Spirit. Our scripture verses tell us that God created the wind, that it starts at His summons, is under His control and performs His pleasure.

4. Scripture Reading. (Have these references printed on the blackboard and let the children find and follow the reading as one Junior reads them)

a. Amos 4:13a; Psalm 135:7; Psalm 147:18.

b. Psalm 78:26; Psalm 107:25; Matthew 8:26; Jeremiah 51:16.

5. Prayer. Thanking God for this gift.

6. In unison. Verse for month: Ps. 104:24 "O Lord, how manifold are Thy works! in wisdom hast thou made them all: the earth is full of Thy riches."

7. One verse of song, "O Worship the King, All Glorious Above."

II. Mission Minutes.

1. The Missionary Alphabet (continued)

K—Know that my words shall surely stand.—Jer. 44:29.

L—Lo, I am with you alway.—Matthew 28:20

M—Make me to go in the path of thy commandments.—Psalm 119:35.

N—Nevertheless, if thou warn the wicked of his way to turn from it . . . . thou hast delivered thy soul. Ezekiel 35:9.

O—Open thou my lips: and my mouth shall show forth thy praise. Psalm 51:15.

2. Name our Missionary doctors and tell where they are active.

III. Study Period.

Aim: To help our Juniors realize that God is the Creator of all things. We should thank Him and glorify Him by our lives.

1. Talk by a Junior: "Wind, a means of blessing." Num. 11:31; Exodus 10:19.

2. Story by a Junior:—"One day a truck driver, who was a very wicked man was driving along a road. He had some trouble and had to stop. This made him very angry. There was a high wind at the time and suddenly the high wind blew a tract to his feet, where that tract came from he never knew. He took it up and read it. A word there changed the man. He saw his own wicked heart, asked Jesus to forgive him and became a good man.

3. Solo, "From Every Stormy Wind That Blows," M. H. B. 196.

4. In God's word wind is usually associated with storms. There are storms of temptation in our lives, with this thought in mind we may discuss: "The Wind Obeys Jesus' Word," Matt. 8:24-27; Mark 4:37-41; Matt. 14:32.

5. Poem:

"For us the winds do blow,
The earth doth rest, heaven move and fountains flow,
Nothing we see but means our good,
As our delight, or as our treasure
The whole is either our cupboard of food
Or a cabinet of pleasure.
—*Selected.*

6. Bible Findings: Prov. 25:23a; Ecc. 1:6; Songs of Solomon 4:16; Ex. 10:19; Ecc. 11:4; Isa. 64:6; Hosea 8:7a; Matt. 7:25-27; Ps. 107:29; Matt. 14:32; Dan. 7:2; James 3:4; Ps. 147:18; John 3:8.

7. Leader's Hearttalk based on John 3:8. The Holy Spirit works in our hearts. We do not see it, but we feel it and we see what it does.

8. Leader's closing prayer

9. Song, verse 1, "Jesus Lover of My Soul"

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Quarterly Session, Eastern District Conference

Our First Quarterly Conference was very well attended in the Upper Milford Mennonite Church, Zionsville, of which I am pastor.

The two papers read, "The Rural Church—A Layman's View Point" by Norman S. Schantz and "The Rural Church—the Minister's View Point" by the Rev. Sylvan Lehman were well prepared and aroused a great interest and a long and helpful discussion.

Dr. Arnold C. Schultz, head of the Bible department of Bluffton College, delivered a very helpful and inspirational address on II Kings 6:1-6. Referring to the man who lost his axe-head he said in part: "When he lost his axe-head, he lost his power for service. He still had the handle, he had a technical knowledge of how to use the axe but his power was gone, because the axe-head was gone."

He emphasized the fact that he lost his power while working. He said, "It is good to be willing to work but it is better to pray that we might be connected in fellowship with God."

"He lost that which was not his own, and was painfully conscious of his loss. So we, too, must realize that what we have is not our own, it is borrowed as was the axe. After he lost his power for service, he appealed to his master, he appealed to Elisha."

He pointed out that "he had the axe-head and power miraculously restored. He got his power back where he lost it." "Every endument of power is a miracle of grace."—Howard G. Nyce, Sec.

Chips from a Lecture

Given during the I.O.I.R. at Bethel College

"If the 534,000,000 Christians in the modern world would refuse the act of war, it would be impossible for any civilized government to make war," Rev. Albert David Belden of London, England, proclaimed, fired with the hope of a "universal ban on war."

"Christians total more members than any other two world religions counted together," the English Congregationalist told a large audience representing fifty towns and cities in Kansas attending the evening lecture, "and war will stay in the world now just so long as the Christians keep it there." The pert, though sincere, minister from London came to the United States this summer to bring to President Roosevelt and the American people a national petition of over a million British signatures asking for a world peace conference. Mr. Belden had a personal hearing with the President early this month and said of it that he had been favorably impressed.

Assigned the topic of his evening lecture, "If Religion Had Been Tried at Munich," he introduced his statements by saying that the question really turns upon the kind of religion that would be of any use in such a situation.

"Mr. Chamberlain of unbrella fame," he said, "is Unitarian, Adolph Hitler seems to have a religion which is quite unique and personal. Nominally Great Britain and Germany are protestant but in any attempt at a religious solution the official church, namely Angelican for Great Britain and Lutheran for Germany would be given first place."

"The tendency of the state church is to back up the government that happens to be in power," he continued, "hence Hitler and Chamberlain might as well represent them as anyone else."

IN MEMORIAM

MRS. PAUL G. KREHBIEL, NEE ANDERSON, was born in South California, March 1, 1900. On December 11, 1922 she married P. G. Krehbiel and their union was blessed with a daughter.

She seemed to be in perfect health, but on the evening of June the 14th she had a cerebral hemorrhage and died that night in her home at Woodlake, California. Funeral services were conducted in the Woodlake Presbyterian Church. Drs. Gellespi and Langenwalter officiating. Interment was made in the Woodland cemetery. She was held in high esteem in the community in which she lived, as evidenced by the large attendance at the service and the multitude of floral pieces. She will be greatly missed by her family and her many friends, but they sorrow not as such who have no hope.—H.J.K.

HOSPITALS—Hospitals are the gift of the Christian Church to suffering humanity. They help in every way possible to heal or mend our sick or broken bodies. Equipped with all modern accessories, they offer conveniences and comforts that homes cannot furnish. Strictest cleanliness and orderliness, coupled with trained care and aided by food carefully chosen to suit the needs and conditions of the patient, these institutions are all that the sick could ask for. When, added to this, they also have concern for the spiritual needs of man, like our Mennonite hospitals, what more could any one ask for?—The editor has just returned home from a four-weeks stay at the Bethel Hospital, Newton, Kansas and has shared its blessings. His operation proved more serious than anticipated. Recovery is progressing satisfactorily but will take time. In conclusion: however gladly one makes use of the hospital, the thing one likes best and has the sweetest sound is the doctor's final word, "*You may go home.*"—*Editor.*

CORRESPONDENCE

SECOND MENN. CHURCH, BEATRICE, NEBR.

A special Children's Day program was rendered by the children of our Sunday School on Sunday the 11th inst., followed by a consecration service conducted by our pastor, Rev. M. Horsch, for four little ones. After the services all gathered at the Chautauqua Park for the annual Sunday School and Church picnic. Rev. John Thiessen and family, who recently returned on furlough from India, were with us on this occasion. They spoke very interestingly of their work, at afternoon and evening meetings, in the park tabernacle.—Another returned Missionary family, Rev. August Ewerts, stopped off here for a short visit on the preceding Thursday while enroute to South Dakota. Our Women's Missionary Society took advantage of this occasion by arranging a meeting in the park, inviting the Ewerts to talk to them about their missionary work in China and to join them in a picnic lunch.

Beatrice is said to have one of the nicest natural parks in this territory. Years ago thousands of people would come here by railroad excursions from many distant points, like Topeka and DeMoines, to hear renowned speakers like Talmadge, Mark Twain, and Sam Jones on the Chautauqua programs. Today this park is being extensively used for picnic parties, band concerts and union church services. Our church participates in these union services, which are held on Sunday evenings during the summer months. Our local Mennonites are fully enjoying the privileges that this park has to offer and are having many family reunions there throughout the picnic season.

The wheat harvest is about to begin in this locality and while no actual yield reports are as yet available we are anticipating a fairly good crop.—W.C.A., Corr.

* * *

MENNONITE CHURCH, LEHIGH, KANSAS

"On April 16, Sunday morning, 35 married folks were taken into the Lehigh Mennonite Church through baptism and by letters.—Pentecost Sunday morning four young boys were received into our church through the rights of baptism.—The Sundays following each baptism, the Lord's Supper was given, April 23rd in the afternoon and June 4th in the morning.—On Pentecost Sunday afternoon Mr. Reynold Weinbrenner was ordained for the ministry by our pastor, Rev. B. H. Janzen. The Reverends P. P. Buller, J. H. Epp and P. H. Unruh were visiting speakers.—A two week's Bible School opened in our High School Building, June 5th, with Miss Dyck from Bethel College and Miss Anna Enns from Lehigh as teachers."—Mrs. F. G. Unruh, Corr.

THE BLESSINGS OF HARD WORK

Charles Huston, the Vice-President of the Lukens Steel Company at Coatesville, Pa., once told a friend that it was his conviction, after long experience, that it is the normal thing for every man to work at least eight hours a day in order to make a living. Mr. Huston has made a thorough study of economics and industrial problems, and is also a keen student of the Bible, believing it to be the verbally inspired and infallible Word of God. He was not ignoring the fact that some men do not have to work eight hours a day, but he pointed out that in such cases they are living on the fruits of some one else's toil, either through inheritance or in some other way.

Most of us have no opportunity to question whether or not we shall work eight hours a day, for the struggle for existence is so stern, and the duties of home, church, and office or shop or farm are so pressing that we are thankful if we can set apart eight hours out of the twenty-four for sleep. Is this prospect of continuous work nothing but a barren expanse of rock, or can the Christian find springs of water even in the rock? Or, as Samson did, can he take meat and sweetness out of this lion in the way?

Regular work settles the problem of what to do next. This is something to be thankful for. "Satan finds some mischief still for idle hands to do." Look for a moment at the picture of a busy Christian household. The alarm clock goes off, there is breakfast to get, the children must get to school on time, father must get to the office, mother must either do or oversee the washing of the dishes, the buying, the mending, the cleaning, perhaps give medicine at regular hours and change little or big bandages. Then there is that church or Sunday school meeting at night, or some studying to do, or accounts to go over, or repairs to be made, or letters to write, or a visit. Is this all a dull grind? It need not be. It was just after recording that glorious message which he himself had received, "My grace is sufficient for thee," that Paul wrote, "Therefore I take pleasure in . . . . necessities." Has that word "necessities" a familiar, and perhaps a hard sound for us? In the Book of all comfort it is not far from that other phrase of Paul's "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And Brother Lawrence, in a later day, "practiced the presence of God," and rejoiced in communion with Him as he worked in the monastery kitchen.

Hard work occupies our mind. Where would our thoughts wander if left to themselves? Every one knows, to his own sorrow. They are as bad as a puppy on a leash; drawn aside from the straight path by every sound and sight and smell, and nosing into strange places where trouble lies in wait. Who has not at times found a terrible commentary in his own heart on the awful indictment of antediluvian man, "Every imagination of the thoughts of his heart was only evil continually"?

Gladness wells up in the heart of every Christian father when he realizes that his daily work brings health and strength to the one who would say to him, "I will gladly spend and be spent for you"; and to those dear younger ones around his table who rest in his providing care. What a joy it is to give that mother all he can to make her life easier and sweeter in the home! What a happiness it is to know that through his toil little blue and brown eyes are kept bright and clear, and little limbs made strong and firm! But suppose those eyes are made heavy and the limbs listless through disease? Then, when he can do no more at home, he finds relief in the necessities of work, and a new zest in it as he strives to earn the means of bringing back life and health.

Recreation and rest are sweeter after hard work. What conscientious man or woman can thoroughly enjoy an outing, or a vacation, or even a long night's rest, if he or she knows that at that very time there is a duty left undone which could and should have been done? It is true that we must leave some things for the next day, or the next week, or the next month. But when duty is done so far as possible, then bed is more welcome at night; and on the vacation or outing the songs of the hermit thrush and the white-throated sparrow are sweeter, the tug of the fish at the line more thrilling, the swim in the lake or the surf is more exhilarating, and the views over mountains are more entrancing.

But hard work is at its best and brightest when we obey Paul's exhortation, "Whether therefore ye eat, or drink, or whatever ye do, do it all to the glory of God." We are promised not only strength to do God's work, but glory in doing it. "For the Lord God is sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." No one is so continually happy as he who knows that every stroke of work he does counts for God's glory and for eternity. Working for God solves a great many problems. Ambition and pride and personal advancement have no place in such work. One need not be concerned about his name or his reputation or the consequences so long as he trusts and obeys, for he is not working for himself but for God. Such a man or woman has unlimited possibilities for bringing comfort and cheer to others from an inspired Book whose Author knows all their needs and has outlined the future, and for spreading abroad the Glad Tidings of pardon and eternal life through Christ.

The one who works for God and in the power of His Spirit looks forward to that time of which Peter wrote, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our

Lord and Saviour Jesus Christ." So, whether we are prominent or unnoticed, whether our task is spectacular or obscure, whether our lot is easy or hard, let us be continually "looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—*The Sunday School Times, May 6, 1939.*

» « JOTTINGS « «

—*Dr. H. A. Fast, Field Secretary, to visit our brethren in South America.*—In 1933 a request came to us from Paraguay to send an "Aeltester," elder, down to serve them, and the conference agreed to do so. However, as the brethren Orrie Miller, P. C. Hiebert and Harold Bender were sent there by the Mennonite Central Committee at different times we felt their service would do for the time being. Now our Home Mission and Emergency Relief Boards have jointly asked the Conference Executive Committee for permission to send our Field Secretary there provided they would furnish the funds for his trip. Dr. Fast is willing to go and has arranged to sail the night of July 14 on the *"S. S. Uruguay"* of the American Republic line from New York. Our Home Mission Board has also appropriated $600.00 for a church building in Philadelphia which Brother Fast is to deliver in person. Also German books have been gathered and should arrive during his stay in Paraguay. Mainly his mission is to serve in Paraguay and Brazil with spiritual meetings and counsel.

—*From Monthly News Letter, Salem Church, Freeman, South Dakota.*—The District Conference of 1939, now a thing of the past, was probably the best attended in recent years. It was a great gathering. The spirit of missions and the consecration of youth seemed to predominate. The next session will be held in the *Bethesda Church, Henderson, Nebr.,* in 1940. Special provision will be made for young people's meetings. Two such meetings were arranged in a somewhat impromptu way at the recent session. Prof. Gerhard Toews led in singing, the different missionaries and others spoke, and all in all, there was quite a bit of spiritual enthusiasm aroused among those taking part. The Conference Book Table was in charge of *Bro. G. B. Friesen* of Mountain Lake, Minn. Mr. Friesen reports that he sold several times as much as he had anticipated. Many bought a book or a plaque as a remembrance of the Conference.

—*Bethany Church, Freeman, So. Dak.*—The Church Council has given a call to Rev. A. H. Leaman of Chicago to bring us a series of Bible lectures, beginning the 3rd of September. He is to serve us about two weeks, then goes to Butterfield, Minn. Rev. Leaman has served in our Mission in Chicago five years.

—WANTED:—At the Bethel College Dining Hall, North Newton, Kansas, a *Cook.* The person must be of mature age and have experience. Aspirants kindly address *Mrs. Mamie K. Phillips, North Newton, Kansas,* who is manager of the hall.

—*Rev. Reynold Weinbrenner,* who was recently ordained to the Gospel Ministry in his home church at Lehigh, Kan., and is now at Reedley, Calif., with Mrs. Weinbrenner, where he will assist and substitute for the pastor, Dr. J. H. Langenwalter during the summer, writes in part: "We enjoyed our trip to California. We stopped at Boulder Dam and marvelled at the immensity of it. The thermometer in our car did not much exceed 104 degrees as we drove through the desert regions. The vineyards and orchards here look very promising. It is a prettier community than I expected it to be. Wednesday there was a miniature cloud burst at Fresno, 25 miles from here. This was the first rain of its kind in this time of the year in 50 years. The storm, rain, and hail did thousands of dollars of damage.—For the first two Sundays that we were here, I had to preach. We were met with a very fine reception in the form of a basket dinner and a program the first Sunday. The people are very congenial. We have met very many who were formerly of Kansas. I'm teaching the sixth grade boys in daily vacation Bible school. We have an enrollment of approximately 80. Miss Lelia Galle is the director. I have met Rev. H. J. Krehbiel; he certainly is an energetic person for his age and health; it's a pleasure to listen to him.—Dr. Langenwalter was at the Pacific conference. He also assisted in the ordination of Mr. Edmund Miller. I consider it a great privilege to be able to work under Dr. Langenwalter. He just simply radiates helpfulness to all whom he meets."

—At the Ministers' League of Allentown and vicinity, held at the Western Salisbury Union Church, *Rev. Howard G. Nyce of Allentown, Pa.* was elected President of the League for 1939-40. There are 114 ministers affiliated with the League and it plays a prominent part in the civic affairs of the city.

—*Grace Church, Albany, Oregon.*—"We enjoyed a pre-conference visit from our field secretary, Miss Emma Ruth, which proved very beneficial. The Sunday School and Christian Endeavor Convention was held in our Albany Church this year and was fairly well attended. Dr. Meyers, state C. E. speaker from Eugene, Oregon, brought the climaxing address.—Our pastor, Rev. W. R. Augsburger, is bringing us a series on the Book of Esther on Sunay evenings, which are most interesting—Corr.

—*Mennonite Church, Inman, Kansas.*—"Mr. and Mrs. John Thiessen and family, missionaries to India, returned home recently and we welcome them to our church and homes.—The Community Vacation Bible School is again in session. We have a fine number enrolled and some 7 teachers and helpers in charge."—*Church Visitor.*

ATTENTION!

Next week, being the week of the Fourth of July, "THE MENNONITE" will not be issued.

—*The Grace Mennonite Church of Dallas, Oregon,* whose pulpit was recently vacated, has given a call to Brother Homer Leisy who has been doing considerable evangelistic work in the Pacific Conference. He has accepted and has already taken charge of the work. The correspondent says: The church surprised the new pastor and family with a hearty "Welcome" service. After a fine church dinner a splendid program was given by various representatives of the congregation. Rev. J. M. Franz spoke on "The Church's Obligation to the Pastor," and Brother Leisy made a fitting response. The church services are all being well attended. Such hearty cooperation and enthusiasm cannot help but further the Lord's work in Dallas.

—*The Institute of International Relations,* in its fourth annual session at Bethel College from June 12 to 22, reports that the enrollment reached approximately 163, from 48 different towns and cities in Kansas. Nine internationally known speakers gave one or more lectures. They were Dr. Eduard Benes, ex-president of Czecho-Slovakia; R. Samuel Guy Inman, authority on Latin America; H. Markham, Central European correspondent for the Christian Science Monitor; Mrs. Laurn Puffer Morgan, American delegate at Geneva, Switzerland; Fred J. Libby, Secretary of the National Council for Prevention of War; Dr. T. Z. Koo, prominent Chinese Christian and lecturer; Dr. Albert Belden, English congregationalist minister; Dr. Albert Martin, refugee worker with the American Friends Service Committee, and Dr. Karl Sholz, economist from the Wharton School of Finance and Commerce, Philadelphia.

—*Brother O. K. Galle of Wichita, Kansas,* an active member of our Mission Church at Lorraine Avenue, has gone through an unusual experience. After having worn eye glasses for a good many years, "he made an adjustment in his food intake and is exercising his eyes. As a result he discarded his glasses and feels no handicap. In fact he says that his eyes are much stronger."

—*First Church, Philadelphia, Pa.*—Evening services are discontinued for the summer months. Time of their resumption will be announced in September.—Twelve young people attended the Junior Retreat.—The Bible School starts June 26. Bible stories, stories, singing and handwork make up the program.

—*Week-day Bible Schools for New York.*—"On the advice of Owen D. Young and two other committeemen the New York State Board of Regents adopted a resolution *permitting* local school boards to dismiss school children from classes one hour a day for religious instruction by their own denominations

—*From Pulaski, Iowa, Rev. W. W. Miller* writes on June 8: "Rev. W. F. Unruh with family arrived in Pulaski, Tuesday evening, May 30, and next day took possession of the parsonage, as their future home. On Friday evening a very helpful "shower" was given them by the church, consisting of many useful articles, such as will be needed in the making of their new home. On the following Sunday he gave his first message in the Pulaski Mennonite Church as its future pastor, leader and spiritual shepherd. He spoke on the greatest of all subjects, LOVE. Our prayer is that that greatest of all powers in heaven and on earth may be the controlling element in the hearts of pastor and people during their sojourn together here." This comes from Rev. W. W. Miller, who for many years has served this church as its beloved pastor with blessed results. He now retires due to old age.—Editor.

—*First Church, Bluffton, Ohio.*—"Andrew Shelly, a senior in Bluffton College, presented the message Sunday evening, June 4. The Church appreciated the cooperation of the church school in the choir, the young people's organizations and Sunday School."—Correspondent.

—*Bethany Church, Kingman, Kansas.*—At the request of the Congregational Church at Canterbury, Conn., which he has served nine months, Bro. Erwin Albrecht has been ordained for the Gospel Ministry in his home church, the Bethany Mennonite Church, at Kingman, Kansas, Sunday, June 11.

—*The Baptists More Numerous Than the Methodists.*—While the united Methodist Church is now the largest Protestant denomination, if the five Baptist bodies in the United States could get together, they would take first rank at 10,000.

—*Germany.*—Last week the Confessional Synod (some 8000 anti-Nazi Evangelical ministers, half of all the German Protestant clergy) repudiated Dr. Werner (head of the Evangelical church's council). In letters daringly read from their pulpits, the rebels declared that he had placed himself "beyond the pale of the church" and that his orders were no longer legally binding on them.

—*Nicolai Lenin* once said, "The purer a religion is, and the more devoted its followers, the more dangerous it is to Bolshevism." The Russians are taking his statement literally, for the Protestants have been the greatest sufferers under the Soviet regime. To climax their persecution, the last Protestant church, St. Peter and St. Paul, was recently closed which leaves no Protestant churches in any of the principal cities. There are still thousands of faithful Protestants, but their pastors have been suppressed or killed.

"Not what has happened to myself today, but what has happened to others through me — that should be my first thought." — *Blake.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NO REAL CAUSE FOR WAR OVER THE "CORRIDOR"—Since Poland, a country of considerable size in Central Europe, had no seaport, the Treaty of Versailles awarded it a strip of land across East Prussia, on both sides of the Vistula River, thus giving it splendid shipping facilities on the river and with it an outlet to the Baltic Sea. This has cut off East Prussia from Germany proper for the last twenty years, making intercourse with it difficult. Much has been said and written about this dividing strip of land, called Corridor or Promorze Province, as a possible source of trouble. But Chancellor Hitler, in his speech in reply to President Roosevelt's peace proposals to Germany, plainly stated that he recognizes the fact that Poland should have harbors and free access to them, and therefore does not demand the return of the Corridor. The Poles can keep it! But he asked that Germany be given the right of way across to her territory on the other side, by granting her special privileges for roads and railways. Danzig, a free German city, would also like to rejoin the Reich. Now, since the Poles have built themselves a great new seaport on the shores of the Baltic, so that they are not dependent on Danzig, it looks as though they ought to be willing to accede to Germany's wishes. Surely, under the conditions just stated, there appears to be no real cause for a war over Danzig or the Corridor.

WHAT GAIN TO COLLEGE GRADUATES?—Tens of thousands of young people were recently graduated from our colleges and universities and have gone out into the world to find a place for themselves. What profit has college been to them. May we venture to name a few things that they should have acquired. 1. Transformation into personalities that are honest, have noble, uplifting ideals, and can properly evalute and enhance the worthwhile things of life. —2. Such training as will enable them to live helpfully, peaceaby and sociably uplifting with their fellowmen, and recognize even in the lowliest of them the image of God and treat them accordingly. 3. A high regard for the dignity of labor, whether with hand or head. There is evidence that a good many young people shun hard work and go to college, in order to find a way to go through life with as little work as possible. 4. Ability and determination through one's efforts to make some contribution to the betterment and uplift of the world. May it be through a useful invention, the writing of a good book, increasing farm yields, so to live that others may profit by the example, to save a soul from destruction, or what not. We inherit thousands of things left us by others, we owe the world something in return. 5. A due regard for religion, the Christian Bible and its life-giving teaching, as well as all things that ought to be held sacred. Unfortunately, too many brain-educated young people develop a tendency to make light of and to scoff at these things. May God pity them! In selecting a higher institution of learning, parents and students will do well to investigate carefully whether they offer such fundamentals of education as mentioned, and others. If they are indifferent about them, a better and safer choice would be one of the many good Christian colleges in the land.

GOD'S GRACE SUFFICIENT.—2 Cor. 12:7-9.—The apostle Paul had "a thorn in his flesh," which he felt was greater than he could endure. This thorn must have been some physical ailment. He calls it "a messenger from Satan to buffet me." Just what it may have been can only be conjectured. Anyway it so troubled him that he "besought the Lord thrice" to take it away from him. However, it was not in the Lord's will to do so, possibly because, as Paul himself says, "that I should not be overexalted." But God gave him the positive assurance, "My grace is sufficient for thee." This shows that unanswered prayer is prayer out of the will of God. It is asking Him for something that is not best in His judgment. But how comforting! Though God in His love has to deny some requests, He will give needed grace to get along. So that we, too, like Paul may learn to say, "Most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest upon me." He came to realize that the troublesome thorn was necessary, in order that the grace and power of Christ might rest upon him. The lesson that we should learn from these verses of scripture is, that as faithful, earnestly striving Christians we should always say, "Yet not as I will, but as thou wilt." If we pray with insistence for deliverance from some thorn in our flesh, we may do this at the cost of a loss of power in our spiritual life. It is better to draw on the inexhaustible store of His grace, and gladly accept our thorn.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

K'ai Chow, Hopei, China.

Fourth Quarter Report, 1938—Yü Jen School of Nursing

To the School Board:—

It has been a year since a report was sent in from the School of Nursing. With this quarter's report we appear on the "stage" again.

Our school was temporarily discontinued during the fourth quarter of 1937. The students who were in the school at that time were allowed to go home or to some other place of refuge. Our three junior students went south to continue their work elsewhere.

In the spring of this year (1938) hospital work was resumed in its former capacity. Patients were coming in larger numbers than formerly. Of our graduate nurses, four men left the hospital service to go into local 'field' work. That left only four graduate nurses on the staff. In July Miss Goertz returned from furlough, to take charge of the direction and supervision of the work in the nursing department. The patients were many, so prospective students were asked to come in to help with the bedside nursing.

It was found advisable to reopen the school of nursing in order that the students might be trained to give the proper care to the patients. The school board met on November 15th, 1938, and approved re-opening the school.

On December 1st, fourteen students took the entrance examinations and twelve were accepted for the course. Besides these, five students who had been probationers in 1937, were re-entered. Also a student, who had gone to the Presbyterian Hospital in Paotingfu, found it impossible to go back there, so was accepted here. Now we have eighteen students, all in their first year of training. This requires much supervision on the part of the staff. We have had one month of class-work this quarter.

The whole student body helped with enthusiasm with the preparations and rendition of the Christmas programs, in the wards, for the patients. On New Year's day we enjoyed a social evening together with the hospital staff.

We have received word from the Union Hospital in Hankow that one of our junior students has finished her course and taken the final examinations in their school. The director of that school asked us to send this student the diploma of our school, saying that she is still considered our student. We are forwarding it to her.

Respectfully submitted,

Wang Jin T'ing, Director, School of Nursing
James C. Liu, Chairman, School Board.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

PRAISE AND PRAYER PARAGRAPHS

The following are facts taken from reports and letters from the field:

"The Lord sent His blessing in wonderful measure in our meetings. We had the joy of assisting a goodly number of souls (about 24), so that they might find peace with God through Jesus Christ our Lord. Others were revived. It was amazing how the people came to the meetings.

"February 26th. We had a visit from Roy Greenberg who has just been paroled from ______ penetentiary. I am to be sponsor for him." (Is not this fulfilling Matt. 25:36, where it says: I was in prison and ye visited me.)

"April 2. Palm Sunday. Had baptism service in the morning. Five were baptized, three boys and two girls. Three adults were taken into the church in the evening."

"Offerings are from fifteen to twenty dollars per Sunday." (This in a church of an average attendance of 110 in the morning worship).

On February 3rd, I could start with my Catechetical instruction. We are holding our class in the Saskatoon Church basement. Texts used are Catechism, the Bible and Hymn book. Seventeen answered my call, twelve young women and 5 young men. This group is made up of working girls, several High School students and three University students. In spite of different background, preparation and calling, all must come under the same cross of Calvary."

"Our evening service is fairly well attended, but not as well as it should be since there are many disinterested persons. During the quarter there was one sister who always claimed that she was as good as the ones that came to church, but she never would come. She went to Ohio on a visit, got converted and now she is a regular attendant. She has not joined church as yet, but thinks this is a good place to come for worship."

"The 15th and 16th I was in St. Anne (Manitoba). We have no minister here from our Conference. The Bruedergemeinde has two ministers here, and we all worshipped together. Attendance was very good and one felt a real hunger for the Word. There is much moving back and forth. It would be desirable for one of our Conference ministers to visit this group at regular times."

—*Zion Mennonite Church, Souderton, Pa.*—In our Vacation Bible School, which includes all grades from kindergarten to high school, the pupils in their hand work will work one week on projects for the use of Missionaries Moyer; the following weeks they may work on projects for their own use.

Publication

AN APPEAL TO THE CHURCHES FOR FUNDS

Soon the revised Mennonite Hymn Book will be ready for the engraver, then for the printer and binder, all of which, with a first edition of 2500-3000 copies, will entail a cost of $4000-5000. The Board of Publication wants to bring this before the churches to see if they would not be willing to make up this sum, rather than to have us borrow the money or at least a good share of it. The General Conference now has a membership of nearly 26,000 in the United States. If each member would give 16 cents apiece for a song book fund, the project could be handled.

Our churches contribute on the average about $8,000.00 a month for foreign missions and about $2.000,00 for home missions. Our publication work is also a piece of missionary enterprise. Would it look unreasonable if they should contribute a few thousand dollars at this time for a songbook which is to serve their spiritual uplift for a long time to come?

The Board of Publication herewith appeals to our churches and its members to make special efforts in giving us a good collection within this and the next two months toward this cause. The Conference has a standing resolution asking the churches to take at least one collection per year for the cause of publication. Of the 141 churches in the United States just 24 have sent in contributions to our general treasury since the Conference session at Saskatoon. Of the 25 churches of the Eastern District 4 have sent in their gifts, one of them two, another three. Of the 19 churches in the Middle District four have given, one twice. Of the 57 churches of the Western District, twelve gave, three of them twice. Of the 25 churches of the Northern District 2 gave, one of them 4 times. Of 15 churches of the Pacific District, 4 gave, one of them 3 times, one twice. These contributions reached a total of $500. From this it can be seen that if all the 141 churches had contributed proportionately as well during the past 11 months, close to $3000.00 would have come in, which is not far from the sum suggested above for the songbook. We hope and pray that the churches will take this matter upon their hearts and come to the aid of the Board of Publication.

It will interest our people in the States that the brethren in Canada are also making rapid headway with their German Song Book. The Manuscript or "dummy" for the book reached the undersignd a few days ago, in good form and the task of getting this book printed is now also before our Board. The Canadian brethren are ready, as the resolution provides, to back up the financial end of their project. Hence it seems only fair that we on this side of the boundary do the same for our English songbook.

The Committee for the revision of our English Hymn Book have spared no effort to assemble a collection of about 550 hymns of such variety and worth that should meet the demand and taste of anybody who is not prejudiced. With prayer and consecration they have endeavored to follow the leading of the Spirit, realizing that their task is one that is to bear fruit for eternity. Recently an experienced hymn book maker for one of the large denominations looked over the selection our committee has made, and he said that it was one of the best that he had ever seen. The brethren W. H. Hohmann and L. Hostetler, with their wives and daughters, are very busy during these summer weeks, at Upland, Calif., making up the "dummy." May we earnestly pray for them, that God may give them further light and strength to finish their task to his glory.

In behalf of the cause of publication and for the Board of Publication,

J. R. Thierstein, Chm.

N. B. Send contributions to Bro. E. W. Baumgartner, Berne, Ind., marked "Hymn Book Fund."

Choosing a Minister by Lot

In Montgomery County, Pa., 20 miles north of Philadelphia, are hundreds of farmers, Pennsylvania Dutch by heritage and Mennonite by faith. They worship in Towamencin Meeting House, a plain stone building near Kulpsville. Last week 600 of them, conservative enough to wear their broad-brimmed Mennonite hats but modern enough to ride in gleaming cars, crowded into the meeting house for an ancient ceremonial—"casting the lot," by which these Mennonites choose their ministers and bishops.

This lot casting was to select a new assistant to Towamencin's pastor, Isaac Kulp. Men on one side of the church and women on the other, the congregation prayed for two hours. Then Bishops John Lapp and Arthur Ruth (both farmers) called to the pulpit the four men nominated by the church elders. The bishops placed four hymnals on the edge of the pulpit and told each candidate to take one and open it.

Howard Hackman, Abram Metz, and Isaac Alderfer opened their books and found blank slips of paper. The Bishops announced: "Thou art free." When William Anders opened his, he found a slip inscribed: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Proverbs 16:33). The Bishops said: "Thou art chosen."

Then Anders, a 23-year-old farmer untrained for the clergy, was ordained to the unsalaried, lifetime post of Towamencin's assistant pastor.—*Newsweek.*

—*First Church, Upland, Calif.*—At a recent C. E. Society meeting Prof. W. H. Hohman gave an address on "Church Hymns and Hymn Tunes", and his eleven year old son Rupert played a violin solo.—Missionaries J. J. Thiessen are expected for a visit.

Invitation

The new Mennonite Church at Enid, Oklahoma, is now rapidly nearing completion and will be ready for dedication, the Lord willing, July 16, 1939. The Trustees, the Home Mission Committee, and the Grace Mennonite Church of Enid, Oklahoma, extend a hearty invitation to everyone to attend these services.

PROGRAM

Dedication of the Grace Mennonite Church
Enid, Okla., July 16, 1939

Morning Service—10 o'clock

Theme: Missions

Chairman, Rev. H. N. Harder, Pastor

1. Invocation, Chairman
2. Song, Ladies' Choir, Enid
3. Sermon, "The Touch of the Church", Rev. J. E. Kaufman, Sec'y Home Mission Committee, Western District Conf.
4. Song, Ladies' Choir, Enid
5. Sermon, "Rivers of Living Water Flowing into All the World", Dr. P. H. Richert, Sec'y Foreign Mission Board, General Conf.
6. Song, Mixed Quartet, Enid

Afternoon Service—2 o'clock

Laying of the Corner Stone
Chairman, Rev. H. N. Harder

1. Song, Mennonite Church, Deer Creek, Okla.
2. Laying of the Corner Stone, Rev. H. J. Dyck, Pres. Board of Trustees, Western District Conf.
3. Song, Mennonite Church, Medford, Okla.
4. Presentation of keys to the Trustees by Bro. Simon Unruh, Building Foreman

Dedicatory Service:

Chairman, Rev. A. J. Dyck, Pres. Home Mission Committee, Western District Conf.

1. Invocation, Chairman
2. Male Quartet, Meno, Okla.
3. Address, "The Challenge of the Church", Rev. H. N. Harder
4. Ladies' Choir, Enid
5. Address, "Dedicated unto the Lord," Rev. P. K. Regier, Chairman of Building Committee
6. Dedicatory Ceremony, Rev. A. J. Dyck
7. Song: Mennonite Church, Goltry, Okla.
8. Address, "Walking About Zion," Dr. R. G. Trent, Pastor United Brethren Church, Enid
9. Song, Gospel Singers, Meno, Okla.

Evening Service—8 o'clock

Musical Program by the Harmony Four, North Enid, Okla.

Mennonite Young People's Conference

of Ohio and Indiana, July 15-16, 1939

Theme: "The World's Greatest Need—CHRIST!"
John 10:10b

Program

July 15, 3:30 P. M., E.S.T.
Leader—Ruth Hilty, Grace

Song Service, Henrietta Schneck, St. Johns
Devotionals, "Christ Jesus—The Son of God", John 1:1-14, Barbara Zuercher, Dalton
Music, Nappanee
Topic—"Christ Jesus—God's Expression of Love", John 3:16-17, Woodrow Smoker, Silver St., Goshen
Topic—"Christ Jesus—God's Way of Salvation", Epn. 2:8-9, Dwight Ketchum, Lima
Music, Violin Duet, Earl Lehman, Fredrick Soldner, St. Johns
Topic — "Christ Jesus — The Divine Source of Strength", Eph. 6:10-17, Fern Slonecker, Trenton
Closing Hymn and Prayer

4:30 - 6:00 E. S. T. Social Get-Together

8:00 P. M., E. S. T.
Leader — Marjorie Kohn, Trenton

Organ Prelude, Eulalia Steiner, Grace.—Processional, Grace Choir.—Song Service, Henrietta Schneck.—Devotionals, "The Fields Ready for Harvest," Matt. 9:36-38, Middlebury.—Music, Smithville.—Reading, Geneva Hilty, Grace.—Offering, Music, Grace Choir.—Topic, "How Reflect Christ to Those Around Us" Carl Lehman, Berne.—Music, Boys' Quartette, Ebenezer.—Address, "Highway Evangelism," Rev. A. C. Schultz.—Closing Hymn and Prayer.

July 16, 3:00 P. M., E. S. T.
Leader—Orlo Sprunger, Wadsworth

Song Service, Henrietta Schneck. — Devotionals, "Christ in Our Everyday Life," Rom. 12, Paul Soldner, Bluffton.—Business Meeting.—Music, Goshen, 8th St.—Talks, "The Need of Christ in My Vocation": Teacher, Minerva Hilty, Ebenezer; Student, Pauline Gerber, Dalton; Farmer, Carroll Bowen, Topeka; Industrial Worker, Mrs. Harley Rosenberger, Bluffton; Nurse, Sarah Basinger, St. Johns.—Music, New Stark.—Talks (continued): Business man, ----; Banker, E. W. Baumgartner, Berne; Minister, Rev. George Dick, Lima; Doctor, Dr. N. S. Hilty, Grace; Missionary, -----.—Closing Hymn and Prayer.

8:00 P. M. Leader—Mabel Amstutz, Ebenezer

Song Service—Henrietta Schneck; Devotionals—"Christ our Victor," 1 Cor. 15:57-58, Lawrence Hilty, Grace; Music, Young Ladies' Chorus, Berne.—Offering.—Music, Young Men's Chorus, Mixed Chorus, Berne.—Address, Rev. A. C. Schultz. — Closing Hymn and Benediction.

SERMON SKETCH

THE MEANING OF THE CROSS

P. E. Frantz, First Mennonite Church, Geary, Okla.

The Christian message is essentially a message of the cross. The cross typifies the most cruel and shameful death, yet it has become the most glorious and significant Christian symbol. It has a dark and a light side. It is symbolic of something ugly and abhorent on the one hand, and on the other of something beautiful and glorious.

In its higher meaning it represents two things: *Redemption and the Redeemed Life*. The two are inseparable. Redemption is inevitably followed by a life portraying the cross. It portrays the life as well as the death of Jesus. He lived it before he died on it.

I. The Cross a Symbol of Redemption

There is no salvation, individually or socially, except in and through the cross. On the redemptive side it again portrays two things: *the sin of man and the love of God*. It was sin that necessitated it, not an angry God who needed to be appeased.

First, the cross shows the meanness, ugliness and terribleness of sin. There once was a man, named Jesus, who lived so good a life that people felt he was the very embodiment of God. He was the kindest. most sympathetic, most loving and selfgiving man the world had ever seen. But the world could not endure to have him around. So they took him and made him die the most cruel and shameful death. That is the meanness of sin. It always nails the best people to the cross. It nails kindness, sympathy, love and goodness to the cross. It is the very nature of sin to do that.

Secondly, the cross pictures the love of God. It is the highest possible expression of that love. There God bared his heart to the world. It says God is like that. There love is dramatically portrayed, visualized and acted out. It shows to what length love is willing to go, giving and suffering to the utmost. Thus it has become the greatest redeeming force in all the world; yes, the very source of life and healing for individuals and nations. The principle of the cross runs through all nature and life. The sprouting seed, the birth of a child, a kind deed, all express the cross. This brings us to the second great meaning of the cross.

II. The Cross a Symbol of the Redeemed Life

It signifies not only something that happened back there, but also something that is to happen here and now, in your life. We think of it too much in terms of the first, and not enough of the latter. Jesus lived the cross and then died on it to save us. We are saved through that death on the cross in order to live it. Salvation is always from something to something, never merely from something. It is from the lowest to the highest, typified by the cross. From sin to a life of love. It means a life of selfgiving love expressed in service, sacrifice and suffering. Herein lies the supreme message of the cross. We call a certain organization the Red Cross. Why? Because it stands for the giving of life in behalf of others, through service, sacrifice and suffering, if need be.

The trouble with present day Christianity is, that it has so little of the cross in it, and thus it is unable to cope with and to meet the problems of this world. The missionaries as a group express more of the spirit of the cross than any other group of Christians. The depth, richness, and power of the Christian life depends on to what extent it expresses the cross. It is always a sad day when it is separated from the practical life, and is honored and revered merely as a symbol of something that happened long ago. Separated from life, it is meaningless. Related to life, it is meaningful.

The cross then is a twofold symbol, that of salvation and that of a saved life.

Fifth Joint Conference

Mennonites, Schwenkfelders, Brethren and Friends, Upper Milford Mennonite Church, Old Zionsville, Pa.
July 10, 1939

GENERAL THEME: "Our Common Fellowship"

With thanksgiving for the universal love of God, we rejoice to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. And with a simple faith depending upon the regenerative power of God rather than upon humanistic efforts or mechanical means of Grace for the constant expression of an humble, equitable and peaceful life, we wish to gather together to meditate and to exhort ourselves "as the Spirit gives us utterance"; also to pray that we may share with every creature *the Gospel*, even as our Lord commanded.

TENTATIVE PROGRAM

Chairman for the Day—Rev. A. J. Neuenschwander, Pastor Quakertown Mennonite Church

Afternoon Session—4 P. M. (D. S. T.)
- Devotional Period—Rev. Howard G. Nyce, Pastor of the Host Church
- Meeting open for discussion as directed by the Holy Spirit
- Theme—How Can Christianity Function in a Pagan World?
- Summation of the concerns of the meeting—Rev. Harvey K. Heebner

Box Supper and Social Hour—6 P. M. (D. S. T.)

Evening Session—7:30 P. M. (D. S. T.)
- Address—Youth Movements of Today—C. Hans Evans, Ph. D. Recently returned from two years study at Tuebingen University, Germany.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 23, 1939

ASA: A LIFE OF TRUST

Introduction

Asa, the third king of Judah, following the division of the kingdom in Rehoboam's reign, was a reformer, changing the religious policy of both his father, Abijah, and Rehoboam. He reigned for forty-one years and was one of the best of the kings of Judah. There was war with Israel, the northern kingdom, following the division. Abijah inflicted a decisive defeat upon Israel, so when Asa came to the throne there was peace for a long time.

Asa Reforms vs. 2-7

Asa's task, to direct the course of the kingdom of Judah, was not an easy one. He had his faults. His heart was perfect with the Lord and he did that which was good and right (v2). He was the first of Judah's kings who sincerely tried to please God, who approved of him, his life, and blessed him. Solomon had introduced idolatry and it had flourished and increased under Rehoboam. Asa showed himself zealous for the Lord and undertook a vigorous religious reform to reestablish the worship of the true God. Seven things he did are stated in verse 3-6. Solomon had erected altars to the strange gods. Asa took them away, also the high places and broke down the images—a drastic reformation. He further commanded Judah to seek the Lord and obey the law of God. A similar reformation is much needed today, for many are worshipping strange gods—that is, giving their heart and soul allegiance to other than God himself. All that was against pure religion he removed. His chief concern was for the worship of God, the matter of foremost importance in the life of any nation and people. God blessed Judah with quiet peace (v5) and Asa built fortified cities (v6). In these quiet days the nation was built up thoroughly (v7). Spiritual regeneration and material prosperity and upbuilding went hand in hand. Their peace and prosperity was built on a spiritual foundation—the only true basis on which ours can be founded today.

How Asa Won the Victory vs. 8-12

Asa had a large army subject to call for service (v8), well equipped, but inferior to the much larger host coming against him (v9). He recognized this fact. His was not wholly centered in his army. He knew what God can do for his people. He trusted in Him, called upon Him in sincere confidence—"help us, O Lord our God; for we rest on thee and in thy name go against this multitude"—and God helped them (vs 11, 12). He is constantly giving power to the weak who fully trust in Him. When we rest on Him we may be certain of his help. *They were on the Lord's side.* He fought for them and gained a great victory. We need to learn how to trust God.

There must be first of all a firm confidence in Him. We must believe that He rewards those who diligently seek Him and that He is interested in us. His Word tells us clearly that he does care, so much that He sent His Son to redeem us. We must also commit ourselves completely to Him, not holding anything in reserve. God wants us entirely—all of our will—a living sacrifice. We must confidently believe that He will do only the best by and for us. When we sincerely make His will our will, then we can truly trust Him, can say, "I rest upon thee." Christ so rested upon God and received strength from Him. Fellowship with God was the outstanding fact of his life. God was intensely real to him. The more real He becomes to us, the easier trust in Him becomes. Obedience is a necessary condition for trusting God.

Retreat at Mountain Lake, Minnesota

"Let your manner of life be worthy of the Gospel of Christ", Phil. 1:27, was chosen as the motto for the Young People's Retreat held at Mountain Lake, Minnesota, on June 21, 22, 23. It was sponsored by the three General Conference churches of this community. Ninety-three young people registered for the retreat, which was an increase over the first one held two years ago.

The morning sessions were held at the Bergfelder Church, an excellent location with its peaceful and quiet surroundings. For the evening sessions we met at the First Mennonite Church and the Bethel Church. Rev. Victor Sawatzky from Butterfield, Minnesota; Rev. August Ewert, missionary from China; and Rev. Philip Wedel from Aberdeen, Idaho, were the principal instructors. On June 21 Rev. and Mrs. Orlando Waltner of Marion, South Dakota, were also present. The Christian Life, Personal Evangelism, and Missions were the courses offered for study.

We are grateful and happy for the opportunities of study and fellowship offered at this retreat. We hope to make this an annual event, and for that purpose have elected officers to serve for the coming year. We thank our Lord and Master for the rich blessings received and pray that He may use us more definitely in His service.—Erna Fast.

THE MENNONITE

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Peace - Today's Great Topic

By J. B. Epp, Beatrice, Nebraska

Peace certainly is one of the things uppermost in the hearts of most people today. And who would not wish to have peace in the heart, at home, in the church, in the community, in the land, and in the world! Everyone with a sound mind and a good will is, no doubt, willing to do his part in promoting peace in every way possible. Peace is one of the greatest gifts of God. Real peace, individual as well as collective peace, comes from God through Christ. Through Him, and Him alone, we have peace with God, and real peace among men. And if all true believers continue to look at Christ and work for Him, not for self, or for a man-made organization, then there will be peace in the church and elsewhere. And only as all members of a family, or a community, do the same, will there be real and lasting peace. The same holds true regarding a nation, or the world.

I am speaking of real and lasting peace. Temporary "quietness" may exist without Christ. Peace and tranquility are expedient for the welfare of a family. But all man-made peace and tranquility will not last. This has been proved in countless instances. Periods of peace and rest are absolutely necessary for the very existence and growth of a body, individually, as well as of a group or nation.

But often great quietness comes just before a most violent outburst of strife or war. Are we not in our days especially concerned about world-peace? A real, lasting peace? Christians know, or ought to know at least, that such is not possible without real peace in the individual heart of everyone! Then only will there be peace in every family and church. We are impatient about this world's peace. Unrest, strife, wars and revolutions are getting worse and worse. They are becoming absolutely unendurable. So we feel that we must do our utmost to counteract all this, by our best efforts in time of peace. This is very natural. And is it all in vain? Oh no! There is, seemingly at least, enough success in our efforts, to keep up the courage of those who work especially in that line. But, to be brief, let us remind ourselves of the very clear statement in the Bible, that "They will say, peace, peace, when there is no peace." And, again, "When they will say, peace and safety; just *then* sudden destruction cometh upon them . . . . and they shall not escape." The people in general will say this. And does it not seem just now, more than ever, everything is tending towards peace? Churches are uniting, instead of separating. Believers and unbelievers are getting together to prevent war! During the last ten years there have been an hundred or more occasions, such as brought about the World War, but no war. These land-grabbings are not real wars. And it surely seems as if God's time has come to permit the nations to find *a great peace!* But, this being man-made, clear and simple, with all sin not only present but increasing furiously, can it be any other but that *false* peace spoken of in the above named Scriptures?

Let us not be deceived! But let us have our eyes open! The present cry, "Peace, peace" certainly has not the right ring to it! Let us rather cry louder and louder: *"Even so come, Lord Jesus! Prince of Peace!* without whom there can be no real lasting peace.

Meeting of Women's Mission Societies

of the Middle District, held at Bluffton, June 19

The afternoon session was a business meeting, and was presided over by the President, Mrs. D. E. Welty. During the devotional period Mrs. P. E. Whitmer read the Scripture, and there was a brief period of sentence prayers. The Roll Call showed that all the societies were represented, with the exception of the Chicago Society.

The usual reports were read and accepted. Mrs. Schultz reported on literature. She also had a literature table display, with various pieces of literature along missionary lines. Mrs. Mary Burkhard and Mrs. S. T. Moyer, both from India, also recommended some missionary literature and study books.

The new Constitution was adopted for one year. It was also decided to ask each Society to contribute 2 cents per member toward the purchase of literature and other purposes that may arise. This is to be sent to the Secretary of the Women's Work. As the terms of office of the President and Vice-president had expired, new officers were chosen as follows: President, Mrs. Noah Soldner; and Vice President, Mrs. A. S. Rosenberger.

A public program was arranged for the evening meeting, which was held in the Bluffton Church. The program was carried out as follows:

Devotions, Mrs. D. E. Welty
Violin Solo by Bluffton Society
News Flashes, Martha Gilliom
Congregational hymn.— Offering
Talk, by Mrs. S. T. Moyer, India
Music by Grace, St. John and Ebenezer Churches
Talk, Mrs. Alfred Habegger, Montana.
Closing prayer, Mrs. Mary Burkhard, India

The offering amounted to $56.30, which was sent to Mrs. Frieda Regier Entz to be divided half and half for Home and Foreign Missions.

At the afternoon session it was also suggested that the detailed report concerning the various Societies as given by the Secretary be published. This is also enclosed herewith.—Martha Gilliom, Secretary.

Men can be great when good occasions call:
In little duties women find their spheres,
The narrow cares that cluster round the hearth.
—*Stoddard.*

TENTATIVE ITINERARY OF THE FIELD SECRETARY ON HIS TRIP TO THE CHURCHES OF SOUTH AMERICA

July 14—Board "*S. S. Uruguay,*" American Republic Line, New York, N. Y.

July 29—Arrive, Santo, Brazil.

July 30-Aug. 3 — Curityba groups, Elder Jacob Huebert, Curityba, Parana, Brazil, Caixa Postale 328.

August 5-15—Krauel Colony, Oberschulz David Nikkel, Witmarsum via Nova Breslau, Santa Catharina, Brazil.

Aug. 16-25—Enroute to Fernheim Colony, Paraguay. (The trip may not require as much time.)

Aug. 26-Sept. 19—Fernheim Colony, Rev. Abram Harder, Philadelphia, Colonia Fernheim, Gran Chaco, Paraguay.

Sept. 21-28—Friesland Colony—Rosario, Paraguay.

Oct. 1—Sao Paulo group—Sao Paulo, Brazil.

Oct. 4—Embark at Rio de Janeiro — Frederico Arentz, Rua Joaquim Murtinho 205, Santa Thereza, Rio de Janeiro, Brazil.

Oct. 16—Arrive New York.

Correspondence

FIRST THURCH, ABERDEEN, IDAHO, 5-11-39

It has been some time since a report has been sent in from the only General Conference Mennonite Church in Idaho.

Due to unfavorable weather, the farmers are still planting potatoes. More potatoes have been planted in this vicinity this year than ever before, and if the crop matures favorably there will be shipped from here a total of about 1,600 carloads to all parts of the United States. Idaho potatoes have a wider distribution than any other potato grown in the country. The thinning of Sugar Beets is about finished and they are ready now for the first hoeing. Alfalfa hay is being cut, red clover is being clipped and then the farmers will try for a seed crop. Clover and alfalfa seeds are very valuable crops in Idaho and much of the irrigated land around Aberdeen is devoted to seed raising.

We are glad to report that the debt of $1,200 on the furnace for the new church has all been paid and the church is now clear of all debt. The next major improvement we are looking forward to at present is new pews. A fund has already been started and we hope the new seating will soon be forthcoming.

The following are some of the interesting items which have happened here since January 1, 1939: The marriage of Miss Margaret Dirks to Mr. Howard Stevens at the home of Mrs. Isabelle Fugate on January 6, and of Miss Elva Enns and Ronald Funk in the First Mennonite church on April 2.

The Golden Wedding Anniversary Celebration of Mr. and Mrs John J. Schroeder was held in our church on May 2. About 200 relatives and friends were invited who presented the couple with many useful gifts. Prof. William Schroeder, youngest son of the celebrants, gave the history of the family and other reminiscences. Dr. M. C. Mackinnon and G. A. Bartel followed with interesting talks. The program was in charge of Rev. Phil. A. Wedel who presented the blessings of a 50 year sojourn in life together.

Mrs. Herman A. Klempel died very suddenly in the American Falls Hospital May 13 following an appendectomy. Funeral services were held here on May 15, with Rev. Phil. A. Wedel in charge. The body was then taken to Odessa, Washington, her former home, and the funeral service there was conducted by Rev. M. J. Galle, a former pastor of our church. Mrs. Klempel leaves to mourn, her husband and two sons 4 and 6 years old.

Baptismal services were held in our church on Pentecostal Sunday, when 10 girls and 10 boys gave their lives to the Lord. Each one was presented with a Bible and a Baptism Certificate in memory of this very important day. Holy Communion Services were held on June 4 with 256 members and friends taking part.

Our pastor, Rev. Phil. A. Wedel, is in Monroe, Washington, where he is presiding over the sessions of the Pacific District conference. G. A. Bartel and Junior Dirks are also attending the conference as delegates.—A group of our young people took part in the Eastern Idaho District Christian Endeavor Convention held at St. Anthony, Idaho. Marvin D. Linscheid of Aberdeen was the presiding officer. Henry D. Becker of Aberdeen is th newly elected president.

The church service on June 11 was in charge of Jim Brown, a young man from Ireland, and graduate of the Bible Institute at Los Angeles who has spent the past three summers in Aberdeen. His topic for the morning service was "Satan and the Bible" and in his discourse he brought out the point very forcibly that Satan was doing two things, namely, keeping the Bible away from the people and keeping the people away from the Bible.—John E. Toevs, Corr.

* * *

—*Rev. A. W. Friesen, Henderson, Nebr.,* writes: We are home from the Conference at Freeman, S. D. The program could be rendered with a few changes. The messages by Missionary W. F. Unruh were well received. Rev Dirksen, Alsen, N. D.; C. B. Friesen, Mt. Lake, and Milton Preheim, S. D., stopped here on their way to Kansas. Mr. Preheim will work in the Kansas harvest. Have had some drenching rains recently, too late for small grain to make a fair crop. Hoppers are beginning to do damage. May it please the Lord in this matter according to Mal. 3:11. C. B. Friesen's Book Stand at the conference was quite a success. Why not have a representative at other District Conferences?

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Thus Saith the Lord

(A 1939 Prophecy)

By Karl Baehr

And the Lord came unto me and said:
"Go prophecy unto the United States of America;
Go and declare unto her the truth concerning the order of things.
For she doth labor under awsome illusions
And doth put her trust in that which is not."

Thus saith the Lord:
"Woe unto thee, America—
Dost thou think that the democracy thou now hast is good;
That it is the attained fruit of brotherhood;
That it is the quintescence of the soul's search for truth;
And that all other governments are fashioned after the evil one—
Wanting in all that's good and noble and utterly devoid of My blessing?"

Thus saith the Lord;
Woe unto thee, America—
For thy false pride that acclaims perfection
And shouts scurrilous epithets of condemnation at thy neighbors;
For thy conceit that lauds thy achievements even unto the skies
And magnifies the evil that is thy neighbor's;
For thy purposive blindness to the fetid injustice of thy social system,
And thy noxious glossing over of the good that is thy neighbor's."

Thus saith the Lord:
"Woe unto thee, America—
For is it thy business to cast the evil from thy brother's eye
When thine own eye is cataracted with sloth and mire?
Canst thou rightfully despise and reject that which thou hast helped to create—
First by war, then by a nefarious treaty, not of peace, but of oppression and death,
And by thy abject refusal to help build a just world;
A world trusting in peaceful change and not in an impossible status quo?"

Thus saith the Lord:
"Woe unto thee, America—
Canst thou begrudge thy neighbors the right of a livelihood,
Monopolizing the markets and the raw materials of the world,
And by tariffs and embargoes refusing to give them the little thou wast wont to give?
Canst thou boast of My bounteous blessings to thee and use them for naught
But the oppression of the people beyond the seas,
And for the improvement of those within thy gates?"

Thus saith the Lord:
"Woe unto thee, America—
For within thy jurisdiction there is misery, want, and oppression!
Have I not given thee enough for all—grain, cotton, land, and gold—
Or why must the heavens be filled with lamentations:
Wailings from the starving, from the naked and cold, from those dispossessed of land and jobs;
Cries from the lynched, the hanged, and those whose spirits and mental health have been crushed?
Can this be America, the 'land of the free and the home of liberty and justice'?"

Thus saith the Lord:
"Woe unto thee, America—
For thou trustest not in Me but in armaments and war;
Thou hast no faith in thine own democracy, for thou preparest to overthrow it in order to preserve it;
Thou despisest truth and love and reliest on hate and violence!
Dost thou believe that that which is written into the order of things needs defense of arms
Or that which I have named good and true is not its own defense?
Oh, America, did I sent Christ in vain?"

Thus saith the Lord:
"Woe unto thee, America—
For thou dost make the pulpits of My prophets seats of mockery and sham
By compelling them to limit My truth to pious aphorisms and soporific compliments,
Stopping their mouths with gold, and driving the poor from My gates.

Knowest thou not that all the world is Mine—
That business and politics and all are subject to My truth,
And that My prophets are charged with the task of guiding *all* life into the channels of My will?"

Thus saith the Lord:
"Woe unto thee, America—
Destruction will befall thee and desolation will beset thy path
Unless thou returnest to My ways.
Thy pride and thy gold will be as chaff before Me;
Thy cities shall stand idle and the land shall refuse to produce
Unless thou returnest to My truth and to My justice and to My love!"
Hear, oh hear, America, the word of the Lord!

Questionnaire Results

Question No. 11 read: "Would you favor paying the editors and other staff members for their work on the paper?" Ten persons answered, "Yes". A qualified "Yes" was given by three, and one person answered, "No". Some comments were:

"If possible the editor should be paid. However, I would object to an overpaid staff."

"Yes, at least something."

"Editor-in-chief might deserve it. Others should volunteer to do their part gratis."

Correction

The date of the Western District C. E. Convention is not July 16th as given in the last issue. It is July 30th. The Retreat closes at noon on the 30th. This gives out-of-state visitors a good chance to attend the convention. Watch for the full program in the next issue.

Good Times in the Home

Prov. 22:6; Deut. 4:9, 10; Ps. 101:2

Senior C. E. Topic for July 23, 1939

Purpose of Meeting

This Sunday's topic brings to an end a series of three discussions centered around the theme of recreation. The first dealt with recreation as a means of enriching the personality and character, and the second with building up a social program in our church. This last discussion aims to show what riches are in store for the family who enjoy playing together, and how we might build a recreational program for our own homes.

As a recreational program in the home must necessarily be a give-and-take proposition, involving the cooperation of all the individuals of the family, it might add to the worth of the meeting to invite the parents of the group members to be guests and to give freely any suggestions they have.

Worship Service

1. Soft instrumental music to put the group into a listening, devotional spirit.
2. Hymns: "Take Time to be Holy", "Take My Life and Let It Be"
3. Reading of Scripture for the discussion topic
4. Let each person present give a short testimony on "How I might use my own leisure time to further the interests of the Kingdom of God."
5. Prayer
6. "Hymn: "A Charge to Keep I Have"

Leader's Introduction

It might be an error to say that twentieth century life has brought an entirely new problem as to how to spend leisure time. At least the problem is different from the one our grandparents had to solve. More leisure time plus less confining conventions plus an increase in ways and speed of getting about from place to place have enlarged the problem tremendously. Youth finds most of its fun outside the home. Already both time and money have been spent by improvement groups to determine whether this fun is wholesome and conducive to the healthy growth of body and soul. Thinking people have found cause for worry in the results of research into the problem.

Each individual family might well take time to study its own leisure time problem and to build up a system of *playing together in the home.* The results in genuine enjoyment, in mutual love and understanding, and in happy memories would be more than worth the thought, patience, and efforts involved. Edgar Guest expressed in his poem "Home" how much living and loving and playing together it takes to make a home:

It takes a heap o' livin' in a house t' make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind.
It don't make any differunce how rich ye get t' be,
It ain't home t' ye, though it be the palace of a king,
Until somehow yer soul is sort o' wrapped round everything.

Ye've got to sing an' dance fer years, ye've got t' romp an' play,
An' learn t' love the things ye have by usin' 'em each day;
Even the roses round the porch must blossom year by year
Afore they 'come a part o' ye, suggestin' someone dear
Who used t' love 'em long ago, and trained 'em just t' run
The way they do, so's they would get the early mornin' sun;

Ye've got to love each brick an' stone from cellar up
t' dome:
It takes a heap o' livin' in a house t' make it home.

What we enjoy doing at home

Let the leader write this on the blackboard and then let everyone present tell what he actually does for enjoyment in his own home, both individual and group activities. Quite a long list of activities should be put on the board.

Types of Home Activities—Suggested topics for talks:

1. Making the home attractive
2. Importance of hobbies
3. Making a central interest of music (family orchestra, "sings", going to concerts, etc.)
4. Taking family vacation trips
5. Handcrafts in the home
6. Making a collection (flowers, rocks, bottles, pencils, etc.)

Questions for Discussion

1. What does the Bible say concerning man's right to have a certain amount of leisure time for his own improvement and realxation?
2. When can the play spirit become a liability rather than an asset to an individual or a group?
3. What is the connection between the stewardship of our time and the development of a wholesome avocation or pastime?
5. Is our church doing what it should to help young people occupy their spare hours in a constructive way?

INTERMEDIATE DEPARTMENT

ADVENTURES WITH GOOD BOOKS

Intermediate C. E. Topic for July 16, 1939

For Daily Reading:

July 10. Joseph's Biography. Ps. 105:17-23.
July 11. A fable. Judges 9:7-15.
July 12. Judah's eloquence. Gen. 44:23-34.
July 13. The song of Moses. Ex. 15:11-18.
July 14. Adventures of Paul. II Cor. 11:24-33.
July 15. A poem. Hab. 3:8-19.
July 16. Topic — Adventures with good books. II Kings 22:8-13.

Call to Worship

The Best of All

Blessed Bible, sacred treasure,
Precious book, of all the best,
There is comfort never failing,
And a calm abiding rest.
Read with reverence and commit it,
Verse by verse, and day by day;
'Tis the word that God has spoken,
And it cannot pass away.

Fanny Crosby, F. H. Revell Co.
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Song, "How Precious is the Book Divine"
Scripture Reading, II Kings 22:8-13
Prayer by superintendent
Reading of Daily references

It will be very helpful to have the references for this topic read at this time so that all will have the benefit of hearing them. The Bible offers a wealth of all good types of literature and we want to strive to know it first of all. After the reading all should join wholeheartedlly in the singing of "Wonderful Words of Life"

Discussions of the best of these types. Well in advance of the meeting ask various members to discuss briefly the book which they have most enjoyed reading quite recently. Classify them on the board. We believe the following are the types which will most likely be mentioned: Biography, Hostory, Poetry, Hero stories, Fictional, Romantic tales, Travel, Adventure.

To be sure that all types will be discussed ask various members to report on one of the types. You may want to add others.

Informal discussion as to how we should select our books. Add suggestions from the group to the following:

1. Become familiar with the really good authors and be rather hesitant to accept new ones. However, be sure your criticism of an author is not too hasty and be willing to devote time to form your opinions.
2. Choose the type of book to which you will want to come again and again. Perhaps the members would like to mention some books which they have read more than once.
3. Choose those books which will supply our peculiar wants. Our interests are not always the same, therefore, the type of book we read should also vary.
4. Choose those books which awaken interest and thought. "The books that help you most, are those which make you think the most."
5. Choose those books which will help you think systematically along certain lines of interest.
6. Sometimes we need to choose books which furnish light and enjoyable reading. This is a fine means of recreation.
7. Choose books that will provide inspiration and devotion.
8. Choose books which will give us information that we need as Christian citizens.

"Choose an author as you would a friend."

Song, "Holy Father Thou Hast Given"
Offering
Announcements
Use the following quotation from Horace Mann as a Challenge:

"Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year."

Quiet meditation
The Lord's Prayer

JUNIOR DEPARTMENT

GOD'S GIFT IN NATURE

Program for July 23, 1939

RAIN—Leviticus 26:4

I. *Worship Service*

1. Call to worship by quiet music.
2. "There Shall Be Showers of Blessing."
3. Prayer by Leader.
4. Scripture (responsively).

Leader: Jer. 10:10a—"But the Lord is the true God, He is the living God and our everlasting King."

Juniors: Jer. 10:12—"He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."

Leader: Jer. 10:13—"When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Juniors: Joel 2:23—"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain."

Leader: "And the floors shall be full of wheat, and the vats shall overflow with wine and oil."

Juniors: "And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

Leader: Isaiah 44:3—"For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thy children.

In unison (verse of month): Ps. 104:24, "O Lord how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

5. Song. We Plow the Fields and Scatter.

II. *Mission Minutes:*

1. The Missionary Alphabet (continued).

P—Proclaim liberty to the captives, and the opening of the prison to them that are bound. Isaiah 61:1.

Q—Quietly wait for the salvation of the Lord. Lamentations 3:26.

R—Return unto the Lord, and He will have mercy. Isaiah 55:7.

S—Speak . . . all the words I command thee, . . . diminish not a word. Jeremiah 26:2.

T—The King's business required haste. 1 Samuel 21:8.

2. Tell something about the hospitals on our Mission fields. What can we do for them?

III. *Study Period:* Aim: To help the Juniors realize the importance of the gift of rain and to encourage a spirit of thankfulness and gratitude. (Cut umbrellas from paper. Write upon each a Bible verse about rain. Hand these Bible verses to each child to be read aloud. They may be pinned on to take home).

1. Duet: "Summer Suns are Glowing"—M. H. B., p. 394.
2. A Junior tell the story found in 1 Kings 17:1-16; 1 Kings 18:1, 2, 41-45; Acts 14:17; James 5:17, 18.
3. "The Gift of Rain." Leviticus 26:4, a three minute talk by an older person.
4. Reading of Bible verses. Suggested verses are: Gen. 2:5; Gen. 7:12; 8:2; Lev. 26:4; Deut. 11:14; Deut. 28:12; 1 Sam. 12:18; Job. 5:10; Job 37:6; Job 38:26; Job 38:28; Ps. 68:9; Ps. 135:7; Ps. 147:7, 8; Ecc. 11:3a; Songs of Solomon 2:11; Isaiah 30:23a; Jer. 10:13; Jer. 5:24; Zech. 10:1; Matt. 5:45; Heb. 6:7.
5. Song 202, M. H. B.
6. Heart talk by leader: As God sends us rain to refresh us, to feed and clothe us, so He sends spiritual blessings that we may be strong. We must thank Him for these blessings too.
7. Closing prayer by leader.
8. Sing song for the month: "O Worship the King, All Glorious Above." v. 1, 2, 3.

THE CRYSTAL CHRIST

How peerless Christ appears with the passing of time! It has been said that He was the world's most perfect man. But as we view the world leaders produced by our own and recent ages, we are inclined to bring the declaration into the present tense, and say that He is the world's best and hence its greatest man.

When He was here He won universal approval as to His character. "I find no fault in him," was the word of one who was perfectly willing to expose a fault, had there been one to uncover. "Innocent blood" was the justifying word for Christ by a man who would rather justify his own evil deed.

"Holy, harmless, undefiled, separate from sinners"—the ages have repeated, and century after century through nearly two millenniums have joined the refrain, He is the pure, strong Son of God.

Four centuries ago, a brilliant French bishop was asked to write a history of France. His reply was, "I love my sovereigns too well to write their lives." Not so with Christ. Critic, skeptic, and cynic eventually must admit not only His blamelessness but His faultlessness. How glorious that even after all the prying eyes of the unsympathetic centuries He should still be the crystal Christ!—*Moody Monthly.*

CORRESPONDENCE

FIRST MENN. CHURCH, BERNE, IND., 6-26-39

Tramp, tramp, tramp, to the Summer Bible School, has been the order of the day for the almost 400 children of Berne the last five weeks, as they have been wending their way to the old school house for a course in Bible study and memory work. This is the closing week, with the public program and commencement exercises on Thursday evening in the First Mennonite Church. At this time 37 diplomas will be awarded to those completing the course, as prepared and outlined by Dr. Latham.

The final activity, however, and not the least important to the children, takes place on Friday in the form of a picnic in Lehman Park, and already the children are smacking their lips in anticipation of the two or more ice cream cones apiece which they are promised on that occasion. Ah, we were once children, too!

Perhaps a word about the school would be of interest, to such especially who have not yet conducted a similar school. This school is composed of children 5 to 14 years of age inclusive, from the different churches in Berne, with ten grades including Kindergarten. The managing personnel is composed of a Superintendent, who is Dr. C. H. Suckau, twelve teachers including the pastors from the various churches, an office girl, and the drivers who transport the country children two and from the school. As to the expense, the average cost per child is estimated and apportioned to each church according to the number of children sent. Each church thus meets the assigned quota and in this manner the expenses are easily taken care of. This method has proved efficient and satisfactory.

We have at present in our midst Rev. and Mrs. Alfred Habegger from Montana and Rev. and Mrs. S. T. Moyer from India. The Habeggers will speak and show pictures of their Montana work in the church on Wednesday, and on Sunday, July 2, there will be a farewell service for the Moyers. At their request the choir will sing the chorus, "The Heavens are Telling" from "Creation," and the number will thus be dedicated to them. We are especially happy to have these friends with us, as Mrs. Moyer and Mrs. Habegger are both former Berns girls and members of our church.—Corr.

* * *

MENN. MEMORIAL CHURCH, ALTOONA, PA.

Sunday, May 28, we had baptismal services. Six boys and girls were baptized and five of them received into the church.—Rev. H. A. Fast from North Newton, Kansas, had charge of the services on Sunday night, June 5, and also Tuesday night, June 7. His messages on the work of the Mennonite churches were much enjoyed and were uplifting.

Some of our men and boys have again been quite busy improving the appearance of the church property by putting up a new fence. A fine spirit and willingness was shown in doing the work and the boys seemed to enjoy their opportunity to help.

A group from our church attended the joint meeting of the Ladies' Aid Societies of the four western churches which was held at Roaring Springs, Pa., on June 8. An interesting program was carried out and a great blessing received.

We were very happy to have with us both a Home and Foreign missionary. On Sunday night June 11, Mr. Fred McGinnis talked about their work in the Kentucky mountains and on Monday night, June 12, Mrs. S. T. Moyer spoke on the work in India. Both messages were inspiring. Mrs. Moyer also spoke to the boys and girls in our Bible School on Tuesday morning.

A two weeks Bible School came to a close June 23, with an interesting program. Our enrollment was fifty-three and our lowest attendance was forty-six.
—Correspondent.

* * *

FIRST MENN. CHURCH, NEWTON, KANS.

Dear Editor and Readers of the Mennonite: We thank God, that our Editor was able to leave the Hospital, God bless him in his work.—On Sunday, June 4, Dr. Warkentin preached the preparatory sermon for the Lord's Supper. In the afternoon and evening, our people attended the Mennonite Song Festival at Bethel College Kidron Park. Between 3000 and 4000 listeners and about 600 singers were there. Sunday, June 11, we had Communion Service, while the children had worship in the basement in three classes with competent leaders. The Communion service lead by our pastor, Rev. J. E. Entz, was very solemn and well attended, many partook of the sacred emblems. In the afternoon six Sisters of the Bethel Deaconess Hospital were ordained in our church. It was a beautiful, solemn service, led by Rev. J. E. Entz. Dr. Warkentin spoke in German and Dr. Lohrentz in English.—The Vacation Bible school commenced with two teachers and about 50 pupils.

Thursday evening, June 15, Rev. and Mrs. Entz had invited all the young people to their home for the annual Young Peoples Social. Dr. John Warkentin of Chicago gave an excellent short address, so fitting for the occasion. Almost two hundred young people were present. Sunday, June 18, in the evening, the annual Sunday School Picnic was held at the Kidron Park on the Bethel College campus. Wednesday evening, June 21, Rev. Beldon from London, England, spoke in our church. Sunday, following, one of our young men, Willard K. Claassen, who has finished his theological course, preached well for us. The congregation granted the request of the young brother to ordain him for the ministry; he having accepted a call from the Roaring Spring congregation, Pennsylvania.

On Friday evening, June 30, the Vacation Bible School had its closing program in the basement. The children gave a very good program, English and German, singing and reciting of Bible passages. The program was pretty well attended. It was an honor for the teachers and for the pupils.

God bless you all! Fraternally, Your old Correspondent.

IN MEMORIAM

MRS. ANNA KAUFMANN STUCKY was born in Russia on September 6, 1859. The family came to the United States when Anna was 8 years of age. They lived at Bluffton, Ohio, for a short time and then moved to Moundridge after which they settled at Pretty Prairie, Kansas. She was baptized at Pretty Prairie and remained a member of the First Mennonite Church there until her death. She was married to Joseph P. Stucky, who preceded her in death. After the death of her husband, she made her home with her children in Kansas until three years ago when she went to Monroe, Washington, where she lived witn her daughter, Mrs. Rudolph Stucky and family. Soon after the latter moved to Reedley last fall the mother followed them here and made her home with them until her death on June 21, 1939, having attained the age of 79 years, 9½ months.

Mother Stucky leaves six children, fifteen grandchildren, and fourteen great grandchildren. Of her children, two, Benjamin B. and Mrs. John Schwartz live in the State of Washington, three, Rudolph, Edward, and Mrs. Ida Albrecht live at Pretty Prairie, and Mrs. Rudolph Stucky at Reedley.

Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

* * *

PETER RATZLAFF was born in South Russia, in the village of Kleefeld, on November 2, 1862. In 1878 he came to America with his parents, Benjamin and Helena Regier Ratzlaff, 3 brothers, Bernhard, Johann and Abraham, and one sister Justina. One sister died in Russia a short while prior to their immigration to America. All now have passed away except Bernhard who is 86 years old.

Brother Ratzlaff was a member of the Bethesda Church. He was baptized on June 29, 1884, by Wm. Ewert of Kansas. On June 27, 1887, he was united in marriage to Katharina Mierau, who died in 1922, at the age of 54 years. This union was blessed with 14 children, 8 of whom died in infancy and early childhood.

When the town of Henderson was laid out, he was the first one to start a business, and served the town in that capacity for 52 years. His sons and daughters are still running the business. He himself was active until 3 years ago.

His last illness was less than of a week's duration. One day he seemed somewhat better, but the next day things took a decided turn. He passed away Tuesday, June 13, 1939, at 2:50 o'clock in the morning, to be with the Lord.

He is survived by 3 daughters, Helen, Elizabeth (Mrs. P. B. Buller) and Marie, three sonse, Abraham P., Jacob P., and Dietrich P.; one son-in-law, P. B. Buller, two daughters-in-law, and four grandchildren, Maxine, RaGene, and Patricia, children of Abr. P., and Anna Janzen, and Neal Stanley, son of Dietrich P. and Marie Friesen.—He attained an age of 76 years, 7 months, and 14 days.

CORNELIUS P. FROESE was born June 23, 1871, in South Russia. In 1875 he came to America with his parents and the rest of the family, and settled near Buhler. He received his elementary education in Reno County, and later attended college at Salina, Kansas.

Upon his confession of faith, he received holy baptism, Sept. 13, 1891, by Rev. Bernhard Buhler and joined the Hebron Church. He taught school for a few years and then was in the creamery business in Pretty Prairie. On Nov. 23, 1897, he was joined in holy matrimony with Anna Stucky. Their home was blessed with two children, Arthur and Harry. They moved to Buhler where the mother died Feb. 19, 1907. Harry preceded her in death, in childhood.—In 1908 he was married to Hulda Voth and this marriage was blessed with two children, Eldon and Florence. For 10 years he was postmaster at Buhler, then an automobile dealer, and lastly he was employed by the State of Kansas for 8 years.

Soon after he retired, his health began to fail. Asthma took such a strong hold on him and continued the rest of his life. In 1937 he underwent a major operation which proved to be successful but left him in a very weak condition. When we were in hopes of his recovery, hardening of the Arteries set in and again there was a struggle for life. He often expressed his wish that some day he would be well again. This wish was expressed one week before his death. Even though he desired to live, his mind was taken up with thoughts of heavenly things, and he often wondered whom he would meet there. Always being concerned about his family, his greatest desire was that we would some day meet.

In lieu of the fact that his illness was of a serious nature, he was more or less contented and patient, and always a loving father and although he was confined to his bed the last year, he was never in pain.

On June 15, he became critically ill and soon was in a coma. Three days before his 68th birthday, on Tuesday, June 20, 1939, at 4:26 p.m., he was called to his heavenly home.

Although his earthly home was dear to him, he left it for a better home which was prepared for him. He leaves to mourn his departure, his wife, 2 sons, Arthur of Reedley, Cal., and Eldon of Buhler; 1 daughter, Mrs. Dave Ediger and three grandchildren; five brothers, Abraham, David, Bernhard, Peter and Jacob; two sisters, Mrs. P. H. Adrian and Mrs. Adolf Janzen of Orland, Cal., and other relatives and friends.

Funeral services were conducted by the Rev. T. A. van der Smissen of the Hebron church.

» « JOTTINGS « «

—*Missionary P. W. Penner writes:* Our four-months stay in attractive So. California, with its invigorating atmosphere, has replendished our rundown condition with new health and increased strength astonishingly fast. Then the numerous friends have been in constant rivalry, each trying to show us the greatest measure of love. The Lord be much praised! The world is certainly decorated with excellent people who try to make others happy, and they succeed splendidly."—For a few weeks now our address will be: *American Falls, Idaho.*

—*First Mennonite Church, Lima, Ohio.*—In our Summer Bible School over 100 were enrolled. Rev. and Mrs. Dirks supervised the work and taught classes. The Bible School made a change in at least one youngster, a five-year old. The neighbors say he is a different boy. Instead of being wild and unruly during play time, he conducts Bible School with his wagon and tricycle. Passersby hear his lusty voice singing "The B-I-B-L-E." About the only place his parents took him before was the movies. Now the discipline and Bible teachings of the school are making a new boy of him."—*Mrs. R. E. Bixel, Corr.*

—*Tabor Church, Kansas.*—Baptismal services have been held, five young people receiving it and became members of our church. Missionary and Mrs. J. J. Thiessen visited us June 25. Mrs. Thiessen told us about the Sunday School in India. Mr. Thiessen spoke on 1 Cor. 3:6, in both English and German fluently. The church expects to observe the Lord's Supper, July 9.—*D. S. T. Corr.*

—*"The Harmony of the Kings"*, a book written by Dr. A. Warkentin of Bethel College, will greatly help the study of the Sunday School lessons of the third quarter. The interlacing of events in the books of Samuel, Kings and Chronicles usually leaves the student in considerable confusion. This book assembles together what belongs together and thus harmonizes the whole. Adult teachers should order this book from the Mennonite Book Concern, Berne, Ind. It is $1.50 in paper. $2.00 bound in cloth.

—*A Church Music Institute at Bethel College.* This Music Institute, sponsored by the Mennonite Song Festival Society of Kansas, will meet at the College, July 17-23, for the study of sacred music and its uses in the service of the church. Like last year, the Institute will again be directed by Dr. H. Augustine Smith, head of the department of Church Music at Boston University. All lovers of music, especially choir directors and song leaders are cordially invited to attend. For detailed information write to Paul Baumgartner, North Newton, Kansas.

—*Meeting of the General Conf. Executive Committee.* Since the Conference secretary, Rev. P. A. Wedel, Aberdeen, Idaho, was visiting in Kansas, a meeting was held in the home of the chairman, Rev. C. E. Krehbiel, Monday, July 3. Present were: Krehbiel, Wedel, John Lichti, G. N. Harms, J. M. Regier and J. R. Thierstein. The three other members were absent from home. Reports on assigned tasks were given and discussed with others.

—*Miss Marie J. Regier, former missionary to China, writes from Chicago:* "Spurred on by the article in the Mennonite "Towards a Mennonite Fellowship," a group of Mennonites here in Chicago, mostly students, met for the first time Sunday, June 25, to organize such a fellowship. It was an informal meeting at which we discussed the question "Do Mennonites have ideals and principles which are worth preservnig, and which justify the continuance of a separate body or should we become assimilated with the Christian church in general?" At the next meeting we expect to hold July 23, we intend to clarify in our minds the functions and possibilities of a group such as this. The members present at this meeting were Mr. and Mrs. Winfield Fretz, Mr. and Mrs. John Warkentin, Mr. and Mrs. Carl Baehr, Miss Jessie Brown, Mr. Falls Hirschy, Miss Edith King, Miss Marie J. Regier.

—*New Officers of the Middle District Conference:* Rev. A. S. Rosenberger, Kidron, Ohio, president; Rev. Adolf Friesen, Donnellson, Iowa, vice-president; Prof. Gerhard Buhler, Bluffton, Ohio, secretary; E. A. Luginbill, Berne, Indiana, treasurer; E. W. Baumgartner, Berne, Ind., Home Mission committee; John Tosh, Bluffton, O., Education committee; Dean J. S. Schultz, Bluffton College, Program committee; Rev. Delbert Welty, Noble, Iowa, and Rev. H. T. Unruh, Bluffton, Peace committee.

—*St. John Church, near Pandora, O.*—We greatly enjoyed the visit of Rev. and Mrs. Alfred Habegger. The services and pictures from the Mission work among the Cheyenne Indians in Montana should help up to pray more earnestly for that part of the Lord's vineyard.—Coming Events: *The Ohio-Indiana Mennonite Y. P. Conference at the Grace Church, July 15 and 16.—Shipshewana Young People's Retreat, at Shipshewana Lake, Shipshewana, Indiana, July 31 to Aug. 6.* —*Church Bulletin.*

—*First Church, Reedley, Calif.*—Rev. and Mrs. H. J. Krehbiel are planning to spend some time with their son, Paul, at Woodlake, who recently lost his wife. This is a beautiful testimony to Christian parenthood, functioning at a time of sorrow and of need —The California Mennonite Retreat will be held at Camp Gaines, August 21-26.—*Bulletin.*

—*Mennonite Church, Nappanee, Indiana.* — The young people of the church, in planing some activity, have decided to provide vesper service programs, to be held at five o'clock on Sunday afternoons. There were 76 that communed at the recent communion services. We are glad for this many but wish all could have been present.—*Ch. Bulletin.*

—*Bethel Church, Fortuna, Mo.*—For the month of July we are planning a series of sermons on the seven dispensations of scripture: Innocence, conscience, Human Government, Promise, Law, Grace, and Kingdom.—According to Jewish sources, 315,000 Jews have become baptized Christians since 1900.— It is said that the American Legion placed this significant sign in the heart of the city of Indianapolis: *American Democracy is founded on belief in God. Now is the time to return to his worship.—Bulletin.*

—*Letter by Rev. Erland Waltner to his Church in Philadelphia.*—Arnold's Park, Iowa, June 8, 1939. Dear Friends: Greetings from your pastor and his wife. We thank you for your congratulations and best wishes which came on our wedding day. We are enjoying our wedding trip here in this park, located between the two Okiboji lakes. God gave a beautiful day for the wedding and has made every day since then a delightful one. We remember you in the work of the church. We plan to rejoin you with renewed vigor for service by Sunday, June 25.

—*Missionary and Mrs. E. Kuhlman's 80-acre wheat field* near Elbing, Kansas, is harvested by neighborhood farmer friends. Early one morning four combines started to cut the field and in less than a day had the grain all stored away in bins. Those operating combines were: Louis Jantzen, Dan Epp, Rev. Walter H. and Rev. H. J. Dyck, Frank Dyck, and son Daniel, Wm. Regier. Those furnishing trucks: John P. Jantzen, Herman Klingenberg and Orville Decker.

—*Berne, Indiana.*—At a reunion of the David Habegger family, the following among others of their children were present: Rev. and Mrs. S. T. Moyer and son Ted of India; Rev. and Mrs. Alfred Habegger, daughters Jeanne and Lois and son David of Busby, Mont.; Rev. and Mrs. Arthur Rosenberger and children, David, Eleanor and Richard of Dalton, Ohio.

—*Married:* May 31, 1939, *Alfred Wiebe with Hedwig Busenitz*, by Rev. J. C. Kaufman.—June 9, 1939, *Lester Wuethrich with Agnes Harder*, by Rev. Theo. Roth. Both marriages took place in the Emmaus Church.

General Conference Publications

Christian Sunday School Quarterly

This quarterly is written for Senior Young People's and Adult classes. Each lesson contains (1) Light on the Lesson, Past and Present, (2) Thoughts from the Text, (3) Questions and Problems for Discussion, (4) Practical Notes and Illustrations. The quarterly is meeting with favor everywhere and many new orders are received with every new quarter.

Intermediate Christian Sunday School Quarterly

For a long time many Sunday Schools of the General Conference have felt the need of **Our Own** lesson quarterly for the classes in the Intermediate Department. Such a quarterly is now available. It is the new **Intermediate Christian Quarterly.** The first issue of this quarterly was printed for the second quarter of this year, and many of those who have used it speak very highly of its contents. Close to 3000 copies were sold and, no doubt, many more S. S. will want to order it for the remaining quarters of the year.

Suntagschul-Lektionen

This quarterly is published in German, except that the text is printed in both, English and German for easy comparison.

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MENNONITE PUBLICATION OFFICE
Newton, Kansas

—*Members of the four Iowa Churches had their Annual Get-together,* at which the Pulaski Church was host to the other three, on Sunday June 25. The assembly was divided into classes for S. S. Upon reassembly Reverends Adolf Friesen and W. W. Miller led in opening worship, Rev. Wm. Penner preached a sermon, and Rev. D. Welty gave the benediction. The program was interspersed with good music. Basket dinner was served at 12:30 noon.

—*F. H. S. in Church Messenger.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, JULY 18, 1939 NO. 28

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SPIRITUAL AMNESIA.—Amnesia is a strange disease. It is the loss of memory, more prevalent in this day of a confused world than ever before. A person seized by this malady suddenly forgets all his past, familiar faces, scenes, surroundings. And, having no mental anchor, he is apt to wander away, often hard to find. Also in some cases it is difficult to nurse him back to a healthful condition. Physical amnesia is a tragic disease, but far more terrible is spiritual amnesia, a disease to which worshippers of the true God are fatefully subject. It was so with the people of Israel. God's constant complaint against this chosen people was, that they had forgotten Him. "Thou hast forgotten the God that gave thee birth—the God of thy salvation." "My people have forgotten me days without number." Is that not also true with our beloved America? To the religious persecuted of Europe God opened this fair land of ours, that flowed not only with milk and honey but with almost every other product of nature. Here they started a new nation, founded on the Bible and on a life of worship of the true God. Where are we today? Are we wrong when we say that the great majority of our people have forgotten this true God and are worshipping scores of other gods. Our boast is that we are the greatest and most powerful nation in the world. Are we? Is a nation that is not living up to God's will and purpose truly great? God taught Israel that it was not, and severe punishment was its fate. Can we expect better treatment, once his patience with us is exhausted? Sin, crime, shame, wickedness go rampant before our eyes. Has God changed? No! He has drawn a line that cannot be erased. On this side lovingkindness, peace, prosperity, on that, death and destruction. And this beloved country of ours cannot escape the fate of Israel, unless we quit our evil ways and take the road back to God. May He in His mercy succeed in wooing us to do this ere it is too late!—T.

ALWAYS OBEY THE GOVERNMENT? The Bible enjoins us, "Let every soul be in subjection to the higher powers (the government); for there is no power but of God," Rom. 13:1. Also, "we must obey God rather than men," Acts 5:29. Faithful Christians always had more or less of a struggle to find their way through life between these two commands. In true democracies, where the people have representative self-government, it should not be difficult for Christians to obey the powers that be, unless they show unchristian leanings. Yet, even under a government with good intentions obedience may become exceedingly difficult. How tragic it was in 1917, when the government led us into the European war to save democracy, when most of our people, had they been left unpropagandized, would have voted to stay out, which would have been the part of wisdom, as experience has since shown. The founders of our country have wisely divided the government into three departments, each a check on the other, to prevent undue overstepping of powers, with Congress as the law-making or initiative power. During the past few years more than ever attempts have been made by the executive branch to reach beyond its prerogatives, the one of particularly vital effect on us being the recent effort to annull the neutrality law, with its embargo on the sale of arms to nations at war. In view of such attempts one wonders whether such assumed power is of God, and whether God will judge us Christians adversely, if we use our influence to counteract any attempt that is not for the best of our welfare as viewed from the Christian point of view. Should we not at this time array ourselves with the 34 senators against the repeal of the neutrality law and write the senators generally that we stand back of them?—T.

AN HONEST EPITAPH

There was once a man who insisted that he have an honest epitaph on his tombstone, and he suggested just what he wanted.

It was: "Born—a human being; died—a wholesale grocer."

When he was informed that such inscription needed exegesis, he replied:

"I was so busy selling groceries that I did not have time to get married and have a family. There was a whole area of life crowded out by the grocery business. I was so busy selling groceries I did not have time to travel, even though I had the money. I was so busy selling groceries I did not have time for the drama, for lectures, for concerts, for reading.

"I was so busy selling groceries I did not have time for community service—religious, social, political. All these areas of life were pushed out by the grocery business. I was successful. I became a wholesaler. But I was so busy making a living, I never had time to live."—Clyde E. Wildmer in *The Living Church.*

Building A United Conference

Conference Address of Fifty-first Middle District Conference, held at Bluffton, Ohio, June 19, 1939

Prof. E. J. Hirschler

At the opening of this conference session it might be appropriate for us as conference workers to think together upon the general theme: *Building a United Conference*, for the need of a greater unity of the spirit cannot fail to be evident to all of us.

The scriptural basis for our meditation shall be the letter of Paul to the Ephesians, in particular Eph. 4:1-4: "I, therefore, the prisoner in the Lord, beseech you to *walk worthily* of the *calling*, wherewith ye were called, with all *lowliness* and meekness, with long suffering, *forbearing* one another in *love;* giving diligence to keep the *unity* of the *Spirit* in the bond of peace." These words were written as an exhortation to the Ephesian church, but for our present purpose they may be *interpreted* as a *four-fold admonition* for our conference brotherhood to become *loyal* and *active* followers of the Lord Jesus Christ, characterized by *meekness* and *humility* toward God, and by *forbearance* and *genuine love* toward the brethren and finally by an earnest endeavor to build a conference *united as one body* in a *spiritual unity* with *Christ*, the Head of the church. For the sake of comparison we shall also quote the cognate passage from the related epistle to the Colossians: Col. 3:12-15: "Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love which is the bond of perfectness. And let the peace of God rule in your hearts to which also ye were called in *one body;* and be ye thankful."

In applying this most excellent advice of the apostle we are taking it for granted that our Conference desires to build upon the only sure foundation, as is so well expressed in Eph. 2:19-22: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints and of the household of God, being *built* upon the *foundation* of the apostles and prophets, *Christ himself* being the chief *corner-stone*, in whom each several building, fitly framed together, groweth into a holy temple in the Lord in whom ye also are *builded* together, for a habitation of God in the *Spirit*." In this connection it might be worthy of recall that the early Anabaptists or Swiss Brethren desired to establish a holy church, built upon the Apostolic model and upon the only sure foundation as is so well expressed in Menno Simon's motto taken from 1 Cor. 3:11. "For other *foundation* can no man lay than that is laid which is *Jesus Christ*."

However, we desire to build upon this secure foundation a structure not of hay or stubble, but of costly stones and silver and gold which will stand the test of tribulation and persecution. This is possible only if we are strengthened by the power of God to do his will.

I. The first one of the fourfold admonitions of our text reads: "I therefore the prisoner of the Lord beseech you to *walk worthily* of the *calling* wherewith ye are called."

What is the calling which comes to us as a conference? Let Paul answer in Eph. 1:4-7. "Even as he *chose* us in him before the foundation of the world that we should be holy and without blemish before him in love, having foreordained us into adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved, in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." In Col. 3:12, the apostle tells us we are God's elect, holy and beloved, called in one body.

It thus appears, that even as the apostles we are called to be *followers* of the *Lord Jesus Christ* and *sons* of God, *born* into the kingdom and acceptable unto the Lord, as becometh those who are *redeemed* by his precious blood and have received the *forgiveness* of our sins.

This is the calling of which our christian walk is to be worthy. The christian life is not a reserved seat in an overstuffed chair, nor a ride in a luxury sedan but a strenuous walk in the footsteps of the Master with our loins girt about with truth. In Eph. 2:10 we read: "For we are his workmanship, created in Christ Jesus for *good works,* which God afore prepared that we should *walk* in them and again in Col. 3:6-7: "As therefore ye received the Lord Jesus Christ, so *walk* in him, rooted and *builded up* in him, and established in your faith even as ye were taught, abounding in thanksgiving." In Col. 1:9-14 we read: "For this cause we also since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to *walk worthily* of the Lord unto all pleasing, *bearing fruit* in *every good work* and increasing in the *knowledge* of God, strengthened with all *power* according to the might of his glory unto all patience and long-suffering with joy, giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints in the light, who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love, in whom we have our redemption, the forgiveness of our sins." We are to bring forth the *fruits of the Spirit*. According to Gal. 5:23-25 the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control." It is only as we walk in close fellowship with Christ that our lives may bear fruit in every good work and thus give proof of the genuineness of our faith.

All this is in complete harmony with the conceptions of our early Mennonite forefathers who believed that we should be perfect as our heavenly Father is perfect and that we should live a holy life as *God's elect*. They took the sermon on the mount as the guide of their living in this present generation and did not apply it merely to some remote future time as some Bible students have done.

The constitution of our Middle District Conference tells us that we are to be *united* into one *working* body in order to strengthen and establish each other by mutual instructions and admonitions from the word of God, to fellowship together as becometh members of the body of Christ and to establish the kingdom of God, both in the home land and the foreign field. As means to this end we enter jointly in promoting home missions, foreign missions, christian education, publication of christian literature, hospitals and homes for the sick and needy relief to those in distress and to promote peace and good will among ourselves and our fellowmen as taught by our Lord and Savior. First of all our loyalty should be to *Christ himself*, but we should also be loyal to our *own missions, publications, educational institutions* and *relief projects*. Only after we have done this to the best of our ability should we support other projects not taken over by our own churches or conference. Strange to say the work of others has often appeared more inviting than our own, so that we have not supported our own institutions as we should have done.

II. Paul's *second admonition* in our basic passage is that we *walk* with all *lowliness* and *meekness*. Even the prophet Micah, in the old Testament tells us in ch. 6:8: "He hath showed thee, O man, what is good and what doth Jehovah require of thee but to do justly and to *walk humbly* with thy God."

The basis of the humility of the Christian is always a clear perception of the holiness and the majesty of God. In the light of this perception man finds his own place at the feet of the Master even as Isaiah perceived his own unclean lips and unworthiness, when he saw the thrice holy God sitting on a throne surrounded by the seraphim and as Peter saw his own sinfulness in the presence of the matchless love and the challenging call of Christ at the lake. Viewing the Christ in the beauty of his holiness we humbly find our own place as followers of him who counted not the being on an equality with God as a thing to be grasped, but emptied himself taking the form of a servant, being made in the likeness of man, he humbled himself becoming obedient unto death, yea, the death on the cross (Phil. 2:6-8). Christ himself said: "The meek shall *inherit the earth*." In like manner, it is only as we walk humbly with our God that we can cherish and maintain our distinctive Mennonite *heritage* of a *vital Christian faith and life*.

III. The *third admonition* of Paul concerns the attitude of the church worker toward his fellow laborers in the Lord. This should be one of *forbearance* and *longsuffering* in love as we read in Eph. 4:2. May we also quote Col. 3:13: "forbearing one another and forgiving each other, if any man have a complaint against any, even as the Lord forgave you, so also do ye and above all these things, put on love, which is the bond of perfection."

Probably it is inevitable that one conference worker may at times have a complaint against another, for we are all human and fail manifoldly, but let each one be sure that before he attempts to pull the mote out of his brother's eye, he first pulls the beam out of his own eye and above all let us *love our brother* as ourselves. We are too often prone to point an accusing finger at our brother and to place labels upon him which imply his adherence to some "ism." Would it not be more in accord with the spirit of Christ first to try to understand his viewpoint, even when it does not quite agree with our own, and then to speak to him in love. Perhaps we may find that he has caught some emphasis that we have failed to see so clearly. Even if our fellowworker be at fault, let us exercise patience and forbearance and forgive each other as Christ forgave us, remembering that even God can not forgive our trespasses, unless we forgive those who trespass against us. The acid test for a conference worker is that he *love his brother*, for love is the bond of perfectness. "Blest be the tie that binds our hearts in christian love, the fellowship of kindred minds is like to that above."

IV. The *fourth exhortation* to our conference worker is that we *strive diligently* toward *unity of spirit*. If we desire to build a united conference it must be a *spiritual unity* for which we are working and not a unity of the letter, for the letter killeth but the spirit giveth life (2 Cor. 3:6).

The time may never come when all of us will think exactly alike on all details of doctrine or all adhere to exactly the same forms and ritual, indeed that would not be desirable. Would it not be a monotonous conference, if there were no opportunity for exchange of varied opinions and all merely reiterated the views of some bishop or ecclesiastical dictator. However, it is *essential* that all differences of opinion be expressed in *love* and *humility*.

But neverthless we are to become *one* in mind and *spirit* as the apostle Paul expresses it so well in the classic passage from Phil. 2:2-8: "Make full my joy that ye be of the *same mind*, having the same love being of one accord, of *one mind*, doing nothing through faction or vainglory, but in lowliness of mind each counting the other better than himself, not looking each of you to his own things but each of you also to the things of others. Have *this mind* in you which was also in *Christ Jesus,* who existing in the form of God counted not the being on an equality with God a thing to be grasped, but *emptled himself* taking the form of a servant, made in the likeness of men and being found in fashion as a man he *humbled* himself becoming *obedient* even unto death, yea, the death on the cross."

It is clear that if we are ever to become of *one mind,* it will not be *my* mind or *your* mind but the mind of *Christ;* and what is the mind of Christ? It is one of *lowliness, unselfishness* and *obedience* to *God,* prompted by *love,* and a willingness to serve and follow the Master in carrying our cross. Such unity can not be attained in a day nor can it be maintained without constant watching and prayer.

(To be concluded in next issue)

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

ROSEMARY, ALBERTA.

Members of the Home Mission Board
and All Mission Friends:

With gratefulness to the Lord, I am able to report that He has kept me in good health and that He has given me joy and courage to look after my Mission work in the New Year.

Both months, January and February are filled up with Bible Study Conferences in various places. It is a joy to be able to say that these meetings are well attended by young and old. Especially our young people manifest a real interest and take an active part in the discussion. Almost without exception, the meeting place is always filled.

In my visitation work, I do not overlook those that live in isolated places. This gives time and opportunity for "seelsorge."

During the month of March the plan is that I should be mostly in my own church, and work definitely with our young people. In addition the Lord's Supper is to be administered in several places.

May the Lord bless you, dear Members of the Board, in your work. It is a joy to have been able to learn to know you personally, and I often think of you with deep gratitude.

With cordial greetings from your co-laborer in Christ's vineyard.

C. D. Harder.

Good luck has been found in trying to make good in every possible way, while never taking advantage of others.

Questionnaire for Applicants to the Ministry

Contribution by the Northern District Conference

I. *Personal Information:*
1. Name, address and date of birth.
2. When did you unite with the Church?
3. Who is your pastor at present?
4. What educational advantages did you have?
5. What practical experience in Christian work did you have?
5. State briefly your motive for entering the Ministry.

II. *Bible Doctrines,* explain in your own words:
- A. The Triune Godhead:
  1. God: a. As Creator; b. As Ruler; C. As Father
  2. The Son: a. His Deity; b. His Incarnation; c. His Teaching; d. His Death; e. His Resurrection; f. His Second Advent.
  3. The Holy Spirit: a. His Personality; b. His Deity; c. His Work.
- B. God's Word: 1. Do you accept it, Old and New Testament, as the inspired and infallible word of God?
- C. The Church:
  1. Its origin and nature
  2. Its purpose and vocation
  3. Its membership
  4. Its ordinances: a. Baptism: Its significance, necessity and form. b. The Lord's Supper: Its meaning
  5. Its Destiny
  6. Do you make a distinction between the Church of Christ, The Kingdom of Heaven, the Millenium and the Kingdom of God? If so, explain.

III. What is Your Belief Concerning:
- A. Man—his creation, fall, redemption, death, and resurrection, judgment and final destiny?
- B. The Atonement of Christ?
- C. Conversion, Repentance, Regeneration, Justification and Sanctification?
- D. The Believer's two natures?
- E. Faith and Works?
- F. Law and Grace?
- G. Life and Conduct of the Believer?
- H. The following doctrines:
  1. Eternal security?
  2. Fatherhood of God?
  3. Universal salvation?
  4. Brotherhood of man?
  5. Second chance?
- I. Christ's Second Advent:
  1. Do you believe in His visible return?
  2. Would you preach His return in your ministry?
- J. The Ministry:
  1. Its high office?

2. What attitude should Pastor, Evangelist, Minister, Elder take toward: a. The Church itself? b. The Sunday School? c. Christian Endeavor or Young People's Societies? d. Missionary or Ladies' Aid Societies?

IV. How do you feel toward our Church polity?

A. Our Conference Work, both District and General?
B. Our denominational institutions: Colleges, hospitals, homes?
C. Our Church papers?
D. Our Missions, home and foreign?
E. Our Mennonite principles on:
  1. Non-resistance?
  2. The taking of oaths?
  3. Lodges and secret societies?
  4. Church discipline?
  5. Do you accept "The Articles of Faith" by C. Riis in full? If not, in what parts do you differ?

The Examining Committee:
Rev. Jacob F. Sawatzky
Rev. Alfred P. Waltner
Rev. Louis H. Linscheid

An Important Letter

655 S. Lorraine Ave., Wichita, Kans., July 2.

Dear Mission Friends:

For some time and repeatedly, I have been asked by ministers as well as laymen to present a matter that is so close to my heart, to the readers of our church papers. To save time I shall do so in outline form.

How the Work Started

1. Through the police force we found the neediest area.

2. One evening at our prayer meeting in Nov. 1937, I threw out the challenge: "Are you seeking for a thrill, a supreme joy in life, then go out and find someone in need and minister to that need. Do not wait until they call upon you." A number accepted the challenge and we went with them.

3. We contacted several families in need and helped them. Through these families we were thrown into contact with the principal of the Stanley School, Miss Gregory. She told us of the needy families in her school.

4. I was asked to speak to the P. T. A. regarding my experience with the underprivileged people in Chicago. Through this the chairman of the Relief Committee of one of the churches of this area asked us to help them with their relief program in the church and community.

5. The findings were reported to our church papers and as a result much clothing was sent in, food and money also was sent in for this work. With the aid of the deacons we carried on. We worked in and through that church in the needy area and helped take care of its members. We constantly urged them to attend some church, but if they had no church home we urged them to make that their church home, since help came from there. Very few persons knew that the Mennonite Church was back of all this work.

6. As soon as enough clothing was sent in we took care of our people of our Mennonite church and the rest was taken to the church in that area and with the aid of four school principals the needs were supplied. At one time we supplied 185 individuals with clothing in one day.

7. Since they did not want us to work in their church, this church through which we were working developed internal strife. They told me that the people with whom we are working are too dirty for their church and they could not support the church with finances as they should. We then left the church a year ago and now we meet in a double garage (18'x24') at the Warfield home.

8. They continued calling for a Sunday School for their families and so we started with an enrollment of over 80. The attendance dropped during the summer months.

9. Through Dr. Warkentin and Mrs. Phillips of Bethel College, students were sent out to help carry on the work Saturdays. (Our community meeting now is Monday nights and our S. S. on Sunday at 2:30 at the Warfield home at 1116 Merton St.). Some visitation was done, singing conducted, sewing class, educational and entertaining programs were rendered. This was a splendid help.

10. So much food comes in now. The other day we got 12 bushels of beans. Too much for immediate use. The problem of a canning project was raised and we are at present working on that. The problem of cooperative buying also came up.

11. At present I am a sort of a pastor, lawyer, judge, doctor and counselor to those people in this vast area.

What is Needed on This Field

1. A building to carry on the work, to serve as a community building and a church.

2. A man and a woman to devote their full time to this work which is so challenging and so promising. We must let up or a break in our health will come. In three months' time I have had only one evening with my family. I am at present averaging less than 6 hours of sleep daily.

3. An old truck with which to haul our foods and carry on the relief work. The Graber brothers of the Graber Auto Salvage Co., have offered to furnish us with repairs for the truck. They also gave us a gristmill with which we grind flour for these people.

Our Problem

We never dreamed that the work would grow into what it did or we might not have had enough nerve to undertake it. It was a gradual and natural growth.

Now what shall we do? It is too much we can not handle it?

1. Shall we drop the work leaving those people stranded, the people who have learned to love and trust us?

2. Shall we turn the work over to another denomination?

3. We presented it to the Home Mission Committee of the Western District Conference and found that they are interested in the work. They are, however, limited by a provision in the District Conference constitution. The constitution states that they shall work with the scattered Mennonites in this district. They referred this matter to the Home Mission Board of the General Conference. The members of the board are scattered and are not intimately enough acquainted with the work here. What now can be done? Brother P. H. Richert and other has suggested that I frankly state my problem in our church papers and see what can be done. They suggested a possible solution to this problem: The General Conference undertake this work and ask the Home Mission Committee of the Western District to supervise it. A number of ministers of larger churches have told me not to let this work die, but that they would help finance the work through their congregations. It is however, more than finances that we need.

4. What shall we do? Here are hundreds upon hundreds that are unchurched, underprivileged and apparently a downtrodden people who are looking to us for their salvation. One of the geatest laboratories for our students to work in while they are preparing for Christian service, giving them an opportunity to be actively engaged in bringing in the Kingdom of God.

5. Here is a people who have followed a shepherd, the shepherd found the flock too large, shall he turn them out and leave them to their own fate, or shall we seek additional help to shepherd the flock? What shall we do? We earnestly pray that God may direct every action in regard to this work. It is His and for His cause.—Yours in His service, Edward D. Schmidt.

Ordination Service

The Lord willing, the ordination to the holy office of the Gospel ministry of brother Willard K. Claassen will take place in his home church, the First Mennonite Church of Newton, Kansas, on Sunday, July 23. The services are to begin at 10:30 A. M.

Brother Claassen has accepted a call to the Roaring Spring Mennonite Church of Central Pennsylvania.

We solicit your prayers for the brother who assumes so great a responsibility and invite all who can to come and share in the blessings of the service.

J. E. Entz, Pastor.

A Heavy Blow

Most of the readers will have read of the hard blow which the Friends University in Wichita recently received by being stricken from the recognized list of the North Central Association. And why was this done? Not because the school does not do as good work as heretofore, or because the teachers are not good enough, but simply because the income of the school was not up to the standard set by the association.

By great effort Bethel College succeeded last year to get on the accredited list. This was, next to the good administration, largely due to the "Fellowship" gifts of the last three years, which ran from $25,000 to $47,000 a year. This year not much over $4,000 has come in so far, largely because the Fellowship committees in the churches decided to postpone their work till after harvest. Since the school year closes August 1, only about three more weeks are left for this work. But the harvest will be over in a few days, and threshing also soon, if the weather cntinues as now. So it is to be hoped that the last two weeks of this month will be used for this work.

While we cannot justify the hard blow mentioned, we must figure with it also for Bethel, unless our efforts continue especially by the fellowship help. One of our churches years ago passed a resolution to give 50 cents to $2.00 per member every year for Bethel. While this may not be possible every year, in years like this it is possible, except perhaps where hail did much damage.

Our Western District Conference has now over 11,000 members. If all would pay the average of one half to two dollars a year it would amount to about $14,000 a year. This together with the increased industrial efforts for self help and some larger gifts from the well-to-do, should soon make our standing on the list secure.

In our county (Marion) the Council for Religious Education has asked me to push the matter of more Bible in the public schools. This will require, first of all, more teachers who have had a course in Bible. State schools do not give this. Our school will have to do that. We must have more teachers who love to pray and to tell Bible stories to the pupils, or read the Bible with them and sing the gospel songs every morning. For such teachers 50 cents to 2.00 per member is not too much. In Russia our brethren had to support 300 young men entirely in the forest service year in and year out. That was still more expensive, and was not worth as much as a Christian college education.

Out of love for our school children, who must have Christian teachers.

P. H. Richert.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 30, 1939

JEHOSHAPHAT: A LIFE OF OBEDIENCE

2 Chron. 17:1-6, 9-12

TOPIC: Reasons For Obedience

Introduction.

Jehoshaphat, son of Asa and fourth king of Judah, was one of her great kings. His reign of twenty-five years was a time of much religious activity. A religious spirit pervaded the whole of his life. His name means "Jehovah judges" and he recognized Him as judging. The key thought of our lesson is obedience to God. Because He is our Creator, Preserver and Ruler of the universe, we are under obligations to obey Him. He has instituted both a moral and a physical order in the world. He has a right to issue commands which we are bound to obey. Jehoshaphat, the king, recognized his obligation to God and also sought to secure his people's obedience to God. How different in the dictator nations today. In Russia, Germany and Italy, the state assumes the place of God as supreme authority over every department of the lives of its people.

The Lord was with Jehoshaphat vs. 1-6.

Jehoshaphat recognized Israel, the northern kingdom, as a probable threat to the peace and safety of Judah. He strengthened the border defenses. He garrisoned the "fenced" (walled) cities of Judah, and the cities which his father had taken from Israel (15:8). The Lord was with him (v3). Five reasons for this are given in verses three and four. He sought the Lord God, "walked in his commandments" and worshipped Him. Baal worship was uprooted. His religion was undefiled and God blessed him, established the kingdom firmly in his hand (v5). If we do as Jehoshaphat did, we shall see our work established in our hands. His integrity and uprightness won for him the favor of the people, honor and riches. His heart was filled with an intense enthusiasm for the worship and service of the Lord (v6).

Jehoshaphat's Reformation Permanent vs 9-12

He inaugurated a program of religious instruction for the people, the wisest possible means to make his reformation premanent (v9). He appointed princes and Levites (vs 7, 8) to be teachers and these he sent out to teach the people the laws of God (v9). The results of this great biblical revival are stated in verses 10 and 11. Judah enjoyed peace and quiet for the nations recognized the Lord as a God of power who was blessing Judah and her king. Nations usually have a wholesome respect for a righteous and God-loving people. He became one of the greatest of Judah's kings and his greatness had a spiritual foundation. He recognized obedience to God as a primary obligation.

Jehoshaphat enjoyed the temporal rewards of his obedience (v5). These rewards are as real today. Christ says so in the Golden Text (Matt. 6:23). Obeying the laws of God promotes our temporal welfare, physically, mentally and fniancially.

The spiritual rewards are more important still. There is an exaltation of soul (v6) experienced by the one who walks in the paths of God. There is peace with God and joy in the heart and effectiveness in prayer.

The eternal rewards are the most important of all. The use we make of the present determines our destiny, our eternal reward and happiness. Jesus greatly stressed obedience to God, to Himself. He taught that we can well afford to make sacrifices in life rather than lose our souls. A life of obedience is required by God and is conducive to our highest welfare.

RESOLUTIONS OF THE MENNONITE S. S. AND C. E. CONVENTION

held at the Menno Church near Lind, Washington
June 16, 17, 18, 1939

1. That we thank our Heavenly Father for His guidance, the spiritual and material blessings, and the favor of beautiful nature and fair weather bestowed upon this convention.

2. Resolved that we thank the officers and the program committee of the convention, also the speakers for their services which helped make this convention a success.

3. That we thank all the friends of our convention for their gifts of flowers for beautifying this place of worship.

4. That we thank the members of the Menno Church for their hospitality and Christian fellowship.

5. That we as a representative group, from the Mennonite Churches of Monroe, Colfax, Newport, Deer Park, and Lind, pray and work for "Peace on Earth" that is founded in the Love of God.

6. That we give ten dollars for the Bible School project of Swift Current, Saskatchewan, and confirm the resolution of the Pacific District Conference, recommending the project to the various churches of our convention.

7. That we recommend the payment to our conference treasurer, John C. Jantz, the following: $15.00 for Miss Emma Ruth, field secretary of our District Conference; $10.00 for Rev. and Mrs. Miller of Portland; $10.00 for Rev. F. F. Jantzen of Paso Robles, Calif.

8. That these resolutions be offered for publication in the local, as well as in our church papers.

Resolutions Committee: Julius A. Franz, Lind, Wash., chairman; Jake Wittenberg, Newport, Wash.; Rudolph Claassen, Colfax, Wash.; Arnold Goertz, Monroe, Wash.

SERMON SKETCH

GOURDS OR SOULS

by Rev. Walter Gering, Pastor, Eden Church, Moundridge, Kansas

Jonah 4:10-11. "Then said the Lord; Thou hast pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

Introduction

Jonah was more interested in the preservation of a gourd, for his comfort, than in the salvation of souls, to the glory of God. Like Jonah, we are too often guilty of showing a deep concern about material comforts, our own and those of others, and little or nothing about the salvation of souls. We are interested in good times more than in good people, more interested in luxuries than in character. As a result God gives us our requests, but sends leanness in our souls. See Psalm 106:15.

I. The Purpose of the Gourd

The gourd grew by the will of God to gladden the heart of the prophet Jonah. The fruit of the field, the temporal benefits that God provides for His children are intended to gladden and cheer them in their pilgrimage, and thus to stir us to gratitude.

The gourd was to serve as an object lesson to Jonah. The Lord Jesus repeatedly drew object lessons from nature. The spreading of His Word was compared to the sowing of seed. The clothing of the lily served as an object lesson of the provident care of God. The death of the corn of wheat that falls into the ground was made to teach the power of the resurrection life, as well as to teach the Divine principle of self-denial and even death to produce life.

Ingratitude caused God's withdrawal of the gift. Selfish contentment is not gratitude. Jonah was glad but not gratuitous toward others. True gratitude cannot be selfish.

II. The Temporality of the Gourd

The material blessings of life often perish from unforeseen and inconsiderable causes. Here it was a small hidden cause, unforeseen by Jonah, but purposed by God, "but God prepared a worm." Some one has well said "Where God is, a spider's web is like a wall; where God is not, a wall is like a spider's web."

The things of earth are not worth that we should become attached to them. "If riches increase, set not your heart upon them." Ps. 62:10.

Changes and decay is the law of the material things. The Lord challenges us to lay up treasure in heaven. What profiteth it a man if he gain the whole world and lose his own soul, or the soul of a son or a daughter that God has entrusted to a parent.

III. The Eternity of a Soul

Gourds, and material comforts have a temporal value, but souls of men and women, boys and girls have an eternal value, and yet how confused we are in our sense of values. Contrast the mercy and love of God, with the selfishness of the human family and even Christians.

In the life of your child, "Seek ye first"—Education? Wealth? Luxury? Social prestige? . . . or "the kingdom of God."

In the world, do you see an opportunity to make money, to promote social and political ambitions, or do you see opportunities of service for God'? Does the cause of Christ, does the Mission field call forth expenditure of your talents, gifts, prayers and the gift of your sons and daughters? Let this mind be in you which was also in Christ Jesus. "God so loved the world that he gave his only begotten Son." What hast thou given for me?

Invitation To Dedicatory Service

OF ADDITION TO BETHEL HOSPITAL

The Lord willing, the dedication of the New Addition to the Bethel Hospital at Newton, Kansas, is to take place at 3 o'clock Sunday afternoon, July 23, in the first Mennonite Church. With joy in their hearts, praise and thanksgiving to God, the Giver of all gifts, the directors, medical and nursing staffs herewith heartily invite all friends of the Institution and, through them, their friends and ecquaintances to be present at this service, at which this Hospital Addition is to be set apart for service to suffering humanity in the name of the Great Physician. For sometime the hospital management and service staffs have felt the need of a clinic where more cumulative consultation might be had and more expert service be rendered the patients. With the help of God and friends of the Institution the wish has now become a reality, the building has been erected without mishap and is ready for occupancy.

It is a brick structure like the main building, 65 by 120 feet at the base, with basement and three stories. In the basement are laboratories, physiotherapy and pharmacy apartments, also a medical library. The first floor is given over to doctor's offices by the recently organized Bethel Clinic, of which Dr. V. L. Pauley of Wichita will be director. On the second floor are cheerful patients' rooms for 16 beds. The third floor is not yet finished, but when ready will have accomodations similar to the second.

Will friends and churches kindly remember this service, and all that it implies, with prayer that much good may result from these added facilities to Bethel Hospital to the glory of God and the saving of lives.

—T. At request of H. J. Andres, Mgr.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

PROGRAM OF THE WESTERN DISTRICT C. E. CONVENTION

West Zion Church, Moundridge, Kansas

July 30, 1939

Convention Theme: THE DOING CHRIST, *Mt. 6:47*

Afternoon Program

Delegate Registration—1:00-2:30
Opening Singing—Led by Weldon Rupp, 2:30-2:45
Devotionals—William Juhnke
Welcome—Katherine Winsinger
Response—Clinton Kaufman
Junior Program—Hilda Schmidt, 3:00-3:30
Missions Oration—Lillie Krehbiel, Co-winner of C. E. Oratory Contest, Eden C. E.
"Raising C. E. Standards"—Rev. Henry Harder
Special Music—Mrs. Ferd Voth
Peace Oration—Paul Becker, Co-winner of C. E. Oratory Contest, First Ch., Newton, C. E.
Announcements.—Closing Song (Offering).—Prayer
Delegate Luncheon — New Hopedale, Beatrice, and Tabor furnishing special music, 4:30-5:30.
Business Session—5:45-6:00.—Junior Leader's Meeting—5:45-6:00.

Evening Program

Opening Song Service—Led by Erwin Goering
Invocation—Harold Ratzlaff
Retreater's Message—Rev. Arnold Funk
Address—"The Doing Christ," Rev. John F. Schmidt
Closing resolutions—Harley Stucky
Benediction

THE HYMN CORNER

by Walter H. Hohmann

I THINK WHEN I READ THE SWEET STORY OF OLD

This children's hymn in its concern and interest for the children of all the world is truly Christian, as Jesus teaches us in St. John 10:16, where he says: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Miss Jemima Thompson wrote this hymn on a lovely spring morning in 1841, while riding in an old stage coach in England. She was thinking of the children at Normal Infant School, Gray's Inn Road, while writing it. She had recently visited this school. Later it was her privilege to teach this hymn to some children in a village school which her stepmother supported. The inspiration of stanzas four and five which make the hymn so effectively missionary in its scope may have come from Miss Thompson's contact with Miss Mary Moffatt, who later became the wife of David Livingstone, teacher at the Normal Infant School. Miss Thmpson was married to Reverend Samuel Lake in 1843. For several years she edited the *Missionary Repository,* the first missionary magazine to be published for children.

This hymn is one of the best known and most widely used of children's hymns. The children should be taught the very best hymns. Hymn singing is one of the best means at the disposal of the church to teach the children the tenets and doctrines of the Christian Religion.

The hymn tune, *Sweet Story,* to which this song is sung was re-edited and brought to its present form in 1859 by William B. Bradbury. The tune was originally a Greek melody or folk-song, called *Athens* or *Salamis.* The soprano melody is very singable and easily learned. The modulation to the key of C major adds interest and variety to the melody. The other voice parts are also interesting and not difficult to sing. The harmony is primarily diatonic, thus making the song easy to play.

The new Mennonite Hymn Book will have a large section of children's hymns. Among them will be found some translations of familiar German hymns. Some of the finest and best hymns for children from various sources have also been selected to make this section of the book worth while and helpful for children.

QUESTIONNAIRE RESULTS

Question 12 asked whether the managing board should decide whether the editors and staff members should be paid for their work on the paper. Ten persons answered, "Yes," and three answered with a qualified "Yes." No one was opposed to this.

Question No. 13 read: "Would you favor merging the *Junior-Messenger* and *Our Youth Says* in one separate publication and one general editorial staff? Five persons were in favor of this; two gave qualified affirmative statements, and five individuals opposed this.

The Beauty of the Commonplace

Matt. 6:26-30; Ps. 147:7-9

Senior C. E. Program for July 30, 1939

Hymns

"This Is My Father's World", "Dear Lord and Father of Mankind", "My Faith Looks Up to Thee", "Open My Eyes That I May See" (Use this for the prayer hymn)

Leader's Introduction

When we consciously try to "think on whatsoever is beautiful", beauty seems to require grand proportions. We skip over the beautiful in the commonplace life about us, perhaps because our eyes have never learned to recognize that kind of beauty.

A number of children were once asked to make lists of the loveliest things they knew, persons not included. One little girl's list included the scrunch of dry leaves, the feel of clean clothing, a cool wind on a hot day, climbing up a hill and looking down. A boy's list included the feel of running, looking into deep water, a swallow flying, water being cut by the prow of a boat, a policeman's horse, the feel of a dive, the thrush singing. There is beauty all about us—because God has put it there!

To put everything into the spirit of seeing the beautiful in the commonplace, have each one in the group name two or three lovely things which have given him pleasure in the past. Children are more alive in some respects than grown people. Children feel and hear and see things to which adults have grown blind and deaf and calloused because of too long familiarity. Are we the kind who have eyes but do not see and ears but do not hear? It is our privilege to break through the shell of blindness and deafness and to live the more abundant life.

Suggestions for Talks

I. Hindrances to Seeing Beauty:
  1. Untrained eyes. A stranger opened a certain farmer's eyes to the beauty of a maple tree on his own land.
  2. Minds geared to the bizarre and the sensational.
  3. Minds crowded with unworthy and impure thoughts. Upon being asked his impression of the Jungfrau after he had climbed the peak, a traveler remarked that he had never seen so many tin cans as were in the bottom of the deep canyon into which he looked down from the magnificent height.

II. How to Find Beauty:
  1. Finding beauty through the sense of sight.
  2. Finding beauty through the sense of hearing.
  3. Finding beauty through the sense of touch.
  4. Finding beauty through a love for people. (Does it ever occur to us that the old, wrinkled, work-scarred hands of someone we love are beautiful?)
  5. Finding beauty through an appreciation of bravery, courage, service, and sacrifice.

Discussion Questions

1. If you were entering a camera contest for beautiful photographs of people or things, what would you chose for your subject?

2. What do you think could be done to add beauty to the Christian Endeavor room? to the exterior or interior of the church building? to the church service?

3. How could you add beauty to your home or to you family life?

4. What can we do to add beauty to our inner lives?

Poem:

"God, the Artist"

God, when you thought of a pine tree,
  How did you think of a star?
How did you dream of a damson West
  Crossed by an inky bar?
How did you think of a clear brown pool
  Where flocks of shadows are?

God, when you thought of a cobweb,
  How did you think of dew?
How did you know a spider's house
  Had shingles, bright and new?
How did you know we human folk
  Would love them as we do?

God, when you patterned a bird's song
  Flung on a silver string,
How did you know the ecstasy
  That crystal call would bring?
How did you think of a bubbling throat
  And a darling speckled wing?

God, when you chiseled a raindrop,
  How did you think of a stem
Bearing a lovely satin leaf
  To hold the tiny gem?
How did you know a million drops
  Would deck the morning's hem?

Why did you mate the moonlit night
  With honeysuckle vines?
How did you know Madeira bloom
  Distilled ecstatic wines?
How did you weave the velvet dusk
  Where tangled perfumes are?
God, when you thought of a pine tree,
  How did you think of a star?

—Angela Morgan.

—*At the Young People's Retreat at Shipshewanna Lake, Indiana,* July 31 to Aug. 6, the leaders will be A. S. Rosenberger, I. R. Detweiler, G. S. Stoneback, J. E. Amstutz, and Harold Kaufman, as reported by Rev. Mullett at Nappanee, Ind.

INTERMEDIATE DEPARTMENT

STANDARDS FOR CHRISTIAN CONDUCT

Intermediate C. E. Topic for July 30, 1939

For Daily Reading

July 24. Be perfect. Matt. 5:46-48.
July 25. Friendship with the world, enmity with God. James 4:4-8.
July 26. Lights in the world. Phil. 2:12-16.
July 27. An example to outdiders. I Pet. 2:11, 12.
July 28. Humility. 1 Pet. 5:5-11.
July 29. Put on the new man. Eph. 4:17-24.
July 30. Topic—Standards for Christian Conduct. Rom. 14:7-13.

Opening Song: "All the Way My Saviour Leads Me"

Scripture Reading, Rom. 14:7-13

Sentence Prayers asking God to guide our feet, our hands, our voices in his way.

Thought on topic by leader

"Love is the standard for Christian living: lived out perfectly in Christ's life."

"Love is the supply of power for Christian living."

"Love is the secret of faith for Christian living."

Song, "Gently, Lord, O Gently Lead Us"

Introduction to discussion:

We know Christ's standards of living not merely from his words but also from his acts. Thinking of his life upon earth, let us ask ourselves these questions: How did he treat his parents? How did he act toward his teachers? What was his conduct in the House of God? What were his habits of prayer?

Quiet Meditation

Song (softly) "Jesus, Saviour, Pilot Me"

Standards of Christian conduct for general discussion:

1. Make Christ Lord of our lives. This means that we are always to be submissive to his will and forgetful of self.

2. Forget self and think of the needs and desires of others.

3. To accomplish the above two points we must learn of Christ, study his life, talk to him, take him as our intimate friend. LIVE CHRIST!

4. "If the words we speak are to be effective, they must be backed by a life that inspires confidence."

5. Have someone read Col. 3:12-15 and make special mention of the following points:

a. Compassion—Sympathetic with others
b. Kindness—Kindly in our feeling toward others
c. Humility—Appreciate the good qualities of others
d. Forbearance and forgiveness—(1) Why is the Christian urged to forgive others as Christ forgives him? (2) How completely does God forgive? Psalm 103.

6. How does Christ make hard things easier?

7. Why is thanksgiving an essential element in the life of a Christian?

8. What impression do we make upon strangers when we are away from home? II Cor. 6:14-18.

9. How are we to solve the problem of mingling with those who are just a little careless about doing what is right?

If Christ is the Lord of our life, we shall see people in a better manner than we would without spiritual preparation in prayer to our Lord.

Let us start with a small act of kindness and gradually our liking for those people will develop and loving deeds will become easier. Who knows but you may be the very one needed to lead that one into the right paths.

10. A Christian needs to be careful in speech. Talk of things happy and good. Shun unkindly gossip.

Offering

Announcements

Scripture references to give additional light on the discussion. These should not be read before the discussion as we now want to find whether our interpretations were correct. Heb. 12:2; Phil. 2:5-11; Gal. 2:20; Phil. 1:21; Gal. 6:2; Rom. 14:13; Col. 1:10; Col. 4:2.

Poem:

God's Will

I asked the Master for a motto sweet,
Some rule of life by which to guide my feet
I asked and paused
He answered soft and low,
"God's will to know,
God's will to know."

"Will knowledge then suffice?" I cried,
But ere the question into silence died,
The answer came—
"This remember too—
God's will to do,
God's will to do."

Once more I asked, "Is there nothing more to tell?"
And once again the answer softly fell,
"Yea, this one thing,
"All other things above—
God's will to love,
God's will to love."

Charles E. Guthrie, F. H. Revell, (C) 1933

Song, "My Jesus, as Thou Wilt"

Close with silent prayer and according to previous announcement have the members quietly leave while the pianist plays, "Savior, like a Shepherd Lead Us"

JUNIOR DEPARTMENT

GOD'S GIFT IN NATURE

"NIGHT"—Revelation 22:5a

Program for July 30, 1939

I. Worship Service

1. Prelude. Pianist plays "Day Is Dying in the West"
2. Sing in unison the first verse of the above song
3. A solo voice sings the next three verses with all Juniors joining in on the chorus.
4. Scripture (responsively). Use Bibles.
   Leader, Gen. 1:1-5
   Juniors, Gen. 8:22
   Leader, Rev. 21:21-25
   Juniors, Ps. 136:1, 5, 7, 8, 9
   Leader, "O Lord, how manifold are Thy works! in wisdom hast thou made them all; the earth is full of Thy riches."
5. Prayer by three Juniors
6. Poem:

> "God that madest earth and heaven,
> Darkness and light;
> Who the day for toil has given,
> For rest the night:
> May Thine Angel-guards defend us,
> Slumber sweet Thy mercy send us,
> Holy dreams and hopes attend us
> This live-long night.
>
> And when morn again shall call us
> To run life's way,
> May we then, whate'er befall us,
> Thy will obey.
> From the power of evil hide us,
> In the narrow pathway guide us,
> Nor Thy smile be ever denied us,
> The live-long day.
>
> —Selected.

II. Mission Minutes

1. The Missionary Alphabet (concluded)
   U—Understanding what the will of the Lord is. Eph. 5:17
   V—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John 16:23
   W—Woe is me, if I preach not the gospel! I Cor. 9:16
   X—Xceeding abundantly above all that we ask or thing according to the power that worketh in us. Eph. 3:20.
   Y—Ye are the light of the world. Matt. 5:14
   Z—Zeal for the Lord. 2 Kings 10:16
2. An older person tell about the leper work at Champa India.

III. Study Period. Aim: The night is a precious gift from God. Let us help our Juniors realize this and so dispel all fears that any may have of the dark and the night.

1. Leader's meditation:

   "There are people who are afraid of the darkness of the night. It is as though they forgot that God never sleeps, but keeps watch over us all by night as well as by day. The night is beautiful, not only the stars and the moon, but the soft, cool breezes, the night bloming flowers, the sweet scents from the garden, the feeling of quiet and rest make the night lovely and draws us closer to God.

   The sweetest songster among the birds sings at night (The Nightingale). There is a verse in the Bible that speaks of "songs in the night," Job 35:10 or Ps. 77:6.

   When we can not sleep at night we can think about God and His loving care of us and pray to Him as David of old did so often. These prayers can be our "songs in the night."
2. Song by Juniors: "Now the Day is Over"
   a. Sing first three verses in unison. Then, while the pianist continues to play the melody softly, three good readers each read one of the remaining verses, prayerfully.
3. Stories told by several Juniors
   a. "The most wonderful night"—Luke 2
   b. "Night in Gethsemane"—Matt. 26:36-56
   c. "Song in the night"—Acts 16:16-34
   d. A Sermon that Lasted All Night — Acts 20:6-12
   e. God's Voice at Night.—1 Sam. 3:1-10
4. Read Bible Verses. Revelations 21:21-25 and Revelations 22:5
5. Solo, "No Night There"
6. Prayer Poem:

> "When the sun is fast asleep,
> Jesus, all Thy children keep;
> Through the darkness of the night
> Be our guard and be our light;
> If we wake with sudden fear,
> Give us courage, Jesus dear;
> Bless our dreams until the sun
> Tells us that the night is gone;
> Then refreshed by sleep we'll rise,
> See new glories in the skies,
> Find new strength and feel new love,
> As in Thee we live and move."
>
> —Selected

7. Stand and sing Doxology
8. Leader's closing prayer

To Our Churches

As already quite generally known, Brother H. A. Fast, our field secretary, leaves for South America July 14, to visit the colonies of our brethren in Brazil and Paraguay. May we all invoke God's protection and guidance for him on the trip and his work there. As our representative we will expect information from him concerning the conditions calling for relief among our people there. And our Board will promptly publish such information in our church papers.

Wishing Brother Fast God's protection,

In brotherly love, John Lichti, Chm. Relief Board

Sacred Music Institute at Bethel College

July 16-21

Sessions, Afternoons at 2:00-4:00; Evenings at 8:00. All sessions at Bethel College, except the first, Sunday evening, July 16, a union service, will be held at the Methodist church in town.

Tickets for the institute course are $2.00 and are transferrable. College credit may be had for a fee of $3.00. Room and bard rates are $1.25 or $1.00, if the individual provides sheets and blanket.

The Institute is sponsored by the Mennonite Song Festival of Kansas. Dr. Augustine Smith, head of the Dept. of Sacred Music at Boston University, is the director. Of special interest are these evening sessions:

Sunday, July 16, "The Master of Music and Loveliness"
Tuesday, July 18, Dr. Smith's Art Gallery
Wednesday, July 19, Community Sing
Friday, July 21, Grand Pageant—"The Religions of the World and Upward to Christ."

CORRESPONDENCE

SALEM CHURCH, MARION, S. D., 6-24-39

Since my last report the Northern District Conference was held at our church and is now history. Good road and weather conditions coupled with fine interest accounted for the record attendance. The outstanding event in connection with the conference was the ordination of Orlando Waltner and Vernelle Schroeder Waltner as missionaries. Present plans are that they will sail for India on September 30th.

A recent and welcome visitor to his old home and church was Rev. Erland Waltner of Philadelphia. Rev. Waltner was married June 5th to Miss Mary Schlosser at Greenville, Illinois, and this trip was a part of their honeymoon. While here Rev. Waltner gave an illustrated lecture on the Holy Land. The pictures shown were from photographs he took himself while touring Palestine last summer.

An event of rare interest was the Waltner reunion, held June 20th. This was the 100th anniversary of the birth of Pioneer Joseph Waltner and the celebration was participated in by his descendants. Mr. Waltner died in 1923.

The weather has turned hot and dry and showers would be so welcome. Crop conditions are not very favorable. Only a miracle can produce half a crop from present indications. Rain came too late. Grasshoppers are very numerous.

A communication from the University of Texas brings the good news that on June 5th, Prof. J. D. Unruh, President of Freeman Junior College, was awarded the degree of Doctor of Philosophy.—Rev. P. P Schroeder and family attended a reunion of the Nickel family at Worthington, Minnesota, on June 22nd. Nickel is the maiden name of Mrs. Schroeder.

Our church and community has been very active in recent months in behalf of keeping our country out of war. Many petitions and communications have been sent to our representatives in congress to work and vote for this worthy cause. Our present foreign policy is an extremely dangerous one. President Roosevelt and his spokesmen are not neutral. Scarcely an opportunity is overlooked to lambast and criticise Germany and Italy and their leaders. Great Britain and France are held up as examples. Our only chance of staying out is thru congress. We have experienced in the past that a President' peace program and utterances cannot be relied on. Let the Christian people make their influence felt.—*John J. Gering, Corr.*

NOTE: The editor is extremely sorry that for reasons hard to explain, this correspondence did not appear a week earlier as was definitely intended. We humbly beg pardon for the postponement.

* * *

MENNONITE CHURCH, MADRID, NEBR., 7-3-39

Dear Mennonite Readers: We feel that a report from our church is due. The work has been carried on without a break. Every Sunday this year we have had Sunday School and services. And every second Sunday evening an endeavor program and a short service. Besides these meetings we have given Bible Instruction to a class of twelve, from Jan. 1, till May 14, once every Sunday. All the members of this class have decided for Christ and were baptized, May 28.

In June we had Daily Vacation Bible School for fifteen half days. The enrollment was 49 with four teachers. Mr. and Mrs. Harry Sawatzky from Bloomfield, Mont., led in this work. The Lord has been very good to us and has given us a full measure of grace and love.

Weather and crop conditions have been good. Twice we have had a day with a hot wind blowing and once also a damaging hailstorm. But as a whole the crop outlook is good. Harvest will be general in abut a week.

Wishing you all the Lord's richest blessing, we remain yours in the Lord's service.—*J. F. and Helen Sawatzky.*

» » JOTTINGS « «

—*The First Mennonite Church of Berne, Indiana,* which is ever ready to find ways to serve and to help further the interests of the Conference cause, has extended an invitation, through its pastor Dr. Suckau, that the next World Conference of Mennonites be held in their church and town in 1940. Inasmuch as it is the plan to hold this conference in 1941 in connection with our triennial conference session, that time will also be satisfactory to the good Berne people.

—*A Fine Example Worth Following.*—With an eye for needs wherever they appear, Mrs. Marie Lohrentz, wife of Dr. A. M. Lohrentz of McPherson, Kans., heard of a missionary society in town that made it a habit to get the families in their church to subscribe for their church paper. Immediately Mrs. Lohrentz got busy, interested the ladies of her society of the Hebron Mennonite Church, at Buhler, Kansas, and in a short time they sent in 30 new subscriptions to our papers. Isn't that setting a fine example for the ladies' aid or sewing societies of our churches to follow? The objective of such societies is to do missionary work. Won't other societies in our Conference fall in line with Mrs. Lohrentz and her society, in efforts of putting our church papers in more homes, as one of the aims of their mission endeavors?

—*Rev. Elmer Basinger, Summerfield, Ill.,* writes, On Sunday, June 25, in the Zion Church, Donnellson, Iowa, occured the wedding of La Verne E. Basinger, son of Rev. and Mrs. Elmer Basinger, and Ellen Irene Handrich, daughter of Mr. and Mrs. John Handrich of Donnellson, Iowa. The ceremony was performed by the father of the groom in the presence of the immediate members of the families. The couple will make their home at Rock Island, Ill., where the young husband has a position with the Social Security Board.

—*Rev. and Mrs. Moyer and son Teddy* will sail from New York for India on July 19, on the S. S. President Roosevelt from Pier 59. They will be stationed at Janjgir, C. P. India, instead of Basna, where they worked the last term.

—*In the "Church Messenger" Rev. Freeman Swartz reports:* Rev. and Mrs. J. J. Plenert of Philadelphia are planning to make a visit in Kansas in August. Their son James has already gone there to spend the summer with his grandmother. The Bohn family expects to spend some time with grandparents in Indiana.

—*A Reception for Rev. and Mrs. Erland Waltner.*—Brother H. G. Nyce reports that on July 6 the ministers of the Eastern Conference and their wives had a reception and dinner for their youngst associates, Rev. and Mrs. Erland Waltner of the Second Church, Philadelphia. Present were: Rev. and Mrs. J. J. Plenert of First Church, Philadelphia, where the gathering was held; Rev. and Mrs. Waltner, Rev. and Mrs. Olin Krehbiel, Miss Catherine Niswander, Rev. and Mrs. A. J. Neuenschwander, Rev. Freeman H. Swartz, Dr. E. E. S. Johnson, Rev. and Mrs. Elwood Shelly, Paul R. Shelly, reecntly graduated from Hartford Seminary, who will continue his studies in Scotland for the next two years; Rev. and Mrs. Nyce and Jane. Rev. and Mrs. Waltner were presented with a beautiful guest book. The brethren present gave words of welcom and Mrs. Krehbiel spoke in behalf of the Ladies' Mission Societies.

—*Hillsboro Mennonite Church.*—From their Year Book recently sent us we note the following; J. H. Epp is elder and leading pastor, J. D. Janzen, assistant pastor. Deacons: Lewis J. Thomas, P. A. Pankratz, A. K. Ratzlaff. Trustees: P. H. Schroder, Jacob Funk, P. H. Penner. Business Comm.: J. H. Franzen, J. D. Jantzen, Jacob Funk. S. S. Superintendent: Herbert Wiebe.—The church has a mixed choir, a men's choir, a junior choir. Its total membership on Jan. 1, 1939, was 354, S. S. enrollment 334; number of teachers, two to each class, 46. The total receipts of the church and its auxiliaries was $3669.01. The church has a "Frauenverein" of 34 members, a Ladies' Aid Society of 27 members and a Young Mother's Sewing Society of 30 members.

—*From the Bulletin of the Reedley, Calif., Mennonite Church,* we cull: Missionary and Mrs. J. J. Thiessen and their four children are making the round in our Conference. Rev. Thiessen received his A. B. degree from Bethel College, in 1919, his B. D. from Witmarsum Seminary in 1930. He has also attended McCormick Theol. Seminary and Garrett Bible Institute. After this thorough preparation he became very useful in the educational work of our Mission in India.—After nearly forty years of work in India our General Conference has a heavy investment there. Thus many of our friends have become deeply rooted in the work and welcome this opportunity of becoming better acquainted with it.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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—*In "The Cheyenne and Arapaho Messenger* we read that on Sunday, June 25, at the *Canton Menn. Church* thirteen people were baptised. *At the Fonda Menn. Church*, fourteen receivd baptism, a total of 27 at th two stations. The following also accepted Jesus as their Savior, were baptized and received as members: *At Clinton,* June 11: Cedric Allrunner, Leslie Hawk, Lenora and Beulah Hack, Lulu Bearshield, Anola Blackwolf, Opal Fletcher, Gladys Romannose, Edna Starr, Anna and Lulu Twins. *At Hamon:* June 18: Woodrow Standingwater, Mrs. Lillie Hays, Ruby Mann, Mrs. Anna and Elizabeth Scabby, Ennis Standingwater, Clara Whiteshild. *At Clinton,* June 11: Mrs. Gladis Barton, Mrs. Anna Hawk and Viola Bearshield joined the church by reaffirmation. These with the above 27 make a grand total of 50 recently received into Christian fellowship by our Oklahoma Mission churches. Praise the Lord for this wonderful harvest!

— *A Pastoral Message.*—Suffering makes some people bitter toward life. It makes the faithful Christian sweeter. In the tropics there grows a rose out of which the famous perfume Attar of Roses is made. The fragrance of the rose is sweetest, not during daylight hours, but at night—at two o'clock in the morning when the heaviest darkness covers them. So some Christian saints seem to give their most fragrant testimony for Christ in the darkest hours of their lives. —E. W.

—*Rev. Howard G. Nyce of Allentown, Pa.,* a member of our Foreign Mission Board, recently attended the Foreign Missions Conference of N. A. at Swarthmore College, Swarthmore, Pa., which was in session there for three days. He reports that he stopped in to see Rev. W. S. Gottshall at the Mennonite Home. He talks with a great deal of difficulty but is glad to see people.

—Our early Mennonite settlers in the west and pioneers elsewhere are rapidly passing away, and with their passing much valuable historical material is lost. In view of this fact, the Executive Committee at its recent session appointed the following brethren, J. R. Thierstein, H. P. Krehbiel, A. Warkentin and H. A. Fast as a committee to preserve Mennonite historical material already collected and to gather more. The committee is to cooperate with the Mennonite Historical Society, an organization in existence for a good many years. Dr. Warkentin will function as secretary-treasurer and custodian of the committee, and will be heard from occasionally.

—*Bethany Church, Freeman, S. D.*—"Favorable comments are being heard from everywhere about the recent improvements made in the church: walls have been painted, the floors have been cleaned and treated, and new rubber runners laid in the aisles. It looks so clean and worshipful now. Let us come into the Lord's Sanctuary with hearts that may worship God in Spirit and in Truth."—Bethany Messenger.

—*Rev. A. S. Bechtel* of Hanston, Kans., made a visit in Newton recently. He is again editing the Mennonite Year Book, and came here to consult with Rev. C. E. Krehbiel, editor of the "Bundesbote Kalender." By cooperating, the two editors can save work and expense. He also interviewed the members of the Board of Publication, J. M. Suderman and J. R. Thierstein. He reports that it is still dry out their way and the prospects for crops are very small.

—*Rev. Erland Waltner* asks that his address be changed as follows: From 2956 North 12th St., to 818 West Lehigh Ave., Philadelphia, Pa. He says, "My dear wife and I are very happy in returning to Philadelphia to resume our service here. The work gives much encouragement

—*Rev. D. J. Unruh, Pandora,* writes in a personal letter: "I am glad for your returning health and strength. I pray that that Lord may yet spare you for further ministry on *the Mennonite.* Realizing how difficult it is to remain impartial as editor and also conscious that you personally are zealous that the true values of the Christian faith be set forth, I pray for you the enlightening and sustaining presence of the Spirit of God in your important task."—Thank you sincerely, Bro. Unruh, for these reassuring and encouraging words.—Editor.

—*Immanuel Mennonite Church, Los Angeles, Calif.* —The church had an afternoon farewell service for P. W. Penner, Sunday, July 2.—The missionary Thiessen family came through here July 7. Owing to their limited time, they could make only a few calls. — The Daily Vacation Bible School closed its three-week session July 14. The enrollment began at 133 and increased steadily.—*MARRIED:* Miss Vera Klassen and Mr. Oliver Habegger of Upland were married April 28 by Rev. W. A. Regier, pastor of the local church.—June 18th, Rev. D. D. Eitzen officiated at the wedding of Miss Kathryn Klassen and Francis Beatty.

—*Rev. and Mrs. P. A. Kliewer* of the Ebenezer Church, Bluffton, Ohio, are spending their vacation in Montana, visiting their children and their former field work among the Cheyennes. While *Rev. and Mrs. P. E. Whitmer* of the Pandora, Ohio, Church are enjoying their vacation with friends in Eastern Ohio.

—As *President E. G. Kaufmann of Bethel College,* unceasing in his efforts to build up the school, was pretty well worn out at the close of the school year, the Board of Directors told him to hike to the mountains with his family. They have been in Colorado and the last time they were heard from while gone they were visiting relations at Logan, Utah. They returned July 12th much invigorated, for which we praise God.

—*Marriage.*—June 19th, 6 p.m., at the Mennonite Church near Colfax, Wash., by the Pastor Rev. W. Harley King: Earl Schluneger, son of Mr. and Mrs. Albert Schluneger, and Elda L. Buckley, daughter of Mr. and Mrs. Chas Buckley of Freewater, Oregon.

General Conference Publications

Christian Sunday School Quarterly

This quarterly is written for Senior Young People's and Adult classes. Each lesson contains (1) Light on the Lesson, Past and Present, (2) Thoughts from the Text, (3) Questions and Problems for Discussion, (4) Practical Notes and Illustrations. The quarterly is meeting with favor everywhere and many new orders are received with every new quarter.

Intermediate Christian Sunday School Quarterly

For a long time many Sunday Schools of the General Conference have felt the need of **Our Own** lesson quarterly for the classes in the Intermediate Department. Such a quarterly is now available. It is the new **Intermediate Christian Quarterly.** The first issue of this quarterly was printed for the second quarter of this year, and many of those who have used it speak very highly of its contents. Close to 3000 copies were sold and, no doubt, many more S. S. will want to order it for the remaining quarters of the year.

Suntagschul-Lektionen

This quarterly is published in German, except that the text is printed in both, English and German for easy comparison.

Reasons Why These Quarterlies Should Find Their Way Into The Sunday Schools of Our General Conference Churches

1. They are General Conference publications, prepared under the auspices of the Board of Education and published by the Board of Publication of the General Conference.
2. They are prepared by an efficient editorial staff which is able to produce a quarterly that can compare favorably with any other quarterly on the Market.
3. The International Lessons are used, and the exposition is in harmony with Mennonite views and principles.
4. The price is not higher than most other Intermediate and Adult quarterlies of equal rank and quality.

If your S. S. is not using these quarterlies we **Invite You To Give Them A Trial.**

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This is also a General Conference publication. It is an eight page illustrated children's paper, published biweekly. It is deeply spiritual in tone and at the same time entertaining and instructive. The children enjoy it, and even the older folks like to read it.

A Few Comments By Readers

"The Junior Messenger is a welcome visitor in our home, and the children enjoy very much to read it." —A Father.

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We receive many orders for this interesting and helpful children's paper. Parents are ordering it for their children, boys and girls who have it order it for their friends or urge them to get it; S. S. teachers supply it for the members of their class; and many Sunday Schools are providing it for all the families whose children attend their S. S.

Single copies 45c per year; 10 or more copies to one address 35c per year.

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Original Biblical Practical

The aim is to give young and old spiritual lessons for their weekly meetings.

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Mennonite Publication Office - Newton, Kansas

—The following is tne system of offerings used at the Bethel College Church that may interest some: First Sunday of each moth, foreign missions; second Sunday of month, church maintenance; third Sunday of month, Home missions, either General Conference or Western District Conference; fourth Sunday of month, miscellaneous: publication of General Conference, education of General Conference and Western District, Bethel College, needy of local church; 5th Sun., relief.

—*A Fellow Sufferer.*—Mrs. John Bartel, an interested member of the *Mennonites'* correspondents staff, writes that she has been laid up and in bed for two months, with athrities and other ailments that so weakened her nerves that she could not read nor write for several months. Although ambitious to be busy, she cannot do much. "But God is good and great and will give what is good for me," she says. That is good philosophy, to which the editor subscribes.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

ABOUT RELIGION.—Religion is variously defined. In fact it has about as many meanings as there are kinds of worships or faiths the world over. Webster's dictionary has several definitions, of which we quote the following because of its brevity: "Religion is a system of faith and worship." There is probably no human being that does not recognize some higher power over it and the manifestation of this is religion. Strange as it may seem, the word religion is found only five times in the Bible, the source-book of Christian religion, and then not in definition form. But God's Word contains many passages which expound one or phase another of true religion. Thus Micah 6:8 does fairly well for a simple definition: "What does the Lord require of thee, but to do justly, and to love mercy, and walk humbly with God." Deuteronomy 6:5 gives us the heart of true religion: "Thou shalt love the Lord thy God with all thy heart, and with all they soul, and with all thy might." Jesus endorses this by declaring it to be the *first* and greatest conception of religion and adds: "The *second* like unto it is this, . . . Love thy neighbor as thyself," Matt. 22:39. And in explanation of what he means he says in Matt. 25:35-36: "(I) my brethren (even the least) were hungry, and you gave them to eat; they were thirsty, and you gave them to drink; they were strangers, and you took them in; they were naked, and you clothed them; they were sick and you visited them; they were in prison and you came unto them." But 1 Tim. 1:15 puts the emphasis on another thought: "For it is ever avowedly true and a word of inestimable value that Christ Jesus came into the world to save sinners of whom I am the chief." When a soul has come to realize and to believe that in Christ alone there is salvation, then He has these comforting words, spoken to the Samaritan woman: "He that believeth on me though he die, yet shall he live," John 11:25. Thus we might go on citing scriptural passages showing the immeasurable many-sidedness and wealth of the only true religion, the religion of God through Jesus Christ.—T.

HAPPINESS IN KNOWING AND DOING.—"If ye know these things, happy are ye if ye do them," John 13:17. There are a good many people in this world that know a lot but make little practical use of their knowledge. They are a pitiable group, for they not only lose the real joy of life, but knowing without doing creates unhappiness. However, "if we *know* we will be happy when we *do*." A preacher imparts knowledge with the hope and expectation that his listeners will go out to do better and become increasingly happy. Teachers have an old maxim, "There is no impression without expression." Knowledge must be put in action to become a part of one's self. In the story from which the above verse is taken, Jn. 13:14-17, Jesus had just taught his disciples that great lesson of ervice in humility, by washing their feet. It is ever true that real happiness comes from loving service, from giving one's self. As Christ's followers we may be daily happy, doing each day the best we know. And in so doing, we learn how to do better the next day. In many families and churches, too, the members lack happiness and hope in their lives, because they are doing so little for the Lord's cause. They are spiritual drones, as some one has fitly said, "Multitudes are in misery and despair, because they have never learned to do His will."—T.

CHRISTIANS TO BE LIKE A TREE.—"He shall be like a tree planted by the rivers of water," Psalm 1:3. A healthy tree in its beauty and grandeur has ever elicited the admiration of artists, poets and lovers of nature. Really, is there anything more wonderfully beautiful, anything more useful on the face of this earth than a soundly growing tree? He who has ever gazed at the giant redwoods of our Pacific west or the "Koenigstannen" (king's pines) of Switzerland with a worshipful mind, can never quite forget the images of these monarchs of the forest. And then, think of the uses to which trees are put! They are almost without number, and more are constantly discovered. Now if I, if you, a God-fearing man or woman are to be like a healthy tree, we must first of all be growing, developing, striving toward a full measure of Christian manhood or womanhood. There can be no standstill in our spiritual life. Then, too, like the tree, you and I must constantly strive to make or find new uses, new purposes for our lives, new outlets to express our help to a needy world. To be like a good tree, our life must be one of beauty and attractiveness. It must spread refreshing coolness and shade in which tired, weary souls may find refreshing rest and comfortable repose.—T.

Building a United Conference

Conference Address of 55th Middle District Conference held at Bluffton, Ohio, June 19, 1939

by Prof. E. J. Hirschler

(Concluded from last week)

It is not uniformity but a *spiritual unity* we need, hence in our conference there is room for a diversity of gifts as we read in Eph. 4:11-13: "And he gave some to be apostles, and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ until we all attain unto *unity of faith* and of the *knowledge of the son of God* unto a full grown man, unto the measure of the stature of the fullness of Christ." The faith which Paul speaks of here is not a mere verbal statement of belief but a positive commitment of the whole life to the Jesus' way of life, and the knowledge of the Son of God is not a theory of his Divine nature, but a personal walk in fellowship with Him until we know him intimately by personal experience as Savior, Christ and Lord. Some day we shall grow into his likeness, so that we shall know him fully even as we are known. All of this is a life long process which is never completed, but what a glorious prospect is ours, for some day we all with unveiled face, beholding as in a mirror the glory of the Lord, are *transformed* into the same image from glory to glory even as from the *Lord of Spirit*. 2 Cor. 3:18.

Though such a complete unity of the spirit may be still far ahead of us as conference workers, yet we must continually strive to attain it. Perhaps it was easier to do this in the early days of our conference, when the first enthusiasm for the work of the conference ran high and our Mennonite people lived largely to themselves and maintained very little contact with Christians of other denominations. But in these days when we make varied contacts it becomes more difficult to become united in the same faith. To be sure we have profited by some of our contacts with other denominations, but we have also been subjected to harmful propaganda from every possible "ism" and have become a favorite fishing ground for others. We must pray God to establish us in our most holy faith. We are all too easily influenced to forget the unique and precious heritage for which our forefathers lived and died in favor of other influences. Therefore it becomes us all the more to remain in *living fellowship* with the same Christ, in order to attain and maintain our unity in the spirit.

The General Conference and Middle District Conference were born in an effort to unite all Mennonites of America, whether Amish or non-Amish into one body dedicated to the furthering of God's kingdom among our own people. A few years ago when looking through the earlier numbers of the Bundesbote to find some additional light on the history of the Swiss Mennonites of Allen and Putnam Counties, Ohio, I noticed several references stating that some of the early workers of the Middle District made visits to the Amish Mennonites of Iowa, Illinois, Indiana and Ohio to interest them in the work of our Conference, inviting them to affiliate with the conference but allowing them to maintain their own peculiar customs relating to dress or the observance of footwashing and church discipline. The dream of the founders of the General Conference has not been completely realized, but instead two General Conferences have been formed which comprise within their membership a large majority of the American Mennonites. It is to be hoped that with much striving and prayer that finally the original purpose of the General Conference may be realized. No doubt the fact that we have been able to cooperate with the old Mennonites and other smaller Mennonite groups in the relief of our persecuted brethren in Russia, Canada and Paraguay has been a first step in that direction, for it was precisely the ability to cooperate in the work of the Lord in spite of diversities that made the organization of the General Conference possible.

In the meantime while we are awaiting the day of a larger unity of all Mennonites, let us as a Middle District Conference wisely cultivate an increasingly closer unity of the spirit in our own ranks.

To the admonition to strive for unity of the spirit the apostle Paul adds the significant words "in the bond of peace." This phrase emphasizes the fact that peace among ourselves results from a spiritual unity in Christ. It is to be regretted that the Mennonites, though declaring themselves in favor of non-resistance have not always been very peaceful among themselves, as becomes those who have one Lord, one faith and one baptism. In Col. 3:14 Paul tells us that we shall put on love which is the bond of perfectness. If we do that the peace of God shall rule in our hearts to the glory of God.

I have tried to let the great epistle of the preeminent Christ and his body, the church, speak to us in its own language as much as possible, because I believe it has a challenging message for us just at this time, when a new emphasis on a spiritual unity is so much needed. We must continue to strive for agreement on the essentials of Christian faith and life, but must not allow differences on minor matters to hinder us from *cooperating* with enthusiasm in our *common tasks*. All of us have something to contribute toward the work of our conference. Let each of us value the contribution of others as much as we do our own and be truly thankful to God who has given us a diversity of gifts to be used on the edification of the church. Following the leading of his divine Providence, our forefathers have bequeathed to us a splendid heritage of a consistent Christian faith and life. It is our task to preserve this for ourselves and make it known with fervent word and consistent deed to the whole Christian world of today. In these days of much strife we must be able to give a *united testimony* which rings true to the faith of our fathers and is based on an accurate knowledge of the word of God. Is it too much to expect that this session shall help us onward in reaching our goal of a united conference? May the spirit of God possess our minds and hearts and become the dominant factor in our deliberations at this conference session.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Champa, C. P., India, June 10th, 1939

Mennonite Readers:

Below I am sending you a copy of a letter from a Mr. P. Ghose. This needs no comment except that there are hundreds like Mr. Ghose, but who do not necessarily "proclaim this from the housetops." We had a Brahmin leper patient in our Home and he, like Mr. Ghose, left a different man. Another, a village owner, said to me when leaving: "Mr. Penner, I am not a Christian, but I think differently of Christianity now, than when I first came here." One of our missionaries working in the section where his village is located, told me that whenever he came into this particular village, there wasn't the least opposition to the preaching of the gospel. Indeed, whenever a meeting was called, this very man, once in our Leper Home, asks that all meetings be opened and closed with prayer. This is not always possible, as all village workers know. Here is the article by Mr. Ghose:—

P. A. Penner.

THE MISSION TO LEPERS

The Editor of The Indian Social Reformer.

Sir,

Together with many another College young man, I have for long been influenced by what you write about, and imply to be the correct attitude to the Britisher, Christian Missions, Rajahs, etc.

Several years ago, something however happened that began to change my mind with regard to the correctness of your seasoning and information in some instances.

This is what happened. While practising at the court house one evening, a doctor friend began looking me over rather closely and said that I looked as though I had leprosy and should be examined. This I did, and his diagnosis was found to be correct. For a long time no one seemed to realize that anything was wrong, or at least said nothing about it. Then my patches rather suddenly began to grow, and the first thing I knew I was looked at askance by my friends and practically put out of the house by my relatives.

Upon inquiry I was told that the best Leper Asylums were in the hands of Christian Missions. To go to one of these proselytizing factories, however, did not appeal to me at all after all that you had written about Missions. Not having any other place to go to, I was almost forced to take refuge there however.

Entering this leper settlement out in the district was a feeling that I will never be able to forget. I was given a neat little house with two rooms. There was running water, septic tank, a garden, and everything else that was necessary. The very day I arrived, the doctor came to see me. Quite contrary to my expectation he did not say anything about being a Christian, nor did he ever after during the whole time I was there. The effect of his visit will ever remain. He was a young European that reminded me of an incarnation. His English was faultless. For an hour he took time to talk to me about everything under the sun. His kindliness, his sympathy, his understanding, his humility, his joy, and his clear cut answers to all my anxious questions, left no doubt in my mind but that this was a man that knew what he was talking about. And he was. During my stay there I was to see that Governments from different parts of the world were sending their experts to this young man in order to learn from him. He received enough offers for big jobs during the course of the year to make any plain human being envious, and yet in spite of it all, he remained here with us lepers where he was getting a mere pittance, even feeding us at times from his own kitchen.

I had heard that there was also a European nurse in the settlement, but some days passed before I had my first interview with her. And the way that happened was funny. One morning quite early a young lady came in, talked to me for a short time, and then put her hand on my shoulder saying, "Don't worry, you will be alright in two years." Then wen I complained about a sore she opened the bandage with her own hands, and had a look. I realized that she was no ordinary nurse, but it was not until that evening that I found out that it was the European nurse that had been to see me that morning. When I realized that this young lady had done what none of my relatives would do, tears came unbidden to my eyes.

There was a beautiful church within the settlement, but I had decided to keep my distance. Many a Sunday morning I had stood at the door listening to the singing and other music, but had vowed never to be caught in this proselyting net. Yet one beautiful morning I assured myself that there would be nothing wrong in going in and having a look. I went and in some ways was conquered. Everyone was so reverent, the church so beautiful, and the service positively touching. The speaker spoke about finding your life by loosing it. If any one ever had a right to speak about this aspect of life I was sure that they had. I wandered off in mind and thought of what had happened to that little laughing nurse. When I first knew her she was a plump little thing, but before the hot season was over, she looked like a faded rose. Looking at all these maggot infected leprous sores, had turned her stomach. For weeks she could not eat. At times she sank down while at work for sheer faintness. We asked her what was wrong and she smiled and said "Nothing." Many a time her leper friends united to pray to God for her. She stuck to her post, and finally conquered, but only after a terrible struggle.

And now I am back home again well and hearty. Just by looking at me no one would suspect what happened to me, but the experiences at this Christian Leper Asylum will ever remain a blessed memory. At heart of course I am a Christian. I do not suppose it would be possible to be anything else after the experience I have had.

You will now understand why it is that I can no more so joyfully assent when you go to such pains to throw mud at Christian movements, in fact it pains me, and I cannot help but offer a silent prayer for you whenever I find these bitter remarks so often made in ignorance. Purity and sacrifice and kindness just cannot be eradicated by covering them with impurity, unkindness and unlovliness.

I realize that this is quite contrary to the kind of thing you are in the habit of printing in your paper, and for that reason I have waited for a long time before sending it in. I trust that you will, however, publish it, if for no other season than to give the experiences of one of your fellow men who has come to different conclusions than you have.

Yours etc.,
P. Ghose, Calcutta, May 8, 1939

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

"BRIEFE AN MEIN VOLK"

(Letters to my People)

"Jehovah hath done great things for us, whereof we are glad!" Thus I am praising the Lord today, as I was in great need with my "Letters to my People". The deficit in connection with them grew bigger and bigger, while support came in sparingly and finally ceased altogether. But then the Lord moved the hearts of English speaking Christians, the Eastern District Sunday School Union, to support this branch of our Home Missions, although it is being carried on in German. Now my deficit is covered and the issuance of a goodly number of further "Letters" is guaranteed. I hereby wish to thank the good Lord and His cheerful givers from the bottom of my heart for their kindness.

If the work is to be continued it must, of course, further be supported, and every gift toward its support will be gratefully accepted by the undersigned. The old agreement still stands, according to which the cost of printing, mailing, etc., must be provided for by freewill offerings.

The "Letters" are still being accepted by many grateful readers and listeners, and I am in receipt of many letters which prove that my "Letters" still answer a very keenly felt need.

The Lord has also made it possible to have the "Briefe" printed now instead of mimeographed. That saves me a whole lot of troublesome work and makes the reading easier and more pleasant for the subscribers. In this connection I wish to thank Bro. Herman Neufeld of the *Rundshau Publishing House* in Winnepeg for the very reasonable conditions under which he has agreed to print the "Letters".

I still have some of those already issued "Letters" on hand and have made them up in packages of 10 sermons each. I am offering these for sale at the price of 25 cents a package, postpaid. In the first packages all 10 sermons will be different ones. Later, as the supply will be more and more exhausted, there might be found several copies of the same sermon in one package. I believe they will be fit to be distributed as tracts among such who read the German.

Please pray for the work and for me, the worker.

Fraternally yours,
Jacob H. Janzen, Waterloo, Ontario, Canada.

AN APOLOGY AND EXPLANATION

To the sermon sketch in last weeks *Mennonite*, entitled *"Gourds or Souls"*, which came to us without the writer's name, we erroneously attached the name of Rev. Walter Gering. This article reached us about the time that Bro. Gering's sermon was also due. When we came to arrange the material for the paper, we got hold of the anonymous article, not just then remembering the desired one, and suspecting that Bro. Gering had been too modest to give his name, we substituted it. We are sincerely sorry for making this foolish error and humbly ask Bro. Gering's pardon. In his brotherly attitude he says, "Mistakes will happen, but since the sermon is not mine, I would hardly feel that credit should come to me for such a fine outline." His article will appear in due time, and it is a good one. BUT WHO IS THE AUTHOR OF THE ARTICLE, "GOURDS OR SOULS"? Will he not kindly reveal himself to the editor?

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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Across the Desk

By Pres. Lloyd Ramseyer, Bluffton College

One of the finest things about this year of school has been the excellent spirit shown by all of those connected with the institution. Cooperation of both faculty and students in the joint task of making Bluffton a bigger and better school has been of a high order. The spirit of friendliness pervading the campus has been a source of pleasure and inspiration to all of us.

A school is known by the product which it produces. There are few better ways of gaining support from the public than by having students and alumni who are enthusiastic supporters of their alma mater. It is necessary, too, that those who go out from this campus represent the ideals for which the college stands. Instances could be pointed out where the support of a whole community was secured because some student who came here went back with higher ideals, evidence of a more noble character, and a greater willingness to do his part in the church and community. On the other hand, cases could be cited where the support of an entire community was lost because some individual returned from here who did not represent the ideals for which the college stands.

At the close of the school year is a good time to evaluate the things which we have done. There is always danger that an institution may become encumbered with outworn traditions and practices which have long since lost their usefulness. The Chinese are not the only ancestor worshipers. Because a thing has been done before is never sufficient reason for repeating it. We have many customs and traditions that contribute toward the realization of our objectives. Perhaps we also have some that should be discarded. It is a safe assumption that the best interests of the school would be served if some of them were changed and brought down to present day needs. For those who are to be here next year, now is a good time to re-evaluate our practices, and to tentatively decide on changes which should be made in them. Those of us who are alumni certainly should never insist that future students continue practices merely because we have been instrumental in starting or continuing them while we were in school. Let us put our practices on a practical and functional basis.

This college is essentially a cooperative enterprise. It will prosper only so long as a cooperative spirit exists. For this reason, if for no other, the spirit shown this year has been appreciated. Let us continue it throughout the years to come. When alumni and other visitors come on the campus during the commencement week, I am sure that they will be impressed with the fact that the old Bluffton spirit is still very much in evidence.

Trust in the Lord and in His mercy, and He will bring it to pass.

Evangelizing Our Neighborhood

J. B. Epp, Beatrice, Nebraska, R. 1

A BRIEF QUESTIONNAIRE

A request: Will someone from each church or community where this is being read, who is interested, please answer the following questions and forward the answers to the undersigned at the earliest convenience. Even if two or more reports from one community should be sent in, that will not hurt.

I. What work of this kind is being done in your neighborhood? Outside the church? Suggestions: Visiting the sick, the old, the poor, etc.; singing, devotions, gifts, tracts, Bible portions; mission Sunday Schools; vacation Bible schools; etc. Say if in your own church or outside of any church. Personal interviews regarding the soul's salvation; Gospel signs along highways, etc.

II. Who are doing the work?

III. What instruction or what leadership have the workers?

IV. What encouragements or discouragements do they experience?

V. Is the work organized in any way? How?

VI. Are your workers making use of Rev. J. M. Janzen's, Hesston, Kans., "Helps for Christian Workers?"

Yours in His glad service, J. B. E.

* * *

What It Is, And What It Is Not

It is a form of "Home Mission" work. It is work beginning in our own hearts and homes, extending into our nearest neighborhoods. It may include work *in* the churches. If so, this *must* be done in full accord with the work done by the church. Principally, however, this work is to be done outside of the churches, *"For Christ and His Church"!*

There are so many sick, old, weak, poor, dissatisfield, pleasure-seeking, negligent, backsliding, even fallen away, unconverted, in and around the churches, whom the regular services of the church may not reach. Here is much to do for Our Lord!

The line between the work by the church and this cannot, and need not be, drawn so closely. All is to be done for the Lord and for one and the same purpose. Yet often "independent" workers not directly sent by the church are more readily received by some, perhaps prejudiced people, especially by those outside of the church. Independent workers are not so easily looked upon as "proselyters," i.e., as such who perhaps want to win members of one church over to another.

The work is really to be non-denomniational—for Jesus—not for a particular church. People should be pointed to a church; but let them choose for themselves which church they wish to join later on. Workers should point or lead them to a church which has the true Gospel. This work is *not* for the purpose of organizing new churches, or to draw anyone away from a church, but solely to help spread the Gospel in our neighborhoods and bring comfort and encouragement to those who need it.

Here then is an opportunity for practical Christianity, a work of Love! This is also real "Christian Endeavor" work, a mission work nearest home, in which anyone can have a part who wishes to be useful in the Lord's service. This work fits in nicely with the general movement of "Evangelizing America." *Not* "americanizing," or "world betterment" only, or entertainment. It is also to help towards the great general revival, such as all spiritually-minded people long for.

More of "what" this work is, will be shown under the headings, 2. *Why.*—3. *Who.*—4. *Where and When.* —5. *How.*

The writer fully realizes, that this is nothing new, as stated, already, but much more, very much more, should be done in this line. There are "mountains" of such work all about us!

Next then, *Why* such work?

An Explanation Regarding the Young People's Retreat

The Western District Conference Young People's Retreat is now in session at Camp Wood from July 25-30. Your committee has again tried to arrange for a program that shall attempt to meet the needs of our young people. The retreat folders and advance registration cards have been mailed to the various churches. Many of the young people have already sent in their advance registrations of 50 cents, thus enabling them to attend the 5 day retreat for a total of $6.50. In some of our literature a mistake was made in the time limit when advance registrations should be in. Instead of July 10 it should have been July 20.

Since the camp is owned and operated by the Kansas Y. M. C. A. and is not our own, it is necessary in order to obtain the camp for retreat purposes that your committee sign an agreement with the camp administration. Among the various items agreed to, the following may be of interest to the parents and friends of retreaters:

"The conference agrees to do their best to encourage persons coming to any retreat sessions to take regular meals in the dining room and thus help cover the overhead on grounds, buildings, lake, etc. Picnicking is to be discouraged. Advance notice is to be given for meals where possible."

The price for meals is 50 cents a meal for those here only for one or two meals, or 40 cents a meal for three or more meals. The reason for these somewhat high prices is that the price of the meal also carries with it all of the camp privileges.

We are looking forward to a good retreat and solicit your prayers that the objective of the retreaters may be attained with the young people.

The Retreat Committee.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 6, 1939

ELIJAH: A LIFE OF COURAGE

1 Kings 18:30-39

TOPIC: The Courage of Our Convictions

Introduction

In today's lesson we turn to the northern kingdom, Israel, whose first king, Jeroboam, led his people astray by setting up two golden calves as the gods of Israel. About 60 years later Ahab came to the throne. He was the most wicked king in the history of the northern kingdom. Religion was at a very low ebb. It was an evil day for Israel when he married Jezebel, the infamous daughter of the king of Phoenecia. Ahab, in his weakness, permitted her to bring her religion, Baal worship and her gods. She too inaugurated the first persecution of the Jewish Church. In this crisis, God used Elijah to save the nation from surrendering to Baal worship.

What Elijah Did vs. 30-35

Elijah stood forth in solitary, heroic grandeur. He had faith in God to risk all upon His word. He stood single-handed for God, one against 450 prophets of Baal. He proposed what seemed a daring test (vs. 23-25) so the people would know that Jehovah is God. He had Jehovah's word for this and risked all upon that. He knew that he was right and that Jehovah is the true God. The prophets of Baal failed in their part of the test (vs 26-29). Elijah called the people near to him to watch and see all. He gave himself wholly to God's plan, acted according to His word and dealt fairly with his enemies (vs. 33-35), precluding all possibility of trickery on his part. He repaired the broken-down altar, the necessary beginning of reformation in a backslidden nation. He built an altar "in the name of the Lord" with twelve stones (vs 31, 32), impressing upon the people the essential unity of all the tribes in their worship of God. Elijah proceeded quietly, fully trusting in God—in marked contrast with the prophets of Baal (vs 26, 28).

How Elijah prayed vs. 36-39

Elijah felt sure of the God whom he served and he wanted all the people to know that He is the true God (v 36). This was his supreme desire. The impotence of Baal was clearly demonstrated, now he prayed that God show to these people His power as the true God and that He is doing this to turn their hearts from idolatry to Himself (v37). Elijah prayed to the living God, as His obedient servant. He prayed earnestly, believingly and God answered his courageous faith. The evidence of this miraculous answer to Elijah's prayer (v38) was so prompt and so convincing that the people acknowledged Jehovah as their God. They recognized in the fire which "fell" the token of God's presence. God answered far beyond Elijah's expectation (v38). God answers His trusting and courageous children beyond their fondest hopes.

The Courage of Our Convictions

It is easy to follow the crowd. Our convictions may at times lead us to take our stand against popular sentiment. In matters of morals, of religious beliefs, of public policy, we should take our stand for what we sincerely believe to be right. Our convictions should not be for sale, regardless of any pressure brought upon us. The world, the Church needs more people with the convictions and courage of an Elijah. Every follower of God should be true to his convictions.

Must Bethel College Increase Its Debt?

In our Bethel College bulletins and other Mennonite publications of the last few weeks, we have been making appeals to our friends for contributions to help us balance our current budget. For the last six years we have been able to do this and besides also to reduce our indebtedness a little each year. This year, however, we are finding it harder to balance our budget than at any time since I have been president of this institution.

This is due not so much to an increase in the budget as to a decrease in gifts as was shown by a chart in a late bulletin. We realize that this decrease in gifts is due mainly to the general economic situation of our territory brought on by last year's wheat harvest and prices.

However, we are still hopeful. If everyone helps as much as he can now, it can still be done. As you may know there is much more at stake this year than ever before. It is our first year of membership in the North Central Association, and it would not be well to end the year with an added indebtedness.

Our fiscal year ends August 1, and our books for the year are closed on that day. So any contributions for this year's budget must be in before that time. Many of you have again manifested your belief in Christian education by sending in your contributions. Some have responded with one hundred dollar checks, but smaller gifts are also welcome. We are deeply grateful to those who have responded and hope many more will do so at once. We need your help to keep from increasing the debt. *Do it now!*

Gratefully yours,
Ed. G. Kaufman, President

—*A Word of Appreciation.*—We were very glad to read in the *Mennonite* of July 11, a 1939 Prophesy, *"Thus Saith the Lord,"* by Karl Baehr. That is real *Poetry* and not shallow rhyme. I would call it a classic. The Bible as used in the poem gives it additional attraction. But, of course, the big thing is the deep thought so poetically expressed—C. C. Epp.

SERMON SKETCH

HOW DO I KNOW THAT I AM A CHRISTIAN?

by Rev. Herbert E. Miller, Deer Creek, Oklahoma

Today many people are troubled because they live in uncertainty as to whether or not they have really accepted God's plan of salvation, and having accepted it, whether they are living as true Christians should live. This lack of conviction prohibits them from experiencing that peace and joy which only those can have who know that they are true children of God. There is really no need for this uncertainty and confusion, because God gave a plan of salvation which is simple enough for all to understand. Every one can live with that assurance which the Apostle Paul possessed: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12).

How then may we receive that assurance that we are redeemed and are true followers of Christ? God's plan of Salvation is contained in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is what God did for us. Our response must consist of the following two steps: *believe* and *obey.*

I. *Believe*: We must believe in Jesus as our Savior from sin. "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." (Acts 4:12). We know we are saved on the authority of God's Word. In John 3:36 we read: "He that believeth on the Son hath everlasting life . . . . " Also in I John 5:11, 12, we read: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life."

If we have received Jesus, we know that we are a child of God. In John 1:12 it is written: "But as many as received him, to them gave he power to become the sons of God." If we really strive to be followers of Christ, we have a right to know that we are justified, that our sins are forgiven, and that God counts us righteous in Christ. This assurance is given us in His divine Word: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things . . . . " (Acts 13:38, 39).

If we believe these portions of scripture, we have no right to doubt that we are saved of God.

II. *Obey:* Having the full assurance in our heart that we have accepted God's plan of salvation and that we have forgiveness of sins, how then do we know that we are living as true followers of Christ should live? The answer is to live in obedience to God's will as manifested through the Holy Spirit, and through His Word, which gives us the supreme example of obedience, Jesus Christ. Instinctive obedience marks every thought, word, and action in the life of our Lord here on earth. His foremost thought was "Not as I will, but as Thou wilt," (Matt. 26:39) and "My meat is to do the will of him that sent me, and to finish his work." (John 4:34). Rev. Charles Beam states: "We sing the song 'Jesus has set the example, dauntless was He, young and brave' and we might well add a new line: 'Obedient was He to the end.'" Jesus subordinated all of His immediate impulses to God's will, and by so doing found the life which delighted the Father.

Certainly no one can enter the fulness of blessing to be found in Christ without absolute obedience to Him. We must follow His commandments. We must obey His principles as revealed by His life here on earth. The way of obedience is the route of crucifixion, the route of self-denial, the route of complete surrender. The world considers this the unpopular way. It costs too much for the masses; they are not willing to pay the price. Men have invented "easy ways" to live a Christian life, but there is only "one true way" and that is living the life of complete submission to the heavenly Father's will.

No one can live a faultless life, but all can live up to their highest understanding of God's will as revealed in His Word. No Christian can do this in his own strength, but must constantly ask for help to obey God's leading. It might be well if we would keep the words of the following poem in mind:

"Oh! write thy wondrous law divine
Upon the tables of my heart,
That I may keep thy statutes, Lord,
And never from thy way depart."

If we believe and obey we KNOW by the authority of God's Word that we are redeemed and have eternal life in Him.

Oklahoma Convention

to be held August 27-28, 1939, in the City Auditorium, at Fairview, Okla.

Convention Theme: Sharing Christ With Others. John 1:40-49 and Acts 8:34-35

Sunday Morning: Mission Festival

The Sunday morning services will be arranged for and led by the Saron Church of Orienta, Okla.

Sunday Afternoon: Song Festival

Leader—Rev. J. W. Bergen

Theme: What is Good Choir Music—Rev. Herbert Miller, Deer Creek

Every church is asked to be represented by a choir or other musical organization. Rev. Bergen has definite plans for the afternoon program and will correspond with the choir leaders of the various churches. The order in which the different groups will appear on the program is as follows: 1. Orienta; 2. Herold; 3. Medford; 4. Gotebo; 5. Meno; 6. Sichar; 7. Enid; 8. Inola; 9. Goltry; 10. Turpin; 11. Deer Creek; 12. Hydro; 13. Bergthal; 14. Perryton; 15. Carnegie; 16. Geary; 17 O. B. A.; 18. Combined Choirs.

Sunday Evening: Young People's Program

Main Theme: Saving Life By Loosing Life. 2 Cor. 4:8-11

1. Song Service, 7:45—Leonard Eck
2. Introduction by chairman—Walter Ewert
3. Song—Hydro
4. Theme: 10 min. What Did Jesus Mean by Saving Your Life by Loosing It, John 12:24-26—Harry Reimer
5. Reading—Orienta
6. Theme: 10 min. Sacrificing Your Own Interests and Desires in Serving the Lord. Matt. 16:24-26—Virgil Buller
7. Song—Inola
8. Sermon: 20 min—Convention Speaker
9. Song—O.B.A. Fellowship
10. Closing Prayer—Rev. Menno Kliewer

Monday Morning

1. Opening—Rev. P. K. Kroeker
2. Song—Turpin
3. Convention Sermon: 20 minutes—Rev. Solomon Mouttet
4. Song—Deer Creek
5. Business Meeting: a. Minutes; b. Report of Treasurer and Auditing Committee; c. Report of Comm. Okla. Church Workers' Conference; d. Report of Tent Committee; e. Election of Officers.
6. Sermon—Convention Speaker
7. Song—Bergthal
8. Sermon—Missionary Benno Toews

Monday Afternoon

1. Opening—Rev. Albert Schmidt
2. Song—O.B.A.
2. Talk on Religious Education, 30 min.—Rev. J. B. Frey
4. Report from the O.B.A., 30 min.: a. Secretary; b. Treasurer; c. Convention Board Members
5. Song—Inola
6. Sermon—Convention Speaker
7. Report of Resolutions Committee

Monday Evening: Program by the Sewing Societies

1. Song Service
2. Opening by leader—Mrs. John Frantz
3. Roll Call of societies by Bible verses
4. Piano Solo—Mrs. Benno Toews
5. Reading—Gotebo Sewing Society
6. Song—Geary Sewing Society
7. Short Mission Play—Meno Mission Circle
8. Song—Group from Canton
9. Sermon—Missionary Benno Toews

August Schmidt, Sec.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

PROPOSED RESOLUTIONS AND RECOMMENDATIONS FOR WESTERN DISTRICT C. E. CONVENTION

Missions: Whereas, the mission board needs funds for native helpers in China, mass evangelism in South India and worker's salaries at home, resolved, that we redouble our mission efforts both on the foreign and home mission fields.

Retreat: Whereas, the retreat of last August was a great inspiration to our young people, resolved that we endorse the third annual Elmdale retreat and urge the young people to attend it to relax and re-consecrate themselves.

Peace: 1. Resolved that our peace goal be the *Peace of Christ* in our hearts and lives; 2. Resolved, that we promote peace by: a) reading Christian peace literature, b) authorizing another oratory contest, c) supporting the Kansas Institute of International Relations, and d) cooperating with the Young People's Union of the General Conference of North America and urging them to present plans for cooperative peace action.

Standards: Resolved that we actively promote a youth look-out system within the district which endeavors to keep in active contact with all our young people between the ages of fifteen and thirty.

Recommendations: 1) We recommend that a Western District Y. P. Peace Rally be held on August 20, 1939.

2) We recommend the support of our district in securing a separate young people's paper for the General Conference.

Respectfully submitted,

Resolutions Committee, Roger V. Regier, Florence Krehbiel, and Harley Stucky, chairman.—Western District Tidings.

BEAUTY AS AN AID TO WORSHIP

Revelation 21:10-27

Senior C. E. Topic for August 6, 1939

Purpose of Meeting: Last week we tried opening our eyes to the beauty all about us, especially to the beauty which we cannot see because we are too familiar with it. Today our topic again is beauty, this time with the emphasis on how we may improve our worship of God with the aid of beauty.

The meeting should be conducted in a spirit of quietness, sincerity, and reverence. To that end, the room might be illuminated only by candle light, and while the members are gathering and taking their seats, soft instrumental music might be played.

Worship Service:

Hymns: "Come Thou Almighty King," "Now the Day Is Over," "Joyful, Joyful, We Adore Thee" ("Hymn to Joy"), "O God, Our Help in Ages Past," "A Mighty Fortress Is Our God," "Dear Lord and Father of Mankind."

Call to Worship: "Glory and honor are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness." I Chron. 16:27-29.

Prayer: "We thank Thee, O God, for the church, for the Sabbath calm, for the beauty of quiet hours. Let us guard them well and use them for our soul's health and well-being. Amen."

Leader's Introduction:

Years and years ago, when our Mennonite ancestors worshipped God on Sunday mornings, they did so in bare white buildings devoid of any beautifying touch. The congregation sang the old familiar hymns in unison, without the aid of a piano or organ of any kind, for musical instruments were considered sinful. We are proud of those ancestors, of their devout faith and courage, and we are thankful for the heritage of belief and example they have given us.

Those people thought very little about beauty in architecture or of any accompaniments and adornements to the church worship service. Today we think they are almost a necessity. Are we right in working to make the outward appearance of our services beautiful? Do they truly help to bridge the space between our everyday lives and problems and the infinite beauty and unselfishness and magnitude of the Almighty? In what ways may we use beauty as an aid to worship?

Suggestions for Talks

1. Church architecture and design an aid to worship.

2. Music as an aid to worship.

3. Lovely literature, both sacred and secular, as an aid to worship.

4. Beautiful physical symbols, such as crosses, candles, candelabra, altar furniture, and the like, as aids to worship.

5. Pictures, especially the great masterpieces of Christian art, as aids to worship.

6. Beauty in the world of nature as an aid to worship.

Questions for Discussion

1. Do physical surroundings have anything to do with true communion between man and God?

2. Do you feel that in this day too much emphasis is already placed on the aids to worshipping, such as rolling organ tones, soft carpets, expertly trained choir voices, etc., instead of on the worship itself?

3. In a spirit of *constructive* criticism, what might be added or taken away from your own church service to increase the beauty of worship?

4. Do we worship any more effectively in our large beautiful churches than our great grandparents did in their small, white, bare churches?

5. What responsibility has each member of a church congregation in maintaining or adding to the beauty of church worship?

Daily Readings

M., July 31. "The beauty of holiness." I Chron. 16:27-30.
T., Aug. 1. The beauty of peace. Psalm 122.
W., Aug. 2. The beauty of music. Psalm 150.
T., Aug. 3. The beauty of humble service. Matt. 20:25-28.
F., Aug. 4. A Lake-side experience. Luke 5:1-9.
S., Aug. 5. A Mountain-top experience. Mark 9:2-8.

INTERMEDIATE DEPARTMENT

A CHRISTIAN CAN BE DEPENDED UPON

Intermediate C. E. Topic for Aug. 6, 1939

For Daily Reading:

July 31. Priscilla and Aquila. Rom. 16:3, 4.
Aug. 1. Timothy. Phil. 2:19-24.
Aug. 2. Epaphroditus. Phil. 2:25-30.
Aug. 3. Tychicus. Col. 4:7-9.
Aug. 4. One that became dependable. Acts 15:36-40; 2 Tim. 4:11.
Aug. 5. The Corinthian church. 2 Cor. 7:13-16.
Aug. 6. Topic. Luke 16:10-12.

Opening Song: "Trust and Obey"

Scripture Reading by Superintendent. We believe it would be very worthwhile to have the superintendent giv a brief talk on these verses.

Prayer by leader.

Song: "Love Divine, All Love Excelling"

Talk by your Pastor on the passage in Acts 15:36-40.

Thought on topic by leader: "Depend on no man, on no friend but him who can depend upon himself. He only who acts conscientiously toward himself will act so toward others." Lavater.

The dictionary definition of the word depend is "to be sustained by being fastened or attached to something above." Surely we realize that those on whom we feel we can depend are Christians. They are those who do not depend upon their own abilities but upon the help of God.

The thought of being depended upon links itself with the thought of steadfastness. We are displeased when we find someone who can only be depended upon occasionally. Steadfastness lies close to the root of all virtues. In our discussion we want to determine how this virtue makes itself felt and how it can be developed.

Song: "Purer yet and Purer"

Topics for discussion:

1. What is a friend worth who is not steadfast in his friendship?

2. What may happen to an organiaztion if there are members who cannot be depended upon?

3. What happens between nations which cannot depend upon each other to stay faithful to treaties or agreements?

4. How do we find out which people can be depended upon?

5. What qualities do the people upon whom we can depend, have?

6. Have you ever had the experience of having misplaced your confidence in someone upon whom you thought you could depend?

Song: "I Know in Whom I Put My Trust"
Offering
Announcements

Unison reading of Luke 16:10-12. This should have a greater meaning after your discussion. Let this be used as the challenge.

Closing Prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Psa. 19:14.

JUNIOR DEPARTMENT

"OTHER GIFTS GOD GIVES US"

Theme for August

Aug. 6. Precious Time. Psalm 90:12.
Aug. 13. A Special Day. Exodus 20:8.
Aug. 20. A Place to Worship. Psalm 122:1.
Aug. 27. His Holy Word. Psalm 119:103.

Verse for month: Isaiah 55:6—"Seek ye the Lord while He may be found, call ye upon Him while He is near."

Song for month: "One Sweetly Solemn Thought."

OTHER GIFTS GOD GIVES US

Suggested Program for August 6, 1939

"Precious Time"—Psalm 90:12.

Leader should prepare a large cardboard clock face, with movable hands. Instead of the numerals on the clock, however, the following twelve words should be printed in their place: *Seek ye the Lord while He may be found, Call Upon Him.*" Smaller duplicates may be made for the Junior to pin on and take home.

Introduction.—School is over, has been for a long time, even Vacation Bible School is long past and now so many, many Juniors do not know what to do, are not as happy as they might be because they waste their time.

A Persian fable tells of a man, who, while he was walking along the sea shore one day, found a very beautiful little box or chest. He opened it and found a great quantity of white, red, yellow, green, and blue stones, all small but beautiful. He took them out of the box and began to play with them, enjoying their sparkle and glitter as the sun fell upon them. But by and by he got tired of this and began to throw them at the sea gulls as they dipped and rose and flew over the water. At last he had only one small stone left. He took this home with him. It happened that a jeweler saw this and became greatly excited, saying that it was a precious jewel of untold value. Then the man began to weep bitterly. He had had a whole handful of priceless jewels and he had thrown them one by one into the sea.

And what does this fable teach? The sea is the sea of time, upon whose shore we now stand. You and I are the man who had the jewels. The jewels are the precious minutes, days and hours that are past. The only one that still belongs to us is the "now." The time we have. And *Time* is of far greater value than the most precious jewels. It cannot be bought with money. It is a gift that God gives, to some more to others less, but He gives enough to everyone so that each may do his work and prepare for that time when there is not time, eternity.

So, dear Juniors, let us think of this precious gift tonight that we may not waste it but (leader use large clock face and move hands to words as all read in unison) "Seek ye the Lord while He may be found, call upon Him."

I. Worship Service:

1. Prelude—Pianist plays—"Take Time To Be Holy."
2. Song—"I Need Thee Every Hour."
3. Scripture—By a Juniors—Psalm 90:1, 2, 4, 10, 12, and 14.
4. Leader's Prayer.
5. Solo—"One Sweetly Solemn Thought"

II. Mission Minutes.

Let several Juniors tell something of interest that they have read or heard about missions.

III. Study Period.

Aim: To help our Juniors to make the best use of the time they now have.

1. Two minute talks by four Juniors.
    a. We should use our time to gain useful knowledge
    b. We should use our time to memorize songs, poems and chapters from the Bible.
    c. We should use our time to read God's Word and to pray.
    d. We should use our time to work for Jesus.
2. Song—"Work for the Night Is Coming."
3. Poem: Ecclesiastes 3:1-12.
4. Song—"One More Day's Work for Jesus."
5. Bible Drill: Ps. 32:6; Ps. 41:1; Ps. 56:3 Ps. 69:13; Ps. 89:47a; Ps. 90:12; Hosea 10:12b; Rom. 13:11; 1 Cor. 7:29a; Isa. 49:8a; Heb. 4:16; John 9:4; Isa. 55:6; 2 Cor. 6:2; Col. 4:5; Rev. 1:3; Rev. 10:6b.
6. Solo—"Take Time to be Holy."
7. Leader's Closing prayer.

Program Western Dist. C. E. Convention

At West Zion Church, Moundridge, Kansas
July 30, 1939

(Republished because of late changes)

Afternoon Session

Delegate Registration—1:00-2:30
Opening Singing—Led by Weldon Rupp
Devotionals—William Juhnke
Welcome—Mrs. L. L. Lehmberg
Response—Clinton Kaufman
Junior Program—In charge of Hilda Schmidt
Missions Oration—Lilie Krehbiel
"Raising C. E. Standards"—Rev. Henry Harder
Special Music—Mrs. Ferd Voth
Peace Oration—Paul Becker
Announcements
Closing Song (Offering)
Prayer
Delegate Luncheon—Special Music by the Beatrice, Tabor, and New Hopedale Churches
Business session—5:45-6:00
Junior Leader's Meeting—5:45-6:00

Evening Session

Opening Song Service—7:00-7:15
Invocation—Harold Ratzlaff
Retreater's Message—Rev. Arnold Funk
Gen. Confeernce Y. P. Work—Rev. Walter Dyck
Special Music—Beatrice

Address—"The Doing Christ"—Rev. John F. Schmidt
Closing Resolutions—Harley Stucky
Benediction.

Hilda Wiebe,
Sec. Treas., W. D. C. E., Convention.

An Ardent Church Worker Becomes Pastor

"Dallas (Oregon) Itemizer," June 15 — Homer Leisy, well known decorator and business man of Salem, has disposed of his drapery business and accepted the pastorate of the Dallas Grace Mennonite church.

Mr. Leisy has always been very active in religious circles, using his spare time to preach the gospel. Being artistically inclined, he often presents his messages through the medium of charts, cartoons and sketches. He has also been used extensively as an evangelist and is well known throughout the United States, especially in Mennonite circles. He is secretary of the Pacific District Conference, which just convened at Monroe, Washington.

For the past 12 years he has been superintendent of the Sunday school at Pratum, where on June 4 the entire congregation surprised the Leisys in a celebration of appreciation and fellowship in their honor. After a banquet dinner served cafeteria style, a farewell program was given in the church auditorium. Representatives of the various departments of the church spoke in appreciation of the faithful services rendered and extended good wishes for the new work. The pastor, Rev. J. M. Franz, gave a short message and also presented a gift of a set of Dr. Gabelein's Annotated Bible reference books from the Sunday school, to which Mr. Leisy responded with a short talk.

The people of Grace Mennonite church, as well as the city of Dallas, are happy to welcome these new workers and assure them of their hearty cooperation.

The church building is nearing completion, and it is hoped to have the auditorium completed in time for Mr. Leisy's ordination, which was recommended by the conference and which is to take place in the local church in thé near future.

The lower floor is completed and is being used for church services at present. The church, when completed, will be a credit to the city. Services are all in the English language. An object lesson usually precedes the preaching service.

This friendly church extends a cordial welcome to all.

—"The religion of our fathers is one of the great elements of stability of our lives. It couldn't be run on yesterday's push. If it's going to be important to-morrow, its promotion is youth's charge."

A Respect and Love for College

By Robert Kreider, Bethel College

A decade or two ago a familiar illustration of graduation was that of a ship of seniors sailing forth into the sea of life, leaving behind them the safe and secure pier of their alma mater. Undergraduates today scoff at such lush sentimentalism.

But is it not true that we seniors should recapture something of that sense of awe as we leave Bethel? It was something of the feeling our parents had toward their alma maters a generation ago. We view college as simply a four-year segment in our life. Unique, but no more significant than four years of high school or the four years after graduation.

This may be our attitude but it is certainly rather shallow. College for most of us is the most revolutionary period in our lives. It is here where we form our most lasting friendships, some of which become companionships for life. It is here where our prejudices are battered by new ideas. We come forth from college with a firmer, deeper philosophy of life. It is here where we plot our occupational future. It is here where we reaffirm the Christian, democratic way of life.

If we would but sense the real importance of the role which college has played in our lives, we might recapture again that wholesome feeling of awe as we take our leave of the undergraduate world.

IN MEMORIAM

FRIEDERICKA A. ENGLER NAUERT was born Dec. 26, 1859, at Rosenfeldt, Germany, and came to Pulaski, Iowa, with her parents, at the age of eleven years. She was baptized upon her confession of faith in Christ and received into the Pulaski Mennonite church in 1885. On Sept. 21, 1887, she was united in marriage to Frederick Nauert and came with him to Washington Territory to make their home, for a time at Almota. She bravely accustomed herself to the trials and hardships of pioneer life.

The religious devotion which characterized her long life was manifested in her young womanhood, as she became a charter member of the Mennonite church near Colfax, Wash. at its organization in 1893, and continued a faithful and willing supporter of the church until her husband passed away in 1921. After that she made her home in Pullman for ten years, then at Colfax until her decease.

In January she sustained a hip fracture in a fall and suffered much since then. She passed away quietly on Mother's Day, May 14, 1939, attaining the age of 79 years, 4 months, 18 days. Among the bereaved ones are the following: an adopted son, Justin, at Colfax; one sister, Pauline Reschke of Pratt, Kansas;

four nephews and one niece, as well as other more distant relatives and friends.

Funeral services were held May 17, conducted by her pastor, W. H. King, assisted by Rev. E. C. Newham of the Colfax Methodist church. Interment at the Colfax cemetery.

* * *

BENJAMIN A. UNRUH, son of Andrew and Anna Becker Unruh, was born at Carlswalde, Russia, and passed out of this life on June 29, 1939, at Hillsboro, Kansas, thus attaining the age of 67 years, 8 months, 15 days.

In the year 1874 his parents came to America to make their home at Dundee, Kansas. While still a child of 6 to 8 years, both of his parents passed away. His grandmother and Aunt Nettie took care of him, his two brothers and sister. Not long after his grandmother and aunt also passed on and these children were left alone to make their livelihood.

In the year 1895 he was baptized by Rev. Peter H. Dirks and became a member of the Bergthal Mennonite church at Pawnee Rock, Kansas, continuing as such until his end. On October 15, 1895, he entered the bonds of holy matrimony with Mary Dirks. This union was blessed with twelve children, five of whom preceded their father in death. The couple have shared their joys and sorrows for more than 44 years. Father Unruh tilled a farm north of Hillsboro, Kansas, until about two years ago, when he retired and made their home in Hillsboro, Kansas.

He was always well and strong, until about eight years ago, when he became troubled with asthma and later with complications that caused his death. During his illness he was very patient and took his problems to the Lord, looking forward to the time when he should be with Him. The departed leaves to mourn his death his sorrowing wife, seven children, four sons-in-law, two daughters-in-law, twelve grandchildren; one sister, Mrs. Ben. B. Unruh of Larned, Kansas, and many relatives and friends.—The Family.

* * *

RALPH J. SCHRAG, son of Andrew C. and Mary Schrag, was born in the Menno District, Washington, October 2, 1902. When but a boy of three years, his father passed away very suddenly, following an acciient, so that he never had the vital touch of the life and heart of his father. Nevertheless it was his privilege to grow to manhood under the tender care and touch of his loving mother. On May 5, 1920, he was baptized upon his confession of faith in the Lord Jesus Christ and united with the Menno Mennonite church, remaining a faithful member thereof until his end. For many years Ralph with his brother have been taking care of the home ranch and providing for their mother. Wednesday, June 21, on his way home from a neighbor, he very suddenly met with an auto accident. In an unconscious state he was rushed to the Sacred Heart Hospital at Spokane and there passed away the same evening, quietly, attaining an age of 36 years, 8 months, 19 days. Leaves to mourn his passing, his mother, 2 brothers, 2 sisters, and many other relatives and friends. Funeral services were conducted at the Menno Mennonite church and interment was made in the Mennonite cemetery near th church, Saturday, June 24, Rev. M. J. Galle of Odessa officiating.

* * *

MRS. DAVID KRAEMER, daughter of Samuel and Katherine Haury, was born near Trenton, Clinton County, Ill. on December 28, 1868. For more than a year, she was suffering with neuritis until death relieved her on Saturday, July 8, 1939. She attained the age of 70 years, 6 months, and 10 days.

On May 3, 1883, she was baptized by Rev. J. E. Krehbiel and received into the fellowship of the Summerfield Mennonite Church of which she remained a member until her death.

On August 30, 1915, she was united in marriage with David Kraemer. They made their home on a farm near Trenton where they resided until about one year ago when they moved to Trenton where she passed away.

She leaves to mourn her husband, one sister, Mrs. Elizabeth Kraemer, besides many nieces and nephews and other relatives and friends. Funeral services were held on Tuesday afternoon, July 11 in the Mennonite Church at Summerfield and were in charge of the pastor of the church. Interment was made in the Summerfield cemetery.

Financial Reports

FOREIGN MISSION RECEIPTS FOR JUNE, 1939

Taber Ch., Goessel, Kans., $43.11; Song Festival, Sublette, Kans., $27.70; Group, Inman, Kans., $7.75; Christian Ch., Mdge., Kans., $202.88; Menn. Ch., Richey, Mont., $41.93; First Menn. Ch., Allentown, Pa., $30.17; P. A., Hillsboro, Kans., $69.00; First Menn. Ch., Butterfield, Minn., $31.58; Friend, Donnellson, Iowa, $5.00; Jr. C. E. Conv. of East. Dist. Conf., $25.62; Herald Ch., Clinton, Okla., $17.21; N. K. Group, Winnipeg, Man., $14.83; Hoffnungsau S. S., Inman, Kans., $5.62; Friend, Newton, Kans., $100.00; Bergthal S. S., Corn, Okla., $17.21; C. E. Soc., Medford, Okla., $5.77; West Zion Ch., Mdge, Kans., $121.00; Bethel S. S., Wolf Point, Mont., $7.16; Thru August Ewert, Newton, Kans., $45.00; Goessel Menn. Ch., Goessel, Kans., $20.75; Eden C. E., Mdge, Kans., $35.47; Alexanderwohl Ch., Goessel, Kans., $161.09; Bergthal Ch., Corn, Okla., $24.02; First Menn. Ch., Hillsboro, Kans., $28.75; Peter Flaming, Buhler, Kans., $1.00; Anna Kunkel, Alsen, N. Dak., $1.00; Friend, Donnellson, Iowa, $5.00; Friend, $100.00; Mrs. J. Meschberger, Calumet, Okla., $6.10; First Menn. Ch., Mt. Lake, Minn., $66.91; Miss. Friend, Henderson, Nebr., $50.06; First Menn. Ch., Halstead, Kans., $27.59; Immanuel Ch., Los Angeles, Cal., $35.00; St. Johns S. S., Pandora, Ohio, $50.00; Menno Ch., Lind, Wash., $14.30; Gnadenberg Ch., Whitewater, Kans., $17.97; Menn. Ch., Newport, Wash., $8.90; Menn. Ch., Wichita, Kans., $12.47; Hoffnungsau Ch., Inman, Kans., $26.35; Friedensthal, Ch., Tampa, Kans., $14.88; Salem-Zion Ch., Freeman, So. Dak., $60.00; First Menn. Ch., Paso Robles, Cal., $18.04; Eigenheim Ch., Rosthern, Sask., $7.00; Rev. John Thiessen, Inman, Kans., $2.81; First Menn. Ch., Upland, Calif., $23.40; Hopefield C. E., $50.00; San Marcos Ch., Paso Robles, Calif., $18.52; Johannesthal S. S., Hillsboro, Kans., $24.96; Menn. Ch., Pulaski, Iowa, $8.00; Bruderthal S. S., Hillsboro, Kans., $52.10; Menn. Ch., Pratum, Ore., $31.77; Bethesda Ch., Henderson, Nebr., $58.61; First Menn. S. S., No. 38, Berne, Ind., $20.00; First Menn. S. S., No. 50, Berne, Ind., $8.00; First Menn. S. S., No. 49, Berne, Ind., $5.00; First Menn. Ch., Berne, Ind., $390.71; New Hopedale S. S., Meno, Okla., $22.52; Bergthal Ch., Pawnee Rock, Kans., $14.58; Bergthal C. E., Pawnee Rock, Kans., $75.00; Second Menn. S. S., Beatrice, Nebr., $100.00; Salem C. E., Munich, N. D., $23.15; Bergthal Ch., Herbert, Sask., $1.13; Grace Ch., Enid, Okla., $17.20; P. J. and Lena Waltner, $40.00; Gnadenberg C. E., Whitewater, Kans., $30.00; First Menn. Ch., Nappanee, Ind., $200.00; Menn. Ch., Hanston, Kans., $8.11; Menn. Ch., Butterfield, Minn., $41.26; East Swamp Ch., Quakertown, Pa., $30.00; David Dalke, Morden, Man., $20.00; Women's Soc., Reesor, Ont., $15.00. **Total, $2,943.02.**

Balance on Hand, June 1, 1939		$1,886.55
Gifts for General	$2,592.98	
Gifts for Spec. Support	268.21	
Pension	43.11	
Sundries	38.72	2,943.02
		$4,829.57
Paid out in Orders		4,269.44
Balance in Bank, June 30, 1939		$ 560.13

Respectfully Submitted, J. E. Regier, Treas.

HOME MISSION TREASURY REPORT FOR JUNE 1939

Receipts: Friends from Cleveland, Ohio, in memory of Mrs. W. S. Gottshall, $5; Herold, Clinton, Okla., $8.38; Bethesda, Henderson, Nebr., $66.32; First Chicago, Ill., $10.59; First, Chicago, Ill., $8; St. John S. S., Pandora, Ohio, $25; Girls Home Mission sale, Vancouver, B. C., $25; East Swamp, Quakertown, Pa., note, $500; Medford, C. E. Society, Medford, Okla., $5.77; Salem, Freeman, S. Dak., $100; Salem Zion, Freeman, S. Dak., $20; First, Paso Robles, Calif., $18.26; First, Berne, Ind., $130.24; West Zion, Moundridge, Kans., $70; San Marcos, Paso Robles, Calif., $7.80; Pulaski, Iowa., $8.00.

Johannesthal S. S., Hillsboro, Kans., $12.48; First, Upland, Calif., $23.56; First, S. S., Upland, Calif., $7.85; East Swamp, Quakertown, Pa., $30; Bethel College Church, North Newton, Kans., $20.68; Pacific Conf., on note and int., $20; First, S. S., North Butterfield, Minn., $17.70; Mennonite Church, Butterfield, Minn., $40.77; Salem, Dalton, Ohio, $15; Eden, Inola, Okla., $13.87; John and Henrietta Roth, Salem, Ore., $10; Bethesda, Henderson, Nebr., $37.34; Salem, Freeman, S. Dak., $50; First, Aberdeen, Idaho, $31.77. **Total, $1347.45.**

Special: Ohio and Indiana Young People's Conference, Chicago Branch Mission, $13.07; Pacific Conference S. S. and C. E. Convention, for Bible School, Swift Current, Sask., Canada, $20. **Grand Total, $1372.45.**

Disbursements: Salaries, rent, taxes, etc., $1925.06; Loans, $700.00. **Total, $2625.06.**

All receipts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Penna.

REPORT OF THE EX. COMMITTEE OF MISSION SOCIETIES FOR JUNE, 1939

Foreign Mission, General Treasury: Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $80; Miss. Soc., Summerfield, Ill., $22.41; Grace Miss. Soc., Pandora, Ohio, $25; Miss. Co., Pratum, Oreg., $25; Int. Miss. Band, Berne, Ind., $15; Coll. Women's Miss. Program, Middle Distr. Conf., Bluffton, Ohio, $28.15; Miss. Soc., Upland, Calif., $5; Sr. Miss. Soc., Halstead, Kans., $25; Immanuel Miss. Soc., Los Angeles, Calif., $13.50. **Total, $239.06.**

Home Missions: Grace Miss. Soc., Pandora, Ohio, Home Miss. Gen'l Treas., $25; Miss. Soc., Reedley, Calif., Do., $20; Int. Miss. Band, Berne, Ind., Do., $15; Coll. Women's Miss. Program, Middle Distr. Conf., Bluffton, Ohio, Do., $28.15; Miss. Soc., Upland, Calif., Do., $5; Mary Martha Circle, Bruderthal, Hillsboro, Kans., Do., $68.57; Salem Sew. Co., Wisner, Nebr., Do., $5; Sr. Miss. Soc., Halstead, Kans., Do., $18; Immanuel Miss. Soc., Los Angeles, Calif., Do., $13.50; Miss. Soc., Pratum, Ore., Three Girls Homes, Canada, (each $5), $15; Salem Sew. Soc., Wisner, Nebr., Girls Home, Winnipeg, Man., $5; Sr. Sew. Soc., Henderson, Nebr., Chicago, Branch Mission, $15; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $15; Bergtal Sew. Soc., Corn, Okla., Do., $10; Do., Chicago Mission, Poor People, $5.00. **Total $263.22.**

Traveling Expenses of Missionaries: Bergtal Sew. Soc., Corn, Okla., $10; West Zion Sew. Soc., Moundridge, Kans., $10; Int. Miss. Band, Berne, Ind., $10; Miss. Soc., Berne, Ind., $25; Salem Ladies Aid, Freeman, S. D., $84.79; Gnadenberg Sew. Soc., Whitewater, Kans., $5; Sew. Soc., 1st Ch., Newton, Kans., $10.00. **Total, $154.79.**

Retired Missionary Pension Fund: Miss. Soc., Hutchinson, Kans., $5.64; Miss. Soc., Monroe, Wash., $7; Miss. Soc., Eicher, Emmanuel Ch., Noble, Iowa, $48.32; Sew. Soc., 1st. Menn. Ch., Hillsboro, Kans. $7; Bethel Miss. Soc., Mountain Lake, Minn.,$85.23; Menn. Sew. Soc., Buhler, Kans., $12.46; St. John's Miss. Soc., Pandora, Ohio, $10; Miss. Soc., Upland, Calif., $17.23; Miss. Soc., Pratum, Ore., $4.06; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., $18; Friendship Study Circle, Wichita, Kans., $3.50; Miss. Soc., Reedley, Calif., $27.40; Miss. Soc., Berne, Ind., $10; Eden Miss. Soc., Inola, Okla., $11.85; Zion Miss. Soc., Donnellson, Iowa, $45.68; Sr. Miss. Soc., Halstead., Kans., $8.70; Sew. Soc., Laird, Sask., $2.65; Immanuel Miss. Soc., Los Angeles, Calif., $25.60; San Marcos Miss. Soc., Paso Robles, Calif., $5.36; Gnadenberg Sew. Soc., Whitewater, Kans., $5; Miss. Soc., Ransom, Kans., $15; Sew. Soc., Vineland, Ont., $5.00. **Total, $380.68.**

For India: Miss Sew. Club, Avon, S. D., Native Helper, $20; Happy Home Circle, Buhler, Kans., Native Helper, $45, Do., $10; Mary Martha Circle, Lehigh, Kans., Native Helper, $24; Miss. Soc., Upland, Calif., Native Helper, $20, Do., $20; Bergtal Sew. Soc., Corn, Okla., Native Helper, $30; Bethany Miss. Soc., Freeman, S. D., Teacher, $20; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Orphan, $30; Four Miss. Societies, Alexanderwhol Ch., Goessel, Kans., Evangelistic Work, $11.38; Eden Sew. Soc., Inola, Okla., Wards, Champa, Hospital, $10; West Zion Sew. Soc., Moundridge, Kans., Do., $10; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $10; Miss. Soc., Reedley, Calif., $15; Miss. Circle, Meno, Okla., Do., $10; San Marcos Miss. Soc., Paso Robles, Calif., Do., $10; Miss. Soc., Berne, Ind., Do., $15; Miss. Soc., Upland, Calif., Do., $15; Bergtal Sew. Soc., Corn, Okla., Do., $5; Sew. Soc., 1st Ch. Newton, Kans., Do., $10.00.

Bergtal Sew. Soc., Corn, Okla., Needy and Sick Children, Champa St., $10; Miss. Soc., Upland, Calif., Leper Work, Champa St., $15; Sew. Soc., Laird, Sask., Do., $5; Miss. Soc., Upland, Calf., Wards, Basna Hospital, $15; Miss. Soc., Reedley, Calif., Do., $15; Miss. Circle, Meno, Okla., Do., $10; Miss. Soc., 1st Ch., Nappanee, Ind., Do., $2; Miss. Soc., Berne, Ind., Do., $15; Mary Martha Circle, Brudertal, Hillsboro, Kans., Do., $22.86; Salem Sew., Soc., Wisner, Nebr., Do., $5; Miss. Sew. Soc., Pretty Prairie, Kans., Drug Cabinets, Basna Hospital, $5; Miss. Soc., First Ch., Nappanee, Ind., School, Birra St., $3; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Janjgir St., Where needed, $10; Miss. Soc., Deer Crek, Okla., Miss. Clara Kuehny, $5.00. **Total $478.24.**

For China: Jr. Aid Soc., Mountain Lake and Delft, Minn., Biblewoman, $30; Miss. Soc., Deer Creek, Okla., Biblewoman, Work, $25; Tabor Sew. Soc., Goessel, Kans., Biblewoman, $30; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5; Miss. Soc., Upland, Calif., Nurse, $31; Bergtal Sew Soc., Corn, Okla., Native Helper, $23; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Evangelist, $40; Miss. Soc., Pratum, Ore., Evangelistic Work, $10.90; First Menn. Miss. Soc., Mountain Lake, Minn., Native Helper, $55; Sew. Soc., Laird, Sask., Orphans, Kai Chow St., $5; Miss. Soc., First Ch., Paso Robles, Calif., X-Ray, Kai Chow Hospital, $10; Eden Sew. Soc., Inola, Okla., Do., $10; Friendship Study Circle, Wichita, Kans., Do., $10; Int. Miss. Band, Berne, Ind., Do., $10; Miss. Soc., First Ch., Nappanee, Ind., Do., $5; Miss. Soc., Berne, Ind., Do., $25; Miss. Soc., Upland, Calif., Do., $15; Mary Martha Circle, Bruderthal, Hillsboro, Kans., Do., $22.86; Sew. Soc., First Ch., Newton, Kans., Do., $10; Salem Sew. Co., Wisner, Nebr., Do., $5; Miss. Sew. Soc., Pretty Prairie, Kans., Electric Light Plant, Kai Chow, $10; Miss. Circle, Meno, Okla., Do., $25; Miss. Soc., Berne, Ind., Do., $25; Miss. Soc., Upland, Calif., Do., $15; St. John's Miss. Soc., Pandora, Ohio, Kai Chow, Hospital, $10; Miss. Soc., First Ch., Lima, Ohio, Do., $10; West Zion Sew. Soc., Moundridge, Kans., Do., $10; Miss. Soc., Reedley Calif., Do., $15; San Marcos Miss. Soc., Paso Robles, Calif., Do., $10; Bergtal Sew. Soc., Corn, Okla., Poor Patients, Kai Chow Hospital, $10. **Total, $517.76.**

Expenses of Ex. Com. and "Miss. News and Notes": Mrs. Emma L. Gross, Plumsteadville, Pa., $0.25; Menn. Sew. Soc., Buhler, Kans., $2.30; Mary Martha Circle, Lehigh, Kans., $2.50; Miss. Soc., First Church, Lima, Ohio, $2.00; Eden Sew. Soc., Inola, Okla., $2.50; Miss. Soc., Deer Creek, Okla., $2.80; West Zion Sew. Soc., Moundridge, Kans., $2.50; Miss. Soc., Pratum, Oreg., $3.50; Sr. Sew. Soc., Bethesda Church, Henderson, Nebr., $3.00; Friendship Study Circle, Wichita, Kans., $1.50; Miss Soc., Berne, Ind., $50.00; Young Mother's Sew Circle, Hillsboro, Kans., $3.00; Miss. Soc., Summerfield, Ill., $2.60; Miss. Soc., Sugar Creek, Ohio, $2.50; Hoffnungsau Sew. Soc., Buhler, Kans., $3.00; Ladies Aid, Lind, Wash., $1.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $8.20; Bethel Ladies Aid, Langdon, N. D., $1; Johannesthal Sew. Soc., Hillsboro, Kans., $7.30; Miss. Soc., Wolf Point, Mont., 1.30; First Menn. Miss. Soc., Mountain Lake, Minn., $3.10; Bergtal Sew. Soc., Corn, Okla., $2.00; Sr. Miss. Soc., Halstead, Kans., $2.50; Sew. Soc., Laird, Sask., $1.50; Immanuel Miss. Soc., Los Angeles, Calif., $3.00; Gnadenberg Sew. Soc., Whitewater, Kans., $1.90; Miss. Soc., Ransom, Kans., $2.00; Miss. Soc., 1st Ch., Nappanee, Ind., $3.00; Ladies Aid Soc., Geary, Okla., $1.00; Bethany Miss. Soc., Kingman, Kans., $1.10; Mary Martha Circle, Brudertal, Hillsboro, Kans., $5.00; Onecho Miss. Soc., Colfax, Wash., $5.40; Miss. Soc., Avon, S. D., $2.00; Dave Mueller, Freeman, S. D., $0.25; John P. Preheim, Freeman, S. D., $0.25; Mrs. Charles Wasser, Bedminster, Pa., $0.25; Mrs. Mahlon Wasser, Bedminster, Pa., $0.25; Mrs. Barbara Wasser, Bedminster, Pa., $0.25; Mrs. Francis Fretz, Bedminster, Pa., $0.25; Mrs. Susie Moyer, Chalfant, Pa., $0.25; Mrs. E. T. Landis, Pipersville, Pa., $0.25; Zion Sew. Soc., Elbing, Kans., $1.50; "Mission Friends", Buhler, Kans., $1.00; Sew. Soc., Vineland, Ont., $1.50; Herald Publ. Co., (Donation to "Miss. News and Notes"), $4.89; New Hopedale Sew. Soc., Meno, Okla., $2.00. **Total, $149.14.**

Miscellaneous:

Miss. Soc., 1st Ch., Paso Robles, Calif., Hotevilla St., Ariz., where needed, $10.00; Salem Sew. Soc., Wisner, Nebr., Moencopie St., Ariz., where needed, $5.00; Salem Ladies Aid, Freeman, S. D., Busby St., Mont., where needed, $5.58; Int. Miss. Band., Berne, Ind., Stove, Clinton St., Okla., $5.00; Miss Soc., Berne, Ind., Clinton St., Okla., $10.00; First Menn. Miss. Soc., Mountain Lake, Minn., S. S. Supplies, Rev. B. Toevs, Okla., $5.00; Sr. Miss. Soc., Halstead, Kans., Okla. St's., for Christmas, $2.50; Miss. Soc., Deer Creek, Okla., Church Bldg. Fund, Enid, Okla., $5.00; Miss. Soc., Berne, Ind., Library, Portland, Oreg., Church, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Furnishing Room, Bethel Hospital, Newton, Kans., $10.00. **Total, $68.08.**

Grand Total: $2,250.97.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSIONS OF THE W. D. CONFERENCE

Receipts—June, 1939

Bergtal, Pawnee Rock, H. C. Schultz, $15.75; Goessel, I. B. Fast, $17.75; Ransom, Elmer Huxman, $120; Wichita, R. G. Warkentin, $8; Hebron, C. Plett, $11.93; Christian, John E. Goering, $82.50; Tabor, H. B. Schmidt, $9.13; Hutchinson, J. M. Ediger, $36; Hoffnungsau, A. B. Reimer, $14.45.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

» » JOTTINGS « «

—*First Church, Upland, Calif.*—Dr. Abraham Warkentin of Bethel College is expected to be with us August 6, 7, 8 and possibly the 9th for special services. He is scheduled to be at Lake Sequoia for the Young People's Retreat, August 21 to 26.

—*Rev. Elmer Basinger of Summerfield, Ill.* writes: "For about two months I was laid up as the result of an auto accident. I am glad to be able to report that I have recovered so that I can again do my church work."

MISSIONARIES CELEBRATING ANNIVERSARY OF SERVICE

Lame Deer, Montana, 7-15-39.

Dear Brother Editor:

It may interest you to know that the date for the celebration of the 35th anniversary since the beginning of our mission work here in Montana has been set for July 28 to 30. Just had word that Bro. M. Horsch can be with us then, of which we are very glad. Then we feel fortunate that Bro. and Sister P. A. Kliewer can be with us at that time also. The latter are visiting some of their children in this vicinity at this time. Bro. and Sister Habegger expect to return from their short vacation some time next week. Bro. and Sister R. Petter are, as you know, away on an extended trip in Switzerland and so will not be present at this celebration. Mrs. Laura Petter, Miss Gibbs and Miss Buller are on the field and Mrs. Linscheid and myself. We have been here now for 6 weeks to help out during the present time and especially at the celebration. It is 35 years now since Mrs. Linscheid and I came to what is now Busby to begin mission work here. A new generation has grown up since and a different spirit prevails, but we are glad that the Lord finds His own in spite of all changes.—

G. A. Linscheid.

— *Wedding.*—Miss Mildred Landis, daughter of Mr. and Mrs. Robert Landis of Quakertown, Pa., was given in marriage to Mr. Wilmer George, son of Mr. and Mrs. Daniel George of Trumbaursville, Pa., at the East Swamp Mennonite Church near Quakertown, on Saturday, July 1st at 2:00 P. M. The wedding vows were received by the Rev. Harold D. Burkholder, pastor at the East Swamp Church.

— *From Hanston, Kansas,* out of the Dust Bowl, where they have had practically no rain, Rev. A. S. Bechtel writes: This continued hot, windy, dusty weather makes one feel much depressed physically and the mental faculties do not seem to function as they should. But last evening and during the night we had an inch of lovely, gentle rain.

— *Mountain Lake, Minnesota.* — Heavy yields of grain are reported. Shocks are thick and bundles heavy. First binders were used and later, in places, combines. Most corn is now so tall that it can no longer be cultivated. The tradition "knee-high by the 4th of July" is far surpassed this year. Stalks of corn 9 and 10 feet high are on exhibit.—Mt. Lake Observer.

— *First Church, Reedley, Calif.*—Rev. R. Weinbrenner will have charge of the services the next four Sundays and will be ready to serve in the capacity of minister and pastor in other ways. Dr. Langenwalter plans to find some real rest during the month set aside for his vacation, June 17 to August 17, to bring recuperation for the service to be rendered in the future.

— *Rev. W. C. Voth and Family* arrived in Vancouver, from China, June 28th, where they were met by Rev. J. B. Wiens and taken to their home. On their way to California they stopped at the Washington and Oregon churches. After spending a few days in San Francisco they are now at Mrs. Voth's sister in Glendale. They will remain there a few weeks resting and also visiting the California churches before coming to Kansas. The family is well and have enjoyed the trip and hospitality of friends along the way.—Mrs. Oscar Schmidt.

— *The Young People Conference,* held at Grace Church, Pandora, Ohio, recently, was well attended and the program was instructive and interesting. Instead of Dr. A. C. Schultz speaking he asked his father, the Rev. George Schultz, pastor of the Brighton Menn. Church, Chicago, to substitute for him. The conference accepted the invitation of the Young People of Berne, Ind. to hold next year's session there.—D. J. U.

— *Married.*—At the Salem Mennonite Church, near Freeman, S. D., Miss Celeste Schroeder, daughter of Rev. and Mrs. P. R. Schroeder, to George Dehnert of Lodi, Wis., by the father of the bride. After a two-weeks honey-moon trip to Yellowstone Park, the couple will be at home in Lodi, Wis. where Mr. Dehnert is vocational agriculture instructor in the public schools, and where Mrs. Schroeder Dehnert has also taught.

— *Freeman, South Dak.*—The drop in land prices during the years of depression has been quite common the country over. But scarcely anywhere has it been as tragic, one might almost say, as in South Dakota, including the settlements of our Mennonite brethren. For about fifty years, they knew practically nothing of crop failures. Then the proverbial seven lean years set in, drouth, hoppers and other insect pests did their damage. Now land that once sold for $150.00 an acre has been bought for $20.00. But with undaunted courage these good Christian people hold out, trusting God for better days, and continuing their support of churches, their college and conference activities, as well as more prosperous sections. This year conditions are somewhat improved.

— *Berne, Indiana* is quite an industrial town. 1897 the start was made by Peter Longacker with an overall factory. In 1903 a large stone block building was erected to house the plant, and Bro. Jacob P. Habegger was made manager of the enterprise, "The Berne Manufacturing Co." The firm is now 39 years old, employs 100 or more people, and its 35 stockholders make it essentially a community enterprise. The town also has furniture factories and a cedar chest factory. Its bank, "The First Bank of Berne," has assets amounting to nearly $1,800,000. The people are mostly Swiss or of Swiss parentage.

Reading maketh a full man; conference, a ready man; and writing, an exact man.

REV G. A. LINSCHEID JAN 40
1001 E. BDWY.
NEWTON, KANS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, AUG. 1, 1939 NO. 30

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919

EDITORIALS

A WORD TO OUR CONTRIBUTORS.—To clear up possible misunderstandings the editor would like to have contributors to THE MENNONITE note the following: Kindly remember that the paper is a WEEKLY, printed at a certain time in the week, namely either Saturday afternoon or the following Monday morning, according to the availability of help in the Bethel College printshop, and goes into the mail Monday afternoon. The editor turns the bulk of the material for the coming week's issue, editorials, mission reports, special articles, S. S. lesson help, sermon sketches, conference and convention programs, the matter for Y. P. pages, correspondences, etc. over to the printers on each Thursday morning; jottings, and belated matter if not too long on Friday. Short announcements and matter that requires haste may be handled even Saturday morning, but always at the risk of having to replace other material. If contributors will kindly clip this information, preserve it and be guided by it, disappointment could be avoided. Contributors and readers will also do well to remember that some material must have the right of way over other, about in this order: General conference, district conferences, organizations, individual contributions; also that historical matter such as reports of past meetings, addresses already given, obituaries, etc. may have to be deferred to give room for current matter. Particular attention should be given to the fact that programs of meetings should be sent in early, say from 3-4 weeks (or even earlier by choice), previous to the time of their occurence, so that they may reach the readers in good time.—T.

* * *

A PERTINENT WORD TO OUR READERS.—Are you reading and making use of the four pages in THE MENNONITE under the caption, "OUR YOUTH SAYS", or are you one of such that the editor has met who pass over this section? If you belong to this latter group you are missing some interesting and valuable food for meditation. You older people, you middle aged, you young people may I not prevail on you to go through the Senior, Intermediate and Junior C. E. lessons, thoughtfully, for a few weeks. You will be apt to agree with me that they are immensely worth while, and you will then be likely to continue availing yourself of their spiritual uplift regularly. Particularly parents who are interested in the spiritual welfare of their children will find much help in them. Referring to some recent *Junior lessons*, we have one, *"Beneath the Stars,"* where in song, memory work, talk and discussion the vastness and wonders of God's universe is studied. How interesting, how helpful for growth in reverence for God! Another lesson is on *"Being a Good Citizen."* To ponder the many simple characteristics of a good citizen brought out in the lesson will help any one more greatly to appreciate his privileges and duties as a citizen or one in the making. Read and ponder especially the one on *"God's Precious Time"* and you will be charmed. Then take the *Intermediate lessons*. You will have to agree that just the titles are interesting. But you will find a perusal of the outlines much more so, and of definite value to you. Note these lesson topics, *"Why Young Men and Young Women Become Missionaries," "How To Be Patriotic in a Christian Way," "What Shall We Do When We Have Nothing TO DO?" "Standards for Christian Conduct,"* etc. Note also some of the topics for *Senior C. E.: "Serving the Master"; "Good Times in the Home"; "The Beauty of the Commonplace"; "Beauty as an Aid to Worship"*; etc. Last but not least the timely introductory articles from the editor-in-chief have much that is of value and deserves careful reading. *DEAR READER: If you make thoughtful use of what "OUR YOUTH SAYS," week after week, your MENNONITE will double in value to you.—T.*

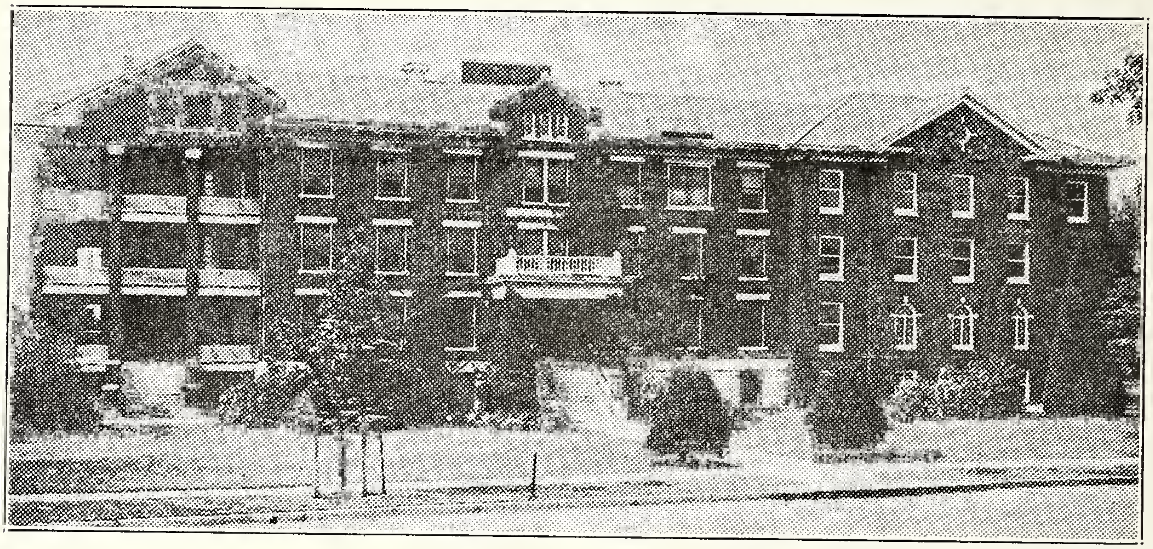
* * *

STEADY SOWING.—Read Eccl. 11:1-8. — A farmer's work is at haphazard. He can never be sure of a good crop. Rains may fail or floods may come. It may be too hot or it may be too cold. There are grasshoppers and locusts to eat up his harvests, and innumerable insect pests to destroy his handiwork.

So the farmer's only course is to diversify his crops and put an abundance of seed in the ground at different times for sowing. Then one or the other planting will be quite certain to prove successful.

Nor is it otherwise with our spiritual seed-sowing. Our life-conditions vary and our tempers vary. Sometimes a single Bible verse or a sentence of prayer will bring us greater blessing than many chapters or long petitions. But the steady sowing counts in the end.

Bethel Deaconess Hospital with New Addition, Housing the Clinic at the Right



Dedication of the New Addition to the Bethel Hospital at Newton, Kansas

The constantly growing Bethel Deaconess Hospital, a Mennonite Institution at Newton, Kans., has just completed its New Hospital Addition, to provide room for a clinic and more patient's quarters. The Addition was dedicated at First Mennonite Church, Sunday July 23, at three o'clock.

After an inspiring instrumental prelude, Rev. J. E. Entz, president of the Hospital Board of Directors, offered the invocation and presided over the meeting. Rev. C. E. Krehbiel, president of the General Conference, read the 27th Psalm and offered a very fitting prayer. Then followed greetings and words of appreciation of the progress of the Hospital by J. M. Regier, chairman of the W. D. Conference; Hon. Edgar Bennett, mayor of Newton; Rev. J. E. Lander, president of the State Hospital Association, and members of the medical staff, introduced by its president, Dr. Edwin Harms, namely, Dr. R. S. Haury and Dr. V. L. Pauley, director of the Clinic.

Dr. Haury, the only one of the original doctors left, speaking a little more at length, said in part: The New Addition to the Hospital serves a twofold purpose: relieving the cramped situation due to the increase in the number of patients and providing adequate quarters for carrying on the work of the newly organized Bethel Clinic. The physicians will have on the first floor consultation and treatment rooms, business offices for the Clinic, dentist offices, and ample room for a reception hall. In the basement there are suitable rooms for a clinic library, for a laboratory, for the department of physio-therapy and pharmacy. The business manager, Mr. Paul Kliewer, the dentist, Dr. Karl Kurz and the entire group of physicians are happy to begin their work in this magnificent structure where we can serve our clients better, grouped in one organization.

Patients of mine have asked two essential questions: 1. "What are the advantages of a clinic?" The reply is, A group of doctors can render better and more efficient service to the patients." Medical science is undergoing changes by leaps and bounds. One individual cannot keep abreast of the times in all phases of medicine on this account. In a group, cooperation and team work makes it possible to adopt newer methods more readily and to apply them to the care of patients, to have more consultations and liberal discussions.—2. "Will I in the clinic be deprived of the opportunity of using my family physician?" The answer is: You may select the doctor of your choice. But this physician will ask you to have one or more of the group see you, if he thinks consultation in your case is to your interest. This should in no way disturb the happy relationship between the family doctor and the patients. In closing, Dr. Haury expressed the clinic staff's sincere appreciation of the splendid work of the Board of Directors, the cooperation of the nurses, and above all their gratitude to God for bringing the erection of the building to pass.

At this point of the program, Rev. H. J. Dyck, secretary of the Board of Directors made his response to the felicitations offered. He said in part:

I am very happy to speak a few words of response to the greetings of representatives of various organizations.

We appreciate the words of the chairman of our W. D. Conference, for men of this conference conceived the idea and need of building this hospital. We appreciate the words of the city mayor, because in Newton a place was found for this institution. We appreciate the words of the President of the Kansas Hospital Association because of the cooperation this association affords. And not least do we appreciate the greetings of members of the medical staff, who are to be living under one roof since the formation of the clinic. The good will of these organizations make us feel anew that our institution has a place to fill and we hope of greater usefulness in the future.

But more than all, we are glad for God's good will and blessing, which has been signally manifested since the beginning of the work in 1908.

In His wonderful providence God always provided ways and means and in the last instance the greater part was donated as a fund for this purpose.

We can now speak with the Psalmist: "This is the Lords doing and it is marvelous in our eyes."

The principal address of the afternoon, given by President Ed. G. Kaufman of Bethel College, was so good that we shall bring it in full in the next MENNONITE, to make it available to its many readers.

After another beautiful selection by the Men's Chorus of the Eden Church and benediction by the chairman, the audience passed in recessional to the entrance of the New Addition. There, with H. J. Andres, Hospital Administrator in charge, a passage of scripture was read, and John Wiens, the contractor, with some fitting remarks, handed the key to John Harder, Jr. member of the building committee and he in turn to H. E. Suderman, vice president of the Directors, who opened the doors. At this point Rev. J. E. Entz offered a very appropriate dedicatory prayer in which he paid a fitting tribute to the late Doctors R. H. Hertzler and W. F. Schroeder, both members of the clinic, whose untimely passing is still deeply regretted. Following this, the people were free to inspect the building.

The need for deaconess work among Mennonites was first proposed by Rev. David Goerz of Newton, Kans., who also was the principal moving spirit in the founding of Bethel College. A suggestion by a young Mennonite sister, Miss Frieda Kaufman, of her desire to engage in such work aroused interest, and in due time the Bethel College Board of Directors organzied the Bethel Deaconess Home and Hospital Society. Plans for a deaconess hospital to be connected with the college were being formulated, but later abandoned. In 1904, Sister Frieda who had meanwhile taken her training in the Deaconess Hospital at Cincinnati began serving as a nurse among our people in Kansas. In 1905 the Hospital Society bought a whole city block of land in Newton. In 1907 the contract for *a Hospital Building* was let and on June 11, 1908, the structure could be dedicated, amidst general rejoicing of our Mennonite folk and many others. Three young women, the Misses Frieda Kaufman, Catherine Voth and Ida Epp were at the same time ordanied and installed as full sisters of the institution.

Two years later, Mrs. B. Warkentin (wife of the man who introduced Turkey wheat into Kansas) whose fondness for the Hospital has manifested itself in many ways, presented to the Society the Bernhard Warkentin Memorial Home as a home for Bethel sisters. This was later enlarged, with added comforts, by her children. In 1910 the Women's Auxiliary was organized, with Mrs. Warkentin as president. Largely through the efforts of this group an *Annex* to the Hospital was erected on the east, completed and dedicated on Nov. 30, 1913.

Soon after the Hospital came into being, a *Training School* for deaconesses and Christian workers was started and kept up. To date one hundred and six students have graduated from its three-year course, while a number of mission candidates have attended it for shorter periods. Graduates from this school are at work all over the U. S. and in a number of foreign lands. To house this training school a *One-Story Building* was erected in 1926. In 1938, two more stories were added to it, and the completed three story structure dedicated on Feb. 4th, 1939, as *Student Nurses Home and Training School.*

Because so many old persons applied for care in the Hospital who really had no need of its service, the necessity of a separate home for such people became pressing. So an imposing building, known as the *Home for the Aged* was erected and opened to them in 1926. Thus somewhow as the Institution grew, God and kind Christian friends helped provide room, without serious financial risks, so that up to date eight buildings and additions have been erected on the premises, in 30 years, not counting minor service buildings.

At this point grateful mention is made of the service of the late John G. Regier who sometime before his death, with some help of a few friends founded an annuity in favor of the hospital, by the use of which the present New Addition could be erected, with only a moderate debt left.

Twenty physicians have served the Hospital for longer or shorter periods. The present staff which needs an increase is composed of Doctors: J. E. Enns, E. M. Harms, R. S. Haury, V. L. Pauley, H. R. Schmidt, and J. B. Nanniga, a recent addition. The sisterhood at present comprises 32 deaconesses, with 19 student nurses besides. The officers are Sister Frieda, deaconess mother; Sister Theodosia, superintendent of nurses; Sister Lena Mae, principal of Training School, and Sister Helena, matron of Home for the Aged.

It grieves His heart when we run away from Him. Let us stay close to Him always.—Selected.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Canton, Okla., June 30, 1939.

Dear Friends:

When Paul and Barnabas returned from their first mission journey, we are told that "they declared all things that God had done with them." They had been helpless to accomplish anything by themselves in this great work of saving souls; only as God worked with them could anything be accomplished. This is just as true today. We are helpless, and must have the Holy Spirit to work with us and through us before success can be achieved. There is no one that has such a fervent desire to extend His kingdom, as God himself. He showed this when He sent His only Son to die for the sins of the world. Knowledge of this fact should inspire us with confidence to ask the Lord for such faith in His son as will cause "rivers of living water" to flow from us.

Since November we have been working in the field where Rev. and Mrs. Linscheid had laboured for many years. Our somewhat over 800 Indians live on either side of the North Canadian river between the towns of Seiling and Eagle City. Your highway map should show these places and their distance apart. To visit all Indians in our territory would, of course, take many more than the 33 miles between the towns mentioned. Here they live interspersed among the whites, many of whom have bought or leased Indian land. In travelling it is not difficult to find the Indian dwellings, for almost invariably these lovers of nature have erected a summer shelter of tree boughs, branches and leaves, where they live in the summer. Then too you might find a number of tents on one yard near the house, where friends enjoy free lease on the owner's yard.

Although most of the Indians have farms, only a relatively small number on our field actually do the work of farming. Instead of this, they have leased out their land to whites, and try to live on the often very meagre rent. Sometimes, of course, there is enough to enjoy reasonable living; but whether enough or not, it often happens that poor management leaves our Indians penniless. In this case government relief work or outright relief somewhat relieve the distress.

A German proverb says: Muessigkeit ist aller Laster Anfang." Idleness degenerates not only the Indians but also our own race. If we could utilize all this available energy for Christian work, what a great difference it would make. Let us pray that more idle hours might be used in the Master's service, that more and more of our Indian brethren might present their bodies to God as a living sacrifice.

The mission here owns three places of worship. situated at Fonda, Longdale, and near Canton respectively. At the latter place an old dwelling house is used as a church. The fourth meeting place is a government building, an old fort at Cantonment. Each of these places has services every Sunday as well as a Bible study, song and prayer service during the week. The latter service lasts about an hour, and the time is divided among the three important elements mentioned. An average of about 20, 20, 30, and 20 attend each service respectively. The fact that over 200 have already accepted Jesus as their personal Savior since the inception of the work about 50 years ago, shows that the work is very worthwhile.

The majority, however, are still in heathen darkness. You are not surprised then, are you, if we earnestly beseech you to daily remember the work before the throne of grace.

Sincerely yours,
Catherine and Benno Toews.

Evangelizing Our Neighborhood

J. B. Epp

II. WHY

A. Objectively

The Need is very great all around us. There is a great lack of preaching and teaching of the *whole* Gospel. The masses are either ignorant, or negligent, or are being deceived by false teachings. Much literature is being distributed by these false teachrs. How much of good scriptural literature are *we* distributing? What do we think is the greatest need today in our land? It is not the physical, nor the mental, nor the social. All enlightened and thoughtful people, up to our President, agree that it is the *spiritual!* We are fast becoming a ruined race, in every way, but especially spiritually! Something must be done!

And here then is the greatest need: Giving out the Word to the masses. The multitudes also in the U. S. A. are hungry for the true Gospel. Many are hungry, not really knowing for what. We know it is the Word: God has made it so. Do all readers know, that there are millions in this our Christian land who have never seen a Bible? There are 40 millions of boys and girls under 18 years of age in the U. S. A., of whom 30 million are practically without any religious instruction, and of the remaining 10 million many receive an inadequate or wrong instruction. The state does much for education; but leaves all spiritual instruction to be supplied by the Churches, whether Biblical or otherwise. What a challenge!! The 225,000 young people in state colleges and universities present a special need. Let the educated Y. P. in the churches go after these, beginning in the high schools. The 275,000 inmates in the penitentiaries are waiting for more of the Bread of Life. There are 10,000 closed churches in this our Christian land! And the great majority of the open churches are poorly attended. In the cities only about 10 per cent of the people attend church; and what kind of preaching do they get in many of these places? In Africa, we are told, 15 per cent of the people attend church. Most of the parents around us are quite ignorant in spiritual matters. Many are grateful for assistance in this line.

And remember, that the time may be short! We have spoken here only of our own land. Are there then reasons Why we should "evangelize our neighborhoods?"

B. Subjectively

Motives: We should do this work out of *gratitude* for what God has done for us—for me! *Not* for *reward*; yet "great is your reward in heaven." The *privilege* to serve, this is our reward. It is an honor to have a share in this work. "When Jesus saw the multitude, He had *compassion* on them . . . . " Have we any? Of Paul we read that "his *spirit* was *stirred* within him." The better we know our Savior, the more we want to *make Him known* to others. Remember also the *"Golden Rule."* Then there is the *commandment,* "Go ye," and the program in Acts 1:8, "beginning in Jerusalem" (at home). All this is for you and me! To believe means to obey: Paul speaks of the *"obedience of faith,"* and he also says, "The *Love* of Christ constraineth us." Read I Cor. 13. Only *volunteers* should go out; they are the only good "soldiers."

The church at home needs the *inspiration* that *comes back* to her when a number of her members engage in this work—some more, some less, according to their several ability. It is *God's will* that all should be saved and come to the knowledge of the Truth. But He has chosen only my hands and yours, my feet and yours, to do it with. It is our *responsibility!* See Hezek. chapter 3 and 33. Surely we would not let a man drown, if we could save him, just because we do not belong to the rescue crew? In other words: just because we are not ordained mission workers!

All believers are "the *salt* of the earth" and "the *light* of the world." And all are also *stewards,* of life, talents, time, not only of our money. We must not give only "of our best," but give all that we are and all that we have. We are *debtors,* Rom. 1:14. This is based upon the appalling need. Even for *self-preservation* we should evangelize our neighborhoods—and the masses of our country; for if we will not do this, they will turn upon us! Learn from Russia!

And the *time* for this may be *very short.* Jesus says, "Behold I come quickly" ("soon"), and "the Gospel is to be preached in all the world," just before that. And the best place to be found, when He comes, is working for Him!

So there are also enough *motives, Why* we should *"Evangelize our neighborhoods"!* More of the "Why" will be found in the parts that are to follow, on: III. Who; IV. When and Where; and V. How.

SERMON SKETCH

CONFLICTING LOYALTIES

Rev. Walter Gering, Pastor of Eden Church, Moundridge, Kansas

Text: "He kneeled upon his knees three times a day and prayed." Daniel 16:10.

The story is simple. The issue at stake is one of the most fundamental issues which every generation is called upon to face in some form or other: the issue of conflicting loyalties. Daniel stood between two conflicting authorities. On the one hand stood the authority of the state which commanded that no prayer be made to any god for a period of thirty days. On the other hand stood the Lord encouraging constantly that intimate communion and fellowship with His child. Between these two diametrically opposed authorities stood Daniel, compelled to make his choice.

All his life he had been upholding the authority of both. We might search through the Scriptures in vain to find a more law-abiding patriot than Daniel. Even his own enemies recognized that for, when they sought opportunity to bring condemnation upon him, they readily admitted that "we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." With all their searching they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Yet in that faithfulness unto the law of the land Daniel had remained faithful unto a higher authority, that of the Lord. Surely no one can read the account of his life without being impressed with the spirit of faithfulness unto God. Daniel had found no conflict in his loyalty to both the law of man and that of his God.

Then came the crisis. Because of the fiendish plot of jealousy, Daniel found himself in this conflict of loyalty unto state or unto God. Shall he continue to be law abiding and in accordance with the decree cease from prayer for a season of thirty days? Must he deliberately turn against the hand which has been favoring him with honor and position, defy the decree and thereby become a law-breaker? Has any man ever a moral right to set aside the laws of his land when that land has been his home of blessing? Does not the Word say, "Let every soul be subject unto the higher powers—whosoever therefore resisteth the power, resisteth the ordinance of God"?

The issue which Daniel faced in his day is the same fundamental issue which men throughout the world are facing today in an increasing degree. Loyalty unto God and unto the law of man need not be conflicting. They may rightly support each other. Yet, recent experiences reveal that earnest Christians are being confronted with this same issue. Since May, 1929, the Scriptures have been banned in the land of Russia. It is a criminal offence according to the

International Secretary of the Russian Missionary Society to print, publish, circulate or distribute the Word of God or any portion of it in Soviet Russia. The July issue of the Christian Herald states that in Germany the ban has been placed upon the sale of Bibles and church tracts, this order coming through the Reich's "Literary" chamber. From our own land comes the report of a Wisconsin minister whose name was taken off the roll of those eligible to offer the opening prayers of the legislature because of the contents of a prayer offered on such an occasion. In an increasing manner Christians throughout the world find themselves challenged with this issue: wherein lies the final authority?

That is the issue. What is the answer? Conscientious Christians everywhere are asking themselves: What is the Christian thing to do? The answer which those of the past have given is evident. The early disciples answered with those memorable words: "We ought to obey God rather than men." Those words have been the answer of every age. Christians in Russia have heard the decree banning the Word of God. Their response has been courageous. "If we shall not have the Book in our hands, then we will put it into our heads and enthrone it in our hearts." So they studied and committed to memory the Sacred Word. Now, when they gather together in caves and secret places they repeat passages of Scripture and instruct one another. The response in Wisconsin was that 30 ministers refused to participate in the prayers of the legislature, unless given freedom of prayer content. Repeatedly in the past those who have faced this issue, this conflict of loyalties, have dared to put loyalty to God first.

But the question still remains in the mind of many. Is that the Christian thing to do? Have we any moral right to defy the authority of our government, when the "powers that be are ordained of God"? Can we expect the blessing of the Lord, when we manifest a Spirit of defiance to organized law?

Daniel faced the issue, there was no way out; a decision must be made. His answer is recorded in these words: "Now when Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did afore time." The decision had been made, God must be first.

That is the Christian answer in every age. Let no one say that this breeds contempt for law. The Christian life is a constant challenge to observance of law and order. He who truly follows his Lord will render unto Caesar the things which are Caesars. He shall submit himself to every ordinance of man for the Lord's sake whether it be to the king, as supreme; or unto governors, knowing that such is the will of God, that with well doing he may put to silence the ignorance of foolish men. Never shall he use his liberty for a cloak of maliciousness.

But the law of man must be subject unto the law which is higher than any man-made ordinance: the law of God. In their natural course these two need bring about no conflict of loyalty. When they do, the Christian must take his stand for the truth of the Lord. Even the authority of organized government must yield.

That means but one thing: trouble. It meant trouble for the early disciples, as they faced the religious leaders of their day. It meant trouble for the first century martyrs. Choosing for God in the face of an issue, such as Daniel faced, has meant hardships in every age; it has meant that for those of our own age who have met that conflict and according to present indications even greater hardships for those who face it in the future. Yet "what doth it profit a man if he gain the whole world and lose his own soul"? It is better to take an unflinching stand for the truth even to die in that stand than to compromise for a momentary gain. God must be supreme.

Today the nations of the world, recognizing the threat of war, are preparing themselves lest they be found unprepared in its event. Are the children of God doing likewise? Will they be found ill prepared? Every sincere follower of the Lord ought in these days, among other preparations, to be conscientiously clarifying his own mind upon several fundamental, basic principles of the Christian faith, rooting and grounding himself in these. One of those fundamental principles is that illustrated in the life of Daniel. Lawabiding and faithful as every Christian citizen must be, when that conflict which Daniel faced appears, loyalty to God must be supreme *whatever the price.*

—*Rev. H. E. Miller, Deer Crek, Okla.,* says in a note to a letter: "This summer I helped one of my church members harvest and did most of the plowing. Being born and raised on the farm, I enjoy such help as well as the exercise. — Good! In helping like this and showing respect and love for work, many a rural pastor has worked his way into the hearts of a congregation and made his work more successful.—Editor.

THE MENNONITE

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 13, 1939

ELISHA: A LIFE OF HELPLESSNESS

2 Kings 5:1-10, 14

Introduction

Elisha was a disciple of and the successor to Elijah. These two prophets were similar in some respects and distinctly in contrast in others. Elijah spent much of his time in desert places while Elisha's home was in Samaria. He seems to have been gentler and more sympathetic than Elijah. Elisha's prophetic career of around sixty years—much longer than Elijah's—was rich in deeds of mercy and helpfulness. He was welcomed in the kingly palaces as well as in the homes of the people. He was a spiritual "father" to the sons of the prophets.

The Testimony of a Slave Girl vs 1-4

Naaman held a high position—first in command of the Syrian army. He was highly esteemed, honorable, a capable leader and victorious. However he was a leper (v1). He is a distinct type of the prosperous sinner. Disease and sin are not respecters of persons. In the home of the great Naamn there was an obscure serving maid who waited on his wife (v2). She had been brought away from Israel, as a captive, by one of the Syrian marauding bands and sold as a household slave. She knew her Lord. She nursed no ill-will nor hatred in her heart. She was much concerned about her master (v3). She had a forgiving and loving heart. She could tell her mistress of the one who could heal her master. She testified for God while at her work. This is another striking example of the fact that God finds a large place for humble persons in accomplishing important results. The little maid was the medium to bring the Syrian leader into contact with God's prophet. Her wish expressed to her mistress, proved of far-reaching ultimate results.

Naaman Comes to the King of Israel vs 5-7

The Syrian king thought healing for his general could be purchased, or at least should be repaid with a handsome present (v5). He urged Naaman to go for healing. He sent a letter to Jehoram, King of Israel (v6), not mentioning the prophet of God mentioned by the maid. The king was deeply alarmed (v7), as well he might be, for the impossible to him was asked of him by one who was ready to pick a quarrel with him. Elisha comes to his rescue.

Elisha Ready to Help vs 8-14

Elisha quickly heard of the coming of Naaman and of the King's dismay. He helped him by taking the case off his hands, "Let him come now to me" (v8). He saw too that Naaman needed more than the healing of his leprosy. He came with much pomp and pride and must be humbled before he could be healed. *Elisha was dealing with him as a needy and afflicted man and not as a general representing the Syrian king. He directed him*—through a servant—to go and wash in the Jordan seven times and be healed (v10). This was a needed test of his faith and obedience. This rather humiliating treatment greatly angered Naaman (vs 11-13), but at the entreaties of his wise servants, he was persuaded to do the prophet's bidding and he was healed (v14). He returned to Elisha to express his gratitude and to acknowledge the God of Israel as the only God (v15). He became a proselyte. "He was a leper," (v1), "he was clean" (v14), in between he came to God's prophet, washed and was cleansed.

Elisha was helpful to many in his lifetime. Christians are expected to be helpful when and where they have opportunity. Elisha's reputation for helpfulness impressed itself upon the little maid. Today there are usually opportunities for helpfulness open to us. A little thoughtful consideration may reveal some overlooked privileges. The world greatly needs more of practical Christian helpfulness.

CORRESPONDENCE

FIRST MENN. CHURCH, HILLSBORO, KANS.

Baptismal Services were held on Sunday, May 28. Nine young people were baptized. Several people joined the church by letters. In the evening we were glad to have Sister Frieda of Bethel Hospital with us. She spoke about the work of Deaconesses.—On Monday, May 29, the Sunday School Convention was held in our church. Very good papers were read and discussed.—June 4 communion services were observed and were well attended. June 11 the annual S. S. Picnic was held in God's great nature. It was a very fine afternoon.

The first Sunday in July we again began our Open Air Union Services. Dr. A. E. Kreider gave a very inspiring message. Last Sunday night the Rev. Butcher from Marion brought the message. The Music committee sees to it that we have fine music, and the volunteer orchestra helps along in the singing. We always look forward to these meetings as a special privilege of sharing these blessings with our neighbors and friends.—Mrs. Jno. Bartel, Corr.

* * *

GRACE MENNONITE CHURCH, ENID, OKLA.

We, the Grace Mennonite Church of Enid, Okla., are indeed happy to say to all, that we now have dedicated our new place of worship. First of all we wish to thank each and every one of you who contributed to our new church building in prayer or material gifts and labor. Although the day of our dedication was dusty and windy, a large group of people came to rejoice with us. The loud speaker was used that those in the basement might be able to hear.

The thought which all the different speakers brought out forcefully is, that not only the building was to be dedicated, but that our lives should be rededicated in order that we may let our light shine, that others may see Jesus in us.

We now have a greater desire to go on striving for the right. Rev. Harder's first sermon in the new building was based on Matt. 16:18; and we fully realize that, if we go out in the Name of Our Lord Jesus Christ, the gates of Hell cannot prevail against us.

Since we have ample room we are dividing one of the Sunday School classes and adding another teacher. We hope to give our children a better advantage to learn about their Master and Shepherd in this way.—God willing we shall have baptismal services Sunday, August 13. May God bless us in our work in Enid is our prayer.—Elda Ewert, Corr.

* * *

EAST SWAMP MENNONITE CHURCH, PA.

The first Daily Vacation Bible School in the history of the church was conducted at the East Swamp Mennonite Church from June 26th to July 7th. The total enrollment was 103 and the average attendance for the two weeks was 90. The teachers assisting were Mrs. John Awkland, Mrs. Peter Boehr, Mrs. Wallace Markby, Miss Ida Carbaugh and the pastor, Rev. Harold Burkholder. The drivers bringing the children to the school made a total of 1000 miles. On further inquiry, it was found that 75 percent of the pupils had never attended any Bible School before.

On Friday of the last week, a picnic dinner was enjoyed by all. In the evening the closing exercises were held in the church, in the presence of a large audience. We praise the Lord for the success of the school.

Rev. Harold Burkholder has been granted a vacation to visit his relatives and friends in the middle west, leaving July 30 and returning Aug. 30. Mr. John Boehr, a student of Bluffton College, and Mr. Abraham Unruh will fill the pulpit Aug. 6 and 13. Mrs. Wm. Cope is home again after a 9 weeks' stay in the hospital due to an operation. We thank God that she is back with her family and friends and thank those that prayed for her.—The brotherhood of East Swamp will hold its next meeting Sept. 12. No meeting in August due to work in the fields.—W. W. Cope, Corr.

* * *

GRACE MENN. CHURCH, DALLAS, OREGON

We have had a very busy time here the last few months. June 18 was the first Sunday our new pastor Homer Leisy was here and what a glorious time we had! He had a wonderful sermon in the morning and we gave him a wonderful surprise at noon. In the afternoon we had a short program consisting of welcome speeches, music and a short message by Rev. Franz of Pratum.—July the Fourth the Dallas and Pratum Sunday Schools had a joint picnic at the Rickreall Park. Various games and a tug-of-war were played before noon, and a bountiful dinner was served at noon. In the afternoon the young folks and men played ball, and a short program was given. The work on the church is progressing fast now. Bro. Leisy comes over from Salem nearly every day and with local helpers who can spare the time, we are making good headway. It is the busy season of the year. What with hay to haul, berries and cherries to pick, most of the farmers are busy in the harvest. We are greatly thankful for the gifts we have received for our church building. May God bless the givers. And our prayer is that when the church is completed it may be a place where many souls may be won for Christ. We need your prayers. — Mrs. Leonard Schmidt, Corr.

—*OUR MENNONITE YEAR-BOOK.* — Since a good many people seem to know so little of this book, an explanation is in place. This publication, an English companion book to the German "Bundesbote *Kalender*," and of the same size, 48 page, is a valuable *Annual,* brimful of interesting matter and statistics about the General and District Conferences, their work, organizations and institutions. It is published each fall for the benefit of our churches and its members. It is sent gratis to those who pay full price for the Mennonite a year in advance, and sold to others for 25 cents. It should be in every English reading Mennonite home in our conference. The editors of the Mennonite and Bundesbote, respectively, usually edit these annuals. But the *Year Book* is again being compiled by Rev. A. S. Bechtel at the editor's request to relieve him of this part of his work, who truly appreciates the help. WILL EVERBODY WHOM REV. BECHTEL ASKS FOR CONTRIBUTIONS FOR THE BOOK SERVE HIM AS PROMPTLY AS POSSIBLE FOR HIS TASK IS NOT AN EASY ONE.—The Mennonite Publication Office, Newton, Kans., can still supply copies of the book.

—*Rev. A. S. Bechtel, Hanston, Kansas,* writes: "I was interested in reading the questionnaire for applicants for the ministry contributed by the N. D. Conference, recently published in the Mennonite. Does that mean that the N. D. C. has officially adopted that and is making it binding for all who would enter the ministry in that conference? Or, is it merely a suggestion for the General Conference to consider.—*Note by the editor:* We were merely asked to publish this Questionnaire by the committee that had prepared it. We too felt that some explanation should have gone with it. May we not have some clearance on this?

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

THE HYMN CORNER

by Walter H. Hohmann

BEFIEHL DU DEINE WEGE

This hymn is from the classical chorale period and is an acrostic poem writen by Paul Gerhardt in 1653. It is based on Psalm 37:5, which reads as follows, "Commit thy ways unto the Lord; and trust in Him; and He shall bring it to pass." Paul Gerhardt is usually considered the greatest hymnist of Germany. This hymn is known as his hymn of courage and faith. John Wesley, who was very much interested in German hymnody, translated this hymn and others by Mr. Gerhardt into the English language.

Catherine Winkworth gives the following estimate of the contribution of Paul Gerhardt to the hymnody of the Christian church: "As a poet he undoubtedly holds the highest place among the hymnwriters of Germany. His hymns seem to be the spontaneous outpouring of a heart that overflows with love, trust, and praise. His language is simple and pure. If it has sometimes a touch of homeliness, it has no vulgarism; and at times it rises to a beauty and grace which always give the impression of being unstudied, yet could hardly have been improved by art. His tenderness and fervor never degenerate into sentimentality nor his penitence and sorrow into morbid despondency."

This hymn has been set to various and interesting tunes. In the Gesangbuch Mit Noten it is set to the tune, *Befiehl Du Deine Wege*. Perhaps most of our people who know this hymn, know it to this tune. In the Hymnal of the United Lutheran Hymnal to the tune, *Hassler* or *Passion Chorale*. The hymn also appears in the Oxford American Hymnal to the tune, *Passion Chorale*. In the Canadian Hymnary we find the tunes, *St. George* and *Old 134th*, the latter a tune from the Genevan Psalter 1551. In Songs of Praise, the hymnal of the Anglican Church of England, it appears to the tunes, *Dinbyck* and *Ich Halte Treulich Still;* the latter by J. S. Bach. In the Church Hymnary, the hymnal for the Presbyterian Church of England, it is set to the tunes, *Ich Halte Treulich Still, Song 20* by Orlando Gibbons 1583-1625 and *Narenza* from Kirchen Gesäng, Cologne 1619. The hymn is also set to the tune, *St. Theodolph* by Melchor Teschner in the Glaubensharfe of the German Baptist Church.

What may this multiplicity of tunes mean? It is quite evident that this hymn has been and still is a grat favorite with many churches and individuals. Composers, arrangers, and compilers must have rated the hymn very good or there would not have been so many different tunes used and tried with this hymn. Or, it is even possible that the hymn has not found the proper and ultimate tune to which the church will sing it.

This hymn will appear in the new hymn book, but to what tune shall it be sung?

What Can We Do About Intemperence?

Proverbs 23:29-35

Senior C. E. Topic for August 13, 1939

Worship Program

Instrumental Prelude

Hymns: "May Jesus Christ Be Praised," "Stand Up Stand Up for Jesus," "O Jesus I Have Promised," "Jesus Calls Us," "I Would Be True."

Scripture: Proverbs 23:29-35.

Prayer: For intelligence in ruling our own lives and in working toward the solution of a social problem.

Leader's Introduction: The wording of the topic implies that something *ought* to be done about intemperance. Probably no one needs convincing that the liquor problem is a real social problem. The loss of life and the destruction of happiness resulting from drinking and drunkenness are only too evident. The effects of alcohol in cutting down efficiency are indisputable. Industry cannot repeal the Eighteenth Amendment wherever a steady hand and clear brain are needed. Why can't the engineer drink on his job? What's the matter with the bank clerk's having a bottle under the counter? Henry Ford tells us, "We cannot use drinking men anywhere in the world," he says publicly. "The Ford Motor Company is sober and non-alcoholic wherever you find it located."

What Young People Can Do in Promoting Temperance

1. Become informed concerning the physiological, economic and moral consequences of the use of beverage alcohol. Many good study guides are available which present this infrmation.

2. Arrive at strong personal convictions concerning the use of beverage alcohol. It ought to be clear that

Christian young people should not use it or associate with those who habitually use it.

3. Analyze political issues and give support to candidates and causes which strengthen the cause of temperance. More and more, the issue is being brought into local politics.

4. Make surveys of the local community, listing the laws which govern the sale of liquor, noting the extent to which these laws are observed, counting and reporting violations.

5. Design, make, and display posters which spread the message of temperance; invite high school groups to discussions and debates in which the cause of temperance is presented; and in other ways propagate temperance.

6. Cooperate with local agencies, such as the W. C. T. U., which combat intemperance.

—International Society of Christian Endeavor.

An Expensive Habit

Dr. Arthur Hunter, actuary of the New York Life Insurance Company, claims that every drink a man takes reduces his life expectancy by twenty-five minutes. His statement is based on a survey of the records of sixty life insurance companies, and it involves more than two million persons.

From the insurance company's standpoint, says Dr. Hunter, a merely moderate drinker is not a good risk; his expectancy is reduced four to six years. As for the heavy drinker, he is refused insurance at any rate at all. He isn't even a poor risk.

—*Christian Herald.*

Suggestions for Talks

1. What I can do about intemperance in my own life.
2. What I can do about intemperance in my home.
3. What I can do about intemperance as an intelligent citizen of my community and nation.

For Discussion

1. How does the use of alcohol limit the power of the Holy Spirit in an individual's life?
2. What can parents do to counteract the effect of newspaper, magazine, and radio advertising?
3. Should the manufacture of beverage alcohol be regarded as a legitimate enterprise?
4. Which should be our goal—moderation or total abstinence?
5. Is it wise to attempt to restore prohibition?
6. What can the Christian do to promote temperance?

(Additional information on alcohol control may be had by writing to the headquarters of Allied Youth, National Educational Building, Washington, D. C.

* * *

In what pagan nation was Moloch ever prohibited by such an unbroken and swift moving procession of victims as are offered to this Moloch of Christendom —INTEMPERANCE.—Horace Mann.

WHAT CAN WE DO ABOUT GAMBLING?

Amos 8:4-10

Senior C. E. Topic for August 20, 1939

Worship Service

Instrumental Prelude

Hymns: "Lead Kindly Light," "Jesus Calls Us O'er the Tumult," "O Jesus, I Have Promised," "My Soul, Be on Thy Guard."

Scripture: Amos 8:4-10.

Prayer: "Fill our minds with wisdom, our hearts with tenderness, and our hands with usefulness. Keep us honest in our dealings and take from us the desire to get something for nothing. Let thy laws become songs in the house of our pilgrimage. Unite us with all lovers of goodness, and give us courage and faithfulness to follow the ways of Thy Spirit. To Thy loving kindness we offer our prayer, in the name of Him who walked the way of the loving heart. Amen."

Poem:

"God, keep a clean wind blowing through my heart,
Night and day,
Cleanse it with sunlight, let the silver rain
Wash away
Cobwebs and the smouldering dust that years
Leave, I pray.
Bitterness can have no place in me,
Nor grief stay,
When the winds of God sweep through and wash
Them away.
God, keep a clean wind blowing through my heart,
Night and day."

—Grace Noll Crowell.

Leader's Introduction: Young people, even Christian young people, sometimes ask, "What's wrong with gambling? If we want to waste our money, is it not our own business?" It's not quite "our own business" when we think of gambling in the light of a few facts like the following: Gambling supports a group of racketeers and an enterprise that has a close connection with law-defying interests. Gambling mans wasting money, throwing money away instead of using it usefully. Gambling sets an example to other people who may be less able than we are to throw money away.

Probably the most tragic effect of gambling, however, is the frame of mind which is begotten in the gambler—the desire to get something for nothing. Living involves continually taking risks, to be sure. Achievements are never won without first taking chances. That is a fact which gives a tang to life. But gambling is insidious because it is a travesty on that fact. It is a cheap and shabby caricature of the risks that all must take if they are to make something of themselves.

Young people can do something about gambling by having strong, intelligent convictions about it, by being familiar with the local laws that concern gambling, by resisting every effort to spread the menace of gambling.

Suggestions for Talks

We gamble with other possession besides money. Let several people be prepared to talk on the following subjects:

1. Gambling with health
2. Gambling with friendship
3. How to invest your life rather than speculate with it.

Food for Thought

One doctor says, "The thing that makes gambling rank low on the list of vices is that the passion to win something from nothing becomes no less gripping than that of morphine." Another doctor says that along with drugs and alcohol, gambling is the most popular means of fooling ourselves into believing that we have got something valuable without the trouble of working for it. It is a means of getting relief from the full consciousness of the responsibilities of life.

Questions for Discussion

1. How true is the statement that the gambler in the long run always loses?
2. Discuss this assertion: The idea of getting something for nothing is an immoral idea. Or is it merely erroneous?
3. Does easy winning take inevitable toll in a man's moral stamina?
4. Is gambling wrong when it is for a "good" cause, such as a church or a hospital?
5. Is speculating on the stock exchange gambling?
6. Shouldn't the element of chance in all life make us condone gambling?
7. Is there anything inherently dishonest about gambling?
8. Do all things actually work together for good for those that love the Lord?

Daily Readings

Mon., Aug. 14. Gambling over Jesus' vesture. John 19:23, 24.
Tue., Aug. 15. Gambling with birthright. Gen. 25:27-34
Wed., Aug. 16. Gambling with one's soul. Mark 8:34-38
Thu., Aug. 17. Gambling with sin. Luke 15:12-16.
Fri., Aug. 18. Gambling with death. Gen. 2:15-17; 3:4-6.
Sat., Aug. 19. Gambling with eternity. Matt. 7:21-23.

"We are the only Bible the careless world will read. We are the sinner's gospel, we are the scoffer's creed. We are the Lord's last message, given in word or deed. What if the type is crooked? What if the print is blurred?"

INTERMEDIATE DEPARTMENT

A CHRISTIAN TRIES TO BE COMPLETELY HONEST

Intermediate C. E. Topic for Aug. 13, 1939

For Daily Reading:

Aug. 7. Owe no one. Rom. 13:8-10.
Aug. 8. Duty to care for relatives. I Tim. 5:8.
Aug. 9. Honest service. Col. 3:22-25.
Aug. 10. Idleness forbidden. II Thess. 3:7-12.
Aug. 11. Paul's example. Acts 20:33-35.
Aug. 12. A clear conscience. Acts 24:14-16.
Aug. 13. Topic—A Christian tries to be completely honest. Luke 19:1-10.

Opening Song, "Savior Again to Thy Dear Name"
Scripture Reading, Luke 19:1-10
Sentence Prayers
Reading of Scripture references for the week.
Song, "I Need Thee Every Hour"

Thought by leader

"An honest man is the noblest work of God."—Pope. We believe the topics for this month should be built around the thoughts of intermediates themselves. It is for this reason that we are using quite a few questions to which the members give their own answers.

Questions for discussion:

1. Did you ever try for just one day, to tell the absolute truth? Perhaps you think you do always speak the truth but it would be very interesting to check oneself most carefully for one day.
2. Are we always honest with God? (a) Did you give God as much time as possible last week? (b) Did you give as much money to the church as you spent upon yourself?
3. What harm does cheating do?
4. How does cheating affect our self-respect?
5. Is it honest to guess an answer in an examination?
6. Does one act of dishonesty sometimes lead to another?
7. Is there any harm in bluffing? Why is bluffing dishonest?
8. Do we do any harm to our characters by making excuses?
9. Does being honest ever make one unpopular?
10. What is your attitude toward the person who is always honest?
11. Is it better to ask God for help or to ask our neighbor?
12. Is it honest to ask God for help in an examination when you haven't prepared yourself?
13. When you have studied, is it well to ask God to help you think?

14. Is it dishonest to try and get something for nothing? Is it honest to try for prizes offered on the radio?

15. Is it honest to buy very cheap dresses when we know someone is being cheated of just wages?

16. Is it honest to purchase things which we know we cannot afford?

Song, "I Would Be True"
Offering
Announcements
Song to be used as closing prayer, "O Jesus, I Have Promised"
Postlude, "Savior, Again to Thy Dear Name"

JUNIOR DEPARTMENT

OTHER GIFTS GOD GIVES US

Suggested Program for August 13, 1939

A Special Day — Ex. 20:8

It is very difficult to say which is God's best gift to men next to the gift of His Son, Jesus Christ, the gift of His Spirit and the gift of His Word. But I wonder if this special day that He has given us might not be one of His very best gifts to us? In reading about this gift I found expressions like these: "The Pearl of Days", "It is like a jewelled clasp that holds the days together", "A Day of Delight", "It is a foretaste of heaven." If this "Special Day" means all that to us, dear Junior leaders, we can make this lesson one of great blessing to our Juniors. Oh, that we valued this gift at its worth and used it right!

If possible have a copy of the picture, "Jesus In the Synagogue" by Tissot, where the Juniors can see it.

I. Worship Program

1. Prelude, "Holy, Holy, Holy" played very softly
2. Hymn, "Holy, Holy, Holy", vs. 1, 2, 3
3. Scripture, Genesis 2:2, 3; Ezek. 20:12
4. Hymn, "O Day of Rest and Gladness", M.H.B. No. 48
5. Poem:

"Again returns the day of holy rest,
Which when He made the world, Jehovah blest,
When, like His own, He bade our labors cease,
And all be piety, and all be peace.

Let us devote this consecrated day
To learn His will, and all we learn obey;
So shall He hear, when fervently we raise
Our supplications and our songs of praise.

6. Leader's prayer of thanksgiving for this special day and supplication that we might keep it and use it to God's glory.
7. Sing very softly one verse of song for the month: "One Sweetly Solemn Thought"

II. Mission Minutes

1. Review what is meant by the phrase "Foreign Missions." Find out who our foreign mission secretary is.
2. Three Juniors may bring three different issues of "The Mennonite" and turn to the section "Foreign Missions," reading from that an item of missionary interest found in the letters there.

III. Study Period:

Aim: To help our Juniors to keep Sunday in such a way that they may be blessed and that God may be honored.

1. Bible Reading, Exodus 20:8-11, by a Junior
2. Two minute talks by two Juniors:
    a. Why should we keep Sunday holy?
    Because God commands it.
    Because God himself kept the day holy.
    Because we show honor and love to God, if we give one day to His service. Ex. 31:17.
    b. How should we keep Sunday?
    Rest from the work of the other six days.
    Rest from the play of the other six days.
    (No week-day books on Sunday)
    Spend the day in worship, both at Sunday School and in the church service.
3. Solo, "My Jesus I Love Thee"
4. How Jesus spent Sundays. Talk by two Juniors:
    a. Jesus went to the Synagogue. Luke 4:16-20.
    b. Jesus helped others. John 5:5, 8, 9; Luke 6:6-11.
5. Leader's heart talk:
    Stress fellowship with God and God's people which is made possible by the one day set aside or better given to us. Explain what it means to keep a day "holy." Bring out in your talk how we can help each other to keep this day in a God-pleasing manner. Sunday is not only a day of rest, of worship, and a day of memorial (Resurrection of our Lord) it is also a day for giving, 1 Cor. 16:1, 2, and service.
6. Leader's closing prayer
7. All sing Doxology

—*Salem Church, Freeman, S. D.* — Summer Bible School closed June 28, with an excellent program. The worthwhileness of memorizing Scripture has been declared by Dr. Ironside as follows: "*Reading* the Bible is good, *Studying* the Bible is better, but *Memorizing* the Bible is best of all. This should encourage the pupils who voluntarily memorized a total of 3000 to 5000 verses May 29 to June 27. Robert Boese, Verda Graber and Elaine Waltner were awarded diplomas of graduation from the nine-year course.—The pastor has again prepared his part of the material for the Christian S. S. quarterly, fourth quarter, which is due—two and a half months before the quarter begins.

Minutes of the 40th Annual Session of the Pacific District Conference

Held at Monroe, Washington, June 8-11, 1939

Thursday, June 8, Ministers' Retreat

8:00 A. M.—Prayer Service led by M. M. Lehman

9:00-11:30—Devotions by Chairman, Rev. W. A. Regier

1. The Minister as a Pastor—Rev. Harley King
2. The Minister in his Pulpit—Rev. J. M. Franz
3. Church Finance—Rev. F. F. Jantzen
4. To Whom Should Church Letters be Granted—Dr. J. H. Langenmalter
5. Promoting harmony and unity in a Congregation—Rev. P. A. Wedel

Thursday Afternoon, Workers' Retreat

Elmer Widmer, Chairman

1:30 P. M.—Devotions by Dr. J. H. Langenwalter

1. Methods of Evangelization in the Local Church—Rev. W. A. Regier
2. What Kind of Reading Matter Should the Church Provide—Rev. P. A. Wedel
3. The Laymen and Evangelization—Homer Leisy
4. Evangelization through the S. S. and Y. P. Meeting—Open Discussion

Thursday Evening

7:30-9:30—Devotionals by Rev. S. S. Baumgartner

Male Chorus—Monroe

Address of Welcome—Rev. M. M. Lehman

Response—Rev. J. M. Franz

Temporary Committees appointed by President, Rev. P. A. Wedel: nominating, resolutions, tellers, complimentary votes

Conference Sermon—Rev. P. A. Wedel, using I Chronicles 4:9, 10 on Living Above Our Environment. It was most interesting and instructive

Evangelistic Message—Rev. Edmund Miller—Luke 15

Friday, June 9

8:30 A. M.—Prayer Service led by P. D. Unruh

9:00-12:00—Devotionals by Homer Leisy

The minutes of the last conference were read and adopted. Next was the certification of delegates. It was moved and seconded that we adopt Dr. Langenwalter's explanation to article No. 4 of our constitution, and that they be added to our constitution as such. Report of field secretary was given by Emma Ruth and adopted as read. An expression of thanks was given to Miss Ruth. The following motions were adopted: "That the conference adopt the plan presented by the field secretary to have one representative of the Y. P. societies of each state in the district make up a Y. P. committee for one year," "that we adopt this recommendation for our young people to participate in the support of the Bible school at Swift Current, Sask., Canada."

The First Mennonite Church of Deer Park, Washington consisting of 26 members was unanimously received into the Pacific District Conference. The Bethel College report was read and accepted. It was moved, seconded and accepted that we pay L. J. Horsch the $50.00 voted in the budget for his trip to attend the board meeting as our representative at Bethel College in 1938.

Report on Committee of Complimentary votes suggested the following: Rev. N. W. Bahnmann, Sardis, B. C.; Peter P.Thiessen, Sardis, B. C.; John H. Gaeddert, Bellingham, Wash; Alvan Gaeddert, Bellingham, Washington.

The auditing committee reported that the treasurers' books were found correct and expressed appreciation for the commendable way in which they had been kept.

The treasurer's report was read and accepted with a rising vote of thanks. Next was the election of officers with the following results: President, Rev. Phillip A. Wedel; Vice President, Rev. W. R. Augsburger; Secretary, Homer Leisy; Treasurer, John C. Jantz; Evangelization Committee, Dr. Langenwalter reelected; Business Committee, Rev. W. A. Regier; Trustees, Ed Leisy and Elmer Widmer; Field Secretary, Emma Ruth; Young People's Committee chairman, Louise Richert; assisted by Harry Albrecht, Washington, Alice Lehmann, Idaho, Roy Rutschman, Oregon.

Officers for the Women's Missionary Society are as follows: President, Mrs. Edgar Toevs; Vice President, Mrs. J. H. Langenwalter; Secretary, Mrs. Elmer Widmer; Junior-Intermediate Superintendent, Mrs. Wiebe.

Afternoon Devotionals were led by Rev. N. W. Bahnmann. Bible lectures by Dr. J. H. Langenwalter concluded both morning and afternoon services.

Friday Evening, Women's Missionary Society Program

Chairman, Mrs. M. M. Lehmann

Program consisted of Musical numbers by the Colfax and Monroe societies, a talk by Miss Schirmer of Arizona, and a missionary message by Rev. Edmund Miller.

Saturday, June 10

8:30 A. M.—Prayer Service led by Rev. Harley King

9:00-12:00—Devotionals, Rev. Philip Wedel

Evangelization Committee report was read by Rev. S. S. Baumgartner and accepted It was very encouraging and instructive.

At **Deer Park,** addition of six new members, brought total to 26. Sunday School enrollment is 41. Brother and Sister Wiens' services are appreciated and we hope that Brother Wiens can soon be ordained. Rev. P. D. Unruh's service as assistant is very beneficial.

At **Dallas,** spiritual progress and church building have marked the past year. Sunday School attendance is about 75, church membership, 52. The basement is completed and the completion of the auditorium is recommended. Homer Leisy will take charge of the Grace church immediately after this Conference.

At **Newport** the work under the leadership of Rev. P. D. Unruh is proving to be a real blessing and encouragement.

At **Winton,** Brother D. B. Hess has taken up the work They have a Sunday School enrollment of 73 and an average attendance of 50. Regular preaching services are conducted in the Presbyterian church building.

At **Portland** the church building has been remodeled with a noticeable increase in attendance. The church property was purchased for $673.39 total. The remodeling cost $1125.00 in money besides the labor donated. A parsonage was also purchased and furnished at a total cost of $3600.00. Taxes on the parsonage are $60.00 per year.

Itinerary Work—The Home Mission Board has arranged to remunerate Mennonite workers who hold revival meetings in connection with the Evangelization committee in that particular district. The churches receiving such services are expected to respond with a liberal offering for the travel expenses and Home Mission Board.

An address on Home Mission Work was given by Rev. S. S. Baumgartner, and a Bible Lecture by Dr. J. H. Langenwalter concluded the morning session.

Saturday Afternoon

It was moved and seconded that we appoint Brother J. J. Eymann advisor to the board of trustees for the purpose of incorporating the Pacific District Conference, if that has not been done, and of making the necessary certification to hold property in the State of Oregon.

The Budget for 1939-1940 was adopted. It is as follows: Newport, $240.00; Deer Park, $60.00; Dallas, $420.00; Workers Exchange, $90.00; Field Secretary, $100.00; Miscellaneous, $40.00; Winton, $120.00; Portland, $480.00; Bethel College Rep., $50.00. Total $1600.00.

Report of temporary Educational Committee to the conference to amend the constitution to provide for such a committee was given and proper provision made and its duties specified. It was moved and seconded that we retain the old method of voting—1 vote to every 10 members. Election of members for the Educational Committee resulted as follows: Rev. Edmund Miller for 3 years, Rev. M. M. Lehman for 2 years, P. C. Jantz for 1 year. It was moved and seconded that we instruct the secretary to have 1000 constitutions printed in booklet form and distributed.

An invitation from the Immanuel Mennonite Church at Los Angeles was unanimously accepted. The report of the Resolutions' Committee was read by Miss Emma Ruth and accepted. A rising vote of thanks and appreciation were given to Rev. F. F. Jantzen and Rev. S. S. Baumgartner for their many years of faithful service to the conference. Dr. Langenwalter gave his closing Bible lecture.

For recreation, groups made trips to the Boys Training School and to the Carnation Milk Farm.

Saturday Evening

Messages were given by Rev. Wilbert Regier and Rev. J. M. Franz. Miss Emma Ruth showed her travel film.

Sunday, June 11

The morning services were conducted in the various churches.

Sunday afternoon, Sunday School and C. E. Program

Miss Emma Ruth, Chairman

Four topics were discussed:

1. Training for Service for Christ and the Church through C. E. by Rev. W. A. Regier
2. The Four-Department Plan by Alma Stauffer
3. The Worship Program of Juniors by Mrs. Harley King
4. Reaching the Unsaved through the Sunday School by Homer Leisy

Miss Dorothy Leisy sang a solo during the program

Sunday Evening

Rev. J. M. Franz was chairman. An interesting Young People's meeting was conducted with talks and instrumental numbers, followed by a short illustrated message by Homer Leisy. President Phillip Wedel gave the closing conference message.

The following recommendations and resolutions were adopted during the conference:

(Presented by the Evangelization Board)

1. That the allowance for our workers be as follows for the year: Newport, $20.00; Dallas, $35.00; Winton, $10.00; Deer Park, $5.00 per month.
2. We recommend to the churches of this conference to take up a liberal offering for the completion of the auditorium at Dallas and send the amount to the treasurer of the Conference specified "for Dallas."
3. We wish God's rich blessings to Homer Leisy in his decision to dedicate his full-time service to the Lord and pledge our fraternal support to his new charge. We also recommend his ordination.
4. We recommend that the work at Winton, California, be continued for another year; that is, until Sept. 1, 1940.
5. We recommend that the taxes on the parsonage be paid out of the conference treasury until the Portland congregation sees her way clear to assume that obligation.

(Presented by the Resolutions Committee)

1. That we express our appreciation by a rising vote of thanks to the following: The First Mennonite Church of Monroe. Washington, its pastor, members who have kindly entertained us in their homes, the committees who have made such splendid arrangements for our physical comforts and the women who gave of their time and labor to provide the meals.
2. That the secretary of the conference be instructed to send a note of appreciation to the pastor and congregation of the Methodist Church of Monroe for the use of their building.
3. That the secretary to the conference be instructed to respond to the greetings sent to the conference.
4. That peace teaching be encouraged in our churches and the distribution of the peace leaflets, "The Invincible Leader," and "Principles of Christian Peace and Patriotism."
5. That individual Bible Study, Bible study classes, and the daily vacation Bible school be promoted in our churches and that every effort be made to extend this work to those who are without a knowledge of the gospel.
6. That we sing a hymn of gratitude to our heavenly Father for the progress made during the past year, and for the harmonious fellowship, and spiritual blessings of the conference.

—*A farewell service* for the outgoing missionaries, Orlando and Vernelle Schroeder Waltner by the churches near Freeman and Marion is being arranged for.

IN MEMORIAM

MRS. LIZZIE L. SWEINHART, daughter of Henry R. and Mary Laux Rosenberger, was born February 20, 1866, at Milford Square. She declared her faith in Jesus Christ as her Lord and Savior, and was baptized, April 7, 1882, received into the membership of the West Swamp Mennonite Church where she has remained a devout member ever since.

On January 10, 1891, she was united in marriage with Aaron W. Sweinhart. Nine children were born into this union. Six of these as well as her husband, preceded her in death. Those surviving are: Mrs. George Shirmer, East Riverton, N. J.; Mrs. Howard Weller, Spinnerstown and Calvin, Emmaus. Fourteen grandchildren also survice. Sisters and brothers to mourn their departed sister are: Mrs. Oliver Keiser, and Menno S. Rosenberger, Milford Square; Mrs. John Roth, Mrs. Samuel Bauman and Mrs. David Boyer, Quakertown.

Mrs. Sweinhart had been sick for some weeks, but had improved, so that she could attend worship service again, therefore her sudden death was a shock to everyone. She was found asleep in Jesus in her bedroom on the morning of July 11th, thus bringing her age to 73 years, 4 months and 21 days.

Rev. A. J. Neuenschwander, pastor, conducted the service in the West Swamp Church, using 2 Cor. 4:17, 18 as text. Rev. Kistler, of the Lutheran Church assisting. Interment was made in the West Swamp cemetery.

* * *

HERMAN KREHBIEL, son of Peter and Susanna Krehbiel, was born near Donnellson, Iowa, September 24, 1871, and passed away on July 14, 1939, in the same house where he was born and where he resided all his life. He attained the age of 67 years, 9 months and 20 days.

On September 28, 1884, he was baptized by Rev. Christian Schowalter and received as a member of the Zion Mennonite Church of Donnellson, where he took an active part, especially in the song service, for many years.

His illness was of several months duration, nevertheless the end came suddenly on Friday evening at 7 o'clock.—Surviving is one sister, Mary, at home, a number of cousins and a host of friends. His acquaintances were also his friends, for he was of a pleasant disposition and had a word of greeting for all whom he met.—He was preceded in death by his parents, one brother, Valentine, who died in infancy and one sister, Katherine.

Funeral services were held July 16, in his home church at Donnellson, Iowa, with Rev. A. Friesen in charge. His text was from John 14:14. "If a man die, shall he live again?"

MOTHER MARIA PLENERT KOPPER was born Feb. 6, 1863, at Burches, Poland, where she received the greater part of her education. She joined the Mennonite Church of which she remained a faithful member until her death. When she was 16 years old the family migrated to the United States and settled on a farm north of Hillsboro, Kans., where she spent her girlhood days.

On Nov. 24, 1884 she entered into holy wedlock with David Kopper. In 1934 the couple were granted the privilege of celebrating their Golden Wedding. Her husband preceded her in death by less than two months.

The last few years the couple made their home at Bethel Home for the Aged, Newton, Kans., where they received the best of care. She was a constant comforter to her ailing husband, a kind and loving mother, interested in the spiritual welfare of her children and grandchildren. Her deeds of love and devoted Christian life shall always be an inspiration to the bereaved.

She passed away July 7, 1939, at the age of 16 years, 5 months and one day. She leaves to mourn her children, Mr. and Mrs. Wm. Kopper of South Haven, Kans., Mr. and Mrs. Otto Schroeder of Hillsboro, seven grandchildren, one sister, Mrs. Andrew Schroeder, and many relatives and friends. Funeral services were held at the First Mennonite Church of Hillsboro, July 10th, Rev. J. H. Epp officiating.

* * *

MRS. MARY ELIZABETH ESSER, nee Wismer, wife of William Henry Esser, died at the home of their daughter and son-in-law, Mr. and Mrs. Howard Strouse in Lumberville, Pa. on July 7, 1939, aged 74 years, 5 months and 7 days. The Esser family are members of the Deep Run Church. Funeral services and interment here by Pastor A. M. Fretz on July 11.

* * *

MRS. LOVENA BLEAM, nee Kramer, widow of Oscar Bleam, died on July 9 at the home of her daughter and son-in-law, Mr. and Mrs. Charles Sowers, in Perkasie, Pa., aged 62 years, 5 months. Services and interment at Kellers' Church on July 13. Rev. Furman, the pastor, was assisted by Rev. A. M. Fretz.

* * *

PETER SCHNECK, the oldest son of Abraham and Barbara Zuercher Schneck, was born on December 23, 1856. He died on July 14, 1939 at the age of 82 years, 6 months and 21 days. He was married to Elizabeth Sprunger, oldest daughter of David Sprunger of Berne, Indiana, on April 8, 1880. Four children were born to this union of whom only the youngest son, John Wesley, is left to mourn his father's departure from the scenes of earth. On June 20, 1912 Mr. Schneck's faithful companion was taken from him, leaving sorrow and loneliness. To his dying day he scarcely ever mentioned his good wife without tears in his eyes.

He is survived by three brothers and two sisters: David of Dalton; Maria, widow of the late Rev. Jacob Nussbaum; John of Pandora, Ohio; Barbara, Mrs. Peter J. Amstutz of Dalton, and Daniel of Canton, Ohio. He is also survived by his son John Wesley of Milwaukee, Wisconsin and three grandchildren, John Wesley, Jr., George Robert, and Margaret Elizabeth, and a large number of other relatives.

Peter Schneck was one of the earliest members of the Salem Mennonite Church, to which church he gave a life-time of service. His record of fifty-three years as a Sunday School teacher is one seldom exceeded. During the course of his long membership he served the church in nearly every important office. He loved the church he served. In on of his last audible prayers of the past Monday he was heard to say, "God bless this church and all its undertakings."

The deceased was an inveterate reader of the Bible. He read the Bible from cover to cover in the neighborhood of fifty times. Since he was blessed with an exceptional memory he acquired a Bible knowledge seldom equalled by the laity or clergy. His life and character were a testimony to the Bible. The respect in which the community held him is attested to by the fact that he had nearly 400 visitors in the course of his three months of illness.

In the departure of Peter Schneck, the community loses a stable citizen, the church a loyal servant, and his family a loving father and grandfather. Truly he was "as a tree planted by the waters", his influence for good will live for years to come.—Funeral services, held on Sunday, July 16, were conducted by his pastor, Rev. A. S. Rosenberger, assisted by his former pastor, Rev. A. R. Keiser, and by Rev. Allen Bixler of Kidron.

» » JOTTINGS « «

—*Salem Church, Dalton, O.:* Summertime is the most difficult time for church going in the country as well as the city. The days are often hot and people are working hard. Sunday is needed for rest and recreation. Yet to God's people the day should be all the the more satisfactory for having worshipped in the house of God. God has a blessing for those who allow nothing to interfere with regular worship if at all possible to attend. Six of our young people are attending the international C. E. Convention in Cleveland. We hope to hear a report of this great gathering of young people.—The passing of Brother Peter Schneck leaves a challenge to our younger church members, for some one to say, "I'll try to take his place." If several make such a resolve, the church will be so much stronger. *Here is a challenge to service, to prayer, to giving.*—
In "Bulletin" by Rev. Rosenberger.

—*Rev. Walter Gering* whose Sermon Sketch on *Conflicting Loyalties* appears in this paper writes: "Personally I believe the idea of running sermon sketches in *the Mennonite* is a good one, only I would like to see them given with a bit more detail. It would be helpful to find how the various ministers develop the outlines which they have presented. I realize that your space is limited and that you are doing the best you can under the circumstances. I hope that the day may come when space will be available for more detailed reports of sermons given by our ministers.—*"Thank you, Brother Gering for this well-meant suggestion.* May we hear *briefly* from other ministers on this subject?—Editor.

—*Ordained to the Ministry.*—On the same Sunday, July 23, 1939, the following two young Mennonites were inducted into the holy service of gospel ministers in their home churches: Harold Ratzlaff, graduate of Bethel College and at present a student at the Hartford, Conn., Theol. Seminary, was ordained in his home church, the Hopedale church of Meno, Okla. Rev. A. J. Dyck, of Inman, Kansas, chairman of the Home Mission Board of the W. D. C., officiated, Rev. J. J. Ratzlaff, uncle of the candidate, preached a sermon, and Rev. H. U. Schmidt, local pastor, gave a helpful charge.—*Willard K. Claassen,* member of the First Church, Newton, Kans., a graduate of the Baptist Theol. Seminary at Louisville, Ky., was ordained by Elder J. E. Entz, assisted by Rev. C. E. Krehbiel and Rev. A. Warkentin. With his bride of a couple of weeks, Rev. Claassen left for Roaring Springs, Pa., to take charge of the General Conference church there.

—Correction.—A slip in the cogs of the editors memory made Jesus say to the Samaritan woman: "He that believeth on me though he die, yet shall he live," when he should have said, *"to Mary,"* in a recent editorial "About Religion."

—*MARRIAGES.*—From Monthly News Letter, Salem Church, S. D., *Eldon Graber, mamber of the South Church and Lucille Christensen, at the South Church,* June 25, by the pastor.—*Rumie Gering of the South Church and Grace Maye Graber of the North Church,* June 27, in North Church, by the pastor Albert Claassen, sermon by the S. Church pastor.—*Edward Unruh, Dalton, S. D., and Margaret Janet Rowenhorst, Marion,* by the pastor in the S. Church parsonage.

—We thank *Prof. Gerhard Buhler* of Bluffton, O., secretary of the Middle District Conference, for a copy of the Minutes of their recent conference session.

—*Health Guild Messenger.*—Before us lies No. 2 of this little paper, which is full of interesting matter about health. It is published by members of our mission church under the direction of Rev. E. D. Schmidt, their pastor. Write him at 655 Lorraine Ave., Wichita, Kansas, for a copy and share the interest in and the benefit of articles and suggestions on healthful living.

—*ATTENTION!!*—Will the brethren in Oklahoma and others kindly remember the *Oklahoma Convention* which is to be held August 27-28, in the City Auditorium, at Fairview, Okla. You will find the interesting program in *the Mennonite* of August 25. Rev. (Prof.) A. E. Kreider of Bethel College is the convention speaker and will serve this gathering well as he always does. Missionary Benno Toews of Canton, Okla., will also speak.—At the request of Rev. August Schmidt, Secr. who adds: "We wish you God's continued blessing in your work. We appreciate the Mennonite and the fine way in which it is made up."

—*From the Bulletin of St. John Church, Pandora, O.*—"A visit to the sick and the shut-ins is a Christian service that every Christian should render as often as he needs encouragement and strength in his Christian life."—"A committee of the S. S. consisting of the pastor, the superintendent and the librarian are considering the purchase of books for the S. S. library. They will be glad to consider recommendations of worthwhile books. Have you some books that you would be willing to give or lend to the library that others may read them." This is a splendid way to get the right kind of books for S. S. and church folks to read.—Editor.

—*Rev. A. S. Rosenberger of the Salem Church, Dalton, O., and Rev. Herald Burkholder, of the East Swamp Church, Quakertown, Pa.,* have joined that goodly number of ministers who are wisely and gratuitously sending us copies of their Sunday church bulletins. We appreciate these sources of information from the different churches for our *Jottings page.*

—*Mennonite Church, Bloomfield, Mont.*—We have just finished our Daily Vacation Bible School. An average of 64 children attended every day. At the close, a program was given to a house full of people by the children of the school.—"Have you a regular correspondent from here at the Bloomfield church? No, we don't seem to have one listed. Would be happy to see one appointed.—Editor.

—*Bethany Church, Freeman, S. D.*—While the pastor, L. H. Linscheid is taking his vacation, Rev. Harold Gross, a native son of the place and home from his studies at Hartford Seminary will substitute for him.

—*MARRIED.*—At the home of their pastor, Rev. D. J. Unruh, *Harold Geiger and Alice Nusbaum* of *Pandora, Ohio,* Friday, July 21. The couple left for a short wedding trip to New York.

—*East Swamp Church, Pa.*—The ministers of the E. C. D. will meet Friday, (July 21?) in what they call a *Seminar,* to discuss the early leaders of the church.—The pastor is giving a series of messages on the Levitical Offerings, on present Sunday, *The Burnt-Offering.*—During the coming weeks, some Y. P. of the church hope to conduct a few street meetings in Quakertown and vicinity.

1001 E. BDWY.
NEWTON, KANS.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, AUG. 8, 1939 NO. 31

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EDITORIALS

INEXPENSIVE ENJOYMENTS.—Generally speaking the people of today hold to the assumption that our enjoyments, our pleasures must cost money or they are hardly worth having. So, coupled with the increased cost of living, there is the added cost of pleasures, and there seems to be a growing conception that the greater the cost and display of our enjoyments, the greater is the pleasure derived from them. But God holds so many pleasures in store for us right where we are that may be had for the taking. The difficulty with so many of us is that neither our physical nor spiritual senses have been exercised sufficiently to perceive them. Some people visiting the Grand Canyon have been heard to say that they see nothing but a great big hole there while others view it with mingled awe and ecstacy. Rich folks think they have to go to the end of the world to see nature's sights, while some of them are right where we are, as the German poet says, "Willst du immer weiter schweifen, sich das gute liegt so nah." Why do you always try to roam farther away when the good lies so near? O what pleasure is there in the view of a sunrise or a sunset, in the myriads of sparkling dewdrops, in the song of birds, in the majesty of mountains, forests and streams. What joy, what ecstacy in meditating a starlit sky, from which God speaks to us so mightily! What joys may be found in a simple Christian home, where love abounds! What joy in reading a good, wholesome book on a winter evening around the fireplace, or in song and music in a home circle of friends! Our Mennonite forefathers found genuine satisfaction around a repast of the simplest form, with little cost in money and effort. Now it seems as though the more costly and elaborate our social gatherings are as to eats, style and display, the more pleasure a good many people at least pretend to get out of them. Do they really, honestly? To people born with a sound body, good health is a thing greatly to be enjoyed, and costs little, provided they take care of themselves. If not it may cost a good deal to buy it back at the hands of doctors and hospitals. Last but not least, there is greatest joy in doing the will of God and in the company of those who truly love Him.

CHRISTIANS THE LIGHT OF THE WORLD.—"Ye are the light of the world," Matt. 5:44.—Light has two uses: To show us how to find our way and to bring out the reality and beauty of the world round about us. If our religion does not do that for the people we come in contact with, there is something wrong with it. As with some lamps which are so covered with shades or drapings that their light is greatly diminished. It is possible that business cares, family cares, ambitions to acquire wealth or fame, fears of what the world is coming to, and what not, so dim the light that we as Christians should give out that it is quite ineffective. All about us there are people who are groping and longing for the LIGHT, looking to Christians for help and comfort and guidance, for some one to show them the way to a better life, and the road to the heavenly Home.—T.

* * *

A THRILLING EXPERIENCE.—Hudson Taylor tells of a terrible experience he had as the sailing ship, "Dumfries" took him to China.

A severe hurricane was whipping the sea and covering it with a white foam. The waves mounted up like hills on both sides and the deep threatened to swallow the small ship with its occupants. The wind threw them mercilessly from side to side and progress was impossible.

Suddenly one side of the ship was thrown up, while the other was deeply depressed, causing the waves to plunge madly upon the unfortunates. Taylor thought: "If God doesn't miraculously save us, all that will be left of the ship in the morning will be a few scattered planks." It seemed impossible to avoid a dangerous rock toward which they were being madly driven. Closer and closer came the ship, until just two ship-lengths away.

The captain tried to steer it away, but in vain. Then he made a strenuous effort to turn it the opposite way. This proved to be successful. It would not have helped them any, however, had not the wind suddenly changed direction and taken them out of the danger. Hudson's own words show that it was God himself that had saved them from this terrible impending disaster. He says: "Had the Lord not helped us, all our efforts would have been in vain. Truly His mercy is very great. Oh, that the people would praise Him for His kindness and glorious deeds."

Address by Pres. E. G. Kaufman of Bethel College

at Dedication of New Addition to Bethel Hospital, Newton, Kansas

We are gathered here in a church building as Christians for the purpose of dedicating an addition to a hospital and the organization of a clinic. It was not always thus. There was a time when the church and the medical profession found themselves in opposite camps; when an attempt to relieve sickness and suffering was interpreted as working against God and his will, whereas today we consider such attempt as working with God and He with us.

The history of medicine is most interesting. Five hundred years before Christ, the wonderful age of Socrates, Plato, and Aristotle, also gave to the world Hippocrates, the father of medicine. He insisted upon a study of cause and effect in dealing with disease, rather than the old superstitious approach.

The coming of Jesus into the world and the development of Christianity greatly affected medical science, more especially in two ways. First, the personal example of healing the sick, as well as the teachings of Jesus regarding sympathy with the afflicted, in fact, the whole spirit of Christ, not only gave a great impetus to the modern attitude towards disease, but in very fact was the saving element in the total problem throughout history, in spite of many difficulties. Second, however, the position of the church, and especially that of some theologians, has often been one of opposition to the scientific approach in sickness and medicine. One becomes especially conscious of this upon reading such books as the two volumes by Andrew D. White entitled, *The Warfare of Science With Theology*, published in 1917, or other volumes of similar nature of more recent date.

Many church fathers, among them St. Augustine himself, insisted that disease and sickness was due to demons or to the wrath of God. The cure could only be obtained by resorting to sacred relics, words of incantation, and other modes of driving out or appeasing said demons. Physicians, of course, who insisted on treating sickness in more scientific ways were condemned as dangerous and there was a long and bitter fight between the church and medicine. Theologians opposed dissection and an anatomical study of the human body because of their materialistic conception of the resurrection. The church blessed the shedding of blood in war, but for a surgeon to shed blood in performing an operation was considered a most heinous sin and condemned by the church for a period of over a thousand years. Physicians were persecuted; had to do their study in secrecy and dark cellars. If discovered, many of them were dealt with as heretics.

Outside of the church there were, however, two groups who were free to advance the cause of scientific study of disease without any interference by the church. These two groups were the Jews and the Mohammedans. They were considered hopeless anyway, so far as the church was concerned, and so made a great contribution along the medical line. Physicians, and other scientific men classed with them, were talked of as sorcerers and magicians. It is no wonder that physicians were unbelievers. A proverb in the middle ages had it that "Where three physicians are gathered you will have four atheists," (the fourth one of course being the devil himself). It was not until 1391 that a university was given permission by the governing authorities to dissect for study the human body, and that with the restriction that it must not be more than the body of one dead criminal every three years. After Harvey discovered the circulation of the blood the church denied this fact for over one hundred years, and condemned as heretics those who taught and believed it.

Epidemics and plagues broke out annually in many countries because of the unsanitary conditions, but scientific sanitation was opposed by the church as pride of the flesh. Even cities of our own land passed laws against the installation of bath tubs. When the medical profession came out with inoculation and vaccination the church condemned such practices as interferring with God's will. In 1772 a physician by the name of Boylston was tried for murder in Boston because of this practice and preachers delivered sermons on the "Sin of Inoculation." In 1798 the Anti-Vaccination Society was formed in America. Also when ether and chloroform were being used as anaesthetics, many preachers insisted that it was an ungodly thing to do and not in line with His expressed will.

Taking the total picture into consideration, it must, however, also be stated that there always were those in the church who carried on the spirit and attitude of Christ towards the unfortunate and suffering. The best elements in the church as the body of Christ steadily carried on and finally permeated the entire social outlook on this problem, until today it is considered a Christian duty and opportunity to do everything possible, by the help of God, in a scientific way to relieve the sufferings of men and conquer sickness and disease.

In the *Journal of the American Medical Association* for March, 1939, we are given some interesting statistics for the year 1938. There were that year in America 6,166 registered hospitals, of which 981 were church hospitals. All these registered hospitals together had a capacity of 1,161,000 beds and that year had 9,421,000 bed patients. Besides, registration was refused, because of not meeting required standards, to 636 hospitals with a capacity of 18,000 beds. The increase in 1938 was the equivalent of the erection of one new hospital of 101 beds per day for the year.

One person in every fourteen in America was a hospital bed patient in that year. One person was admitted to the hospital every 3.3 seconds. Over one million live births took place in hospitals in 1938, while only ten years previous that figure was around 600,000 and in 1937 the total live births registered in the United States was 2,200,000, which means that in 1938 very nearly one-half of all live births took place in hospitals, which says a good deal as to our changed attitude towards hospitals.

Yes, we have made progress. Science has become an international language which closes and bridges the gap between classes, nations, and races. May God grant that this will so continue. There are, however, signs in our present day which cause us to wonder with some misgivings as to the future of this process. Just one example: Professor Lenard of Berlin University (physics Nobel prize winner of former days, along with our own Milliken and Compton) has recently come out with a four-volume work on the *Science of Physics,* in the introduction of which he says, "I might rather have said 'Aryan Physics' or the 'Physics of the Nordic Species of Man . . . . But it will be replied to me that science is and remains international. That, I say, is false. Science, like every other human product, is racial and is conditioned by blood." Of course, he says this because of the totalitarianism under which he lives and we know it is the substitution of superstitious nonsense for science.

II.

Man has long been regarded as spirit, mind, and body. The church's primary concern is spiritual welfare. Nevertheless, it must not ignore mental and physical welfare. The primary concern of the mind has been delegated to the school, nevertheless, it must not ignore the welfare of the spirit and the body; while medicine and hospitals have been charged with the welfare of the body as their primary concern, but they too must not ignore the welfare of the spirit and the mind.

Bethel Hospital and Deaconess Home is in a sense a child of the church and the school. The founders of this institution were members of the church and they were also members of the Board of Directors of Bethel College. They were religious men, believers in education, as well as in the welfare and the scientific care of the physical body. The first interest manifested along the lines of deaconess and hospital work by the present Mother Superior, Sister Frieda, in 1900, was picked up and nurtured along by the Bethel College Board of Directors. In 1903 the college board secured a charter for the founding of a deaconess home and hospital, and it was not until 1905, when the hospital and college organization separated, and the building proper was started in 1907.

So, if there is a parent-child relationship between Bethel College and Bethel Hospital, I as a representative of the college am this day reminded of Ecclesiastes 12:5, where the preacher describes old age when he says: "They shall be afraid of that which is high." During recent years Bethel Hospital as the child has made remarkable progress, while it seems to some of us that the parent institution, or the college has lagged behind. Traveling in mountains there are good roads that lead to the top of them and over them which to older people seem very high and dangerous, but which to children and young people are a great attraction and challenge and which they travel with much satisfaction and joy. They are not afraid of that which is high. During these hard economic years Bethel Hospital with daring and courage has developed its nurses home, hospital addition and clinic without fear of that which is high, but rather attracted and challenged thereby. It took real leadership and cooperation. God has blessed the institution in its undertaking and has seen it through. Of course, many have helped. Some have helped in special ways.

Jesus tells us in Matthew 6:20, lay up for yourselves treasures in Heaven, where rust, moths, and thieves cannot get at them. This hospital addition and clinic is an indication that there have been those who have believed and acted on this advice of Jesus. The economic condition of recent years with its many failures along financial lines should help to remind Christians of the truth of these words of Jesus.

Daniel Drew was a great financier, although he did not always make his money according to the highest principles and has been classified with the "Robber Barons." Nevertheless, there is credited to him a worthwhile sentence which he made after one of his financial failures when a friend said to him, "Mr. Drew, you gave too much money away." Drew answered, "No, I did not—what I gave I have, what I kept is gone." This hospital addition and clinic would not be possible without people who agreed with that sentiment.

In ancient history monuments were chiefly built for their beauty and the glorification of some emperor or other person. More recently man has added to the idea of a monument the thought of benefit to humanity. The hospital and clinic commemorates self denial, glorifies community spirit, and heightens the quality of Christian medical service.

Medical practice is undergoing rapid changes. Some of the old diseases are gradually gotten more under control, but due to the high tension and speed of modern civilization other diseases are coming to the fore. Medical science is harnessing chemistry and electricity to help it. They are increasingly perfecting their instruments and improving their methods. It may still be true that 80 per cent of sick people would get well without doctors. It is also true that the other 20 per cent needs the best of medical attention. Medical science has lengthened the span of life. It has reduced the rate of infant mortality. Modern medicine is becoming increasingly complex. No one physician can master all branches of medicine. No one office can hold all the latest medical equipment. So in the clinic, physicians who are experts in different branches of medicine cooperate with each other and the hospital by pooling their skill and facilities for the sake of the patients.

Every institution has a spirit and personality of its own. This is also true of a hospital and a clinic. A Christian institution will have a Christian spirit. A spirit is not static but growing. The formation of this clinic is one step in the right direction of the growth of the Christian spirit of this institution. It is a social step based on a social need in an attempt to meet it in a social way. The growth of the Christian spirit of this institution will require that other steps follow. What they will be, or when they will take place time will tell, but follow they must sooner or later, lest the Christian spirit will depart. Whatever we may think of socialized medicine, and no doubt we all would admit that it is not altogether good nor altogether bad, the fact however remains that in this country under our present arrangement the very wealthy can secure the best of medical attention, because they can pay for it; the very poor can secure the best of medical attention because the state will pay for it; but it is yet a great unsolved problem how to meet the needs of the great middle class in America.

May God bless Bethel Hospital and Clinic and use it for the expression of His spirit and the furtherance of His kingdom in this entire area and give it wisdom and courage to take whatever next steps are needed when the time for these comes.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KAI CHOW HOSPITAL GROWS

By Dr. C. L. Pannabecker

Busy is the word that characterizes our hospital work this year—613 inpatients in the 9 months the hospital was open—400 was the most in a year before, and over 10,000 clinic visits.

I wish this parade of patients could pass before you so you could see those we have served. Last spring banditry was the worst I have seen. War also brought a large number of civilian casualties, so most of our work was gunshot and other wounds. Gunshot wounds of legs and arms, with fractures; gunshot wounds of shoulders, hands, feet, and even head and face wounds; one could only marvel at how close the patient came to fatal injury,—and all these bone injuries treated without an X-ray. During the summer Malaria was bad and quinine difficult to get. Later Cholera raged, every village had deaths daily. The patients who were brought to us were fortunate as cure was almost certain, but intravenous injections kept us busy.

During summer and fall normal conditions returned and our patients were more the regular run of medical and surgical cases. In December at one time we had three patients in for removal of abdominal tumors, all ovarian cysts, each one larger than the one before. Our fame is being spread by these patients who had never before seen such treatment. Then there was also a woman with a urinary fistula from a tear at childbirth which made life miserable. She went home cured. Her total bill at the hospital was less than $10.00 U. S. currency including about two months stay in the hospital and two operations. She sold what she had to get money to come to the hospital and she didn't have half enough. Some of your gifts for poor patients made it possible for her to stay and be cured.

We have now a bright little girl 10 years old in the hospital; her leg in a plaster cast. She and her mother are beggars since her father, who was a water carrier, died. They were crushed when a wall fell in, the mother injured badly and the girl's leg broken. They both get free treatment, thanks to some more of you, and now a class of children from Oregon want to help a child go to school and she is just the one.

Another patient, a boy, was in the hospital with Kala Azar for several months, he had developed one of those terrible ulcers on his face which heal up nicely under treatment but leave a bad defect where the tissue sloughs out—in his case nearly half his lower lip is lost and his chief concern has been how to get a new lip. He begged me to graft on a dog's lip. Poor boy, I'm not sure I'm a good enough plastic surgeon to make him a lip. He also was helped by friends in America.

We have many grateful patients and let me just take this occasion to express their *Thanks To You* for help. When they go home they carry the message of love and friendship and Christ's gospel to their home and villages. Evangelistic workers tell us of this help to our gospel work. You will rejoice with us to hear this.

CORRESPONDANCE

FIRST MENN. CHURCH, WADSWORTH, O.

We have had numerous events of interest occuring at our church since we last wrote to you. On June 11th Childrens' day was observed by a program during the Sunday School hour, and by a special sermon and infant consecration service during the worship hour. On July 2nd Holy Communion was observed in connection with a Home Coming of former members of the church. On July 16th, Rev. Carl Landis brought the message at the morning service, and also at a special young people's service in the evening, speaking on Peace. On Wednesday evening, July 19th, the S. S. held its annual picnic at Orr Park in Orville, Ohio. The picnic was well attended and enjoyed by all present. On Tuesday, July 25th, Rev. Shelly and family left for Pennsylvania to visit relatives and friends there during his two weeks' vacation. The pulpit was filled on July 30th by Rev. Fisher of Medina, who brought us an inspiring message.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

THE BEGINNINGS AND EARLY HISTORY OF THE HOME MISSION WORK OF THE GENERAL CONFERENCE MENNONITES

The earliest settlements of Mennonites in America were made in southwestern Pennsylvania. Germantown was settled in 1683, Skippack, 1702, and the Hereford settlement was made in 1732. From then on Mennonites moved toward the west and south, going into Virginia and the central part of Pennsylvania and on toward Canada. Of course, this first section where Mennonites settled, had remained to this time a Mennonite stronghold. By 1850 settlements were made in northern Ohio, southwestern Iowa, southern Illinois, in northern Indiana, and in Canada above Lake Erie.

Three general characteristics might be attached to Mennonites. They are individualistic, devout, and good farmers. The fact that in the main they are good farmers has induced them to become scattered; and, being individualistic, they went where good farming land could be bought at low prices. Rev. John H. Oberholtzer, Milford Square, Pa., knowing that they were devout, started a paper, "Religioeser Botshafter" in 1852, and appealed to their devotion to hold together in spite of being widely scattered. His main objective was to form a United Mennonite Church. This was a mission in itself.

As soon as individuals here and there gave expression to this appeal, we catch the first real note of home mission work. In a letter, dated April 20, 1859, Jacob Krehbiel, Iowa, says, in part, "that united they (the Mennonites) may care for the spiritual wants of all isolated and scattered brethren of the faith."

General Conference Formed

Finally, after much correspondence and prayer, the first meeting for a Conference of Mennonites was held at West Point, Iowa, in Lee County, May 28-29, 1860. At this meeting steps were taken to form a union of all Mennonites in America. In addition, a resolution was passed directing, "hereafter Home and Foreign Mission shall be carried on according to the ability of our denomination". Two treasuries were established, one in Iowa and one in Pennsylvania. Time was needed to get this new organization into working order. There was no special committee or Board formed for any special task, but the whole conference acted as a body. The first definite work was done in 1862, when Daniel Hege visited a number of churches in Ontario and sought to acquaint them with the aims and plans of a General Conference.

Organized Efforts

In 1872, just ten years later, the General Conference could take some more steps for home mission work. Three men were appointed to the task of unifying the scattered churches, L. O. Schimmel's field was to be in the East, E. Hunsberger was to work the central section, Chr. Krehbiel was chosen for the West. These men were to receive their traveling expenses and two dollars per day for their work. Each man did some visitation in his assigned field, but not much. In 1873 many Mennonite immigrants came to this country from Europe, especially from Russia. Krehbiel did good work among these and succeeded in interesting them in the General Conference movement.

In the 1878 Conference, efforts were made to systematize this work and a committee of three was appointed for this task. They were L. O. Schimmel, Pennsylvania, D. Goerz, Kansas, and J. S. Hirschler, Iowa. Since the report of this committee is of more than ordinary significance, we shall quote it fully: "As the duty of the Home Missionary we consider not only incessant travel and visitation among our churches, but rather a sufficiently prolonged stay at a place where work may have been begun, that his going away shall not be injurious to the work; that is, until a church is fully organized and can care for itself, or provision has been made that their spiritual wants are looked after from elsewhere. Not that the Home Missionary shall be stationed for years at one place, or that he is to care for one church only, but the plan is that he shall give most attention to places needing it most, while at the same time he may go elsewhere in the neighborhood, so far as he is able and circumstances will permit."

The home mission committee recommended Rev. S. F. Sprunger, Berne, Ind., for this work. The call could not be accepted fully, since the home congregation permitted him to be away only for short intervals. During the 1878-1881 interim, some work was done by three brethren, but no systematic effort was maintained. In 1881, the Conference took new courage and a committee of five was appointed for this work. The difficulty was to find a man who was suited for this work. Finally the Lord was preparing a man, J. B. Baer, student in the Union Theological Seminary, New York, and he was called. He desired to complete his studies first. In the meantime the energetic committee engaged M. S. Moyer and D. B. Hirschler to do part-time work. Finally in the spring of 1887 Baer was ready to start. His first field was Manitoba, Canada, where a large number of Russian immigrants had just recently settled. A revival was started here. Later he worked in Minnesota and the Dakota territory with good results.

New Phases of Work

Great satisfaction was expressed at the 1887 Conference, with Rev. Baer's work. Some special needs could be presented. For instance, Stevensville, Ontario was in need of a new church building. Immediately the Conference directed the home churches to assist this struggling congregation. The spiritual need of the people in Manitoba was also presented and in response the Conference directed H. Richert to visit and labor in this field. Permanent blessings followed Bro. Richert's work.

During the following three years, Rev. Baer succeeded in visiting all the churches connected with the General Conference. Of course, he was always ready to visit Mennonite groups and settlements that were unattached. In addition to preaching every Sunday two or three times and conducting meetings almost every evening, he visited in hundreds of homes. In the Pulaski, Iowa Church, the Lord granted a gracious revival. Thirty converts resulted.

From the above it is clearly evident that home mission work was not starting new churches in new places among non-Mennonites, but it was church-extension in Mennonite settlements and in bringing existing churches into a more closely knit bond of union.

Work in the Northwest

During 1889 Baer toured Europe, consequently not much home mission work was done, with the exception that M. S. Moyer visited some churches in Iowa. In March, 1890, Rev. Baer was again ready to resume his duties. He directed his work through Minnesota, the Dakotas and on toward the Pacific Coast. The pioneer settlements in Washington and Oregon were visited and aid was given in the forming of new churches. Rev. Baer was also very helpful in laying the plans for the forming of the Pacific District Conference.

The Needs

1. Instead of a regular westward movement today, we have our people moving toward industrial centers. Keep the Board informed about such individuals and families, so that they might be followed and cared for with the Gospel.

2. There is a movement of members from one church community into another because of intermarriage, or employment, or other reasons. Pastors, Sunday School leaders or leading laymen should notify the pastor or the proper individual in the neighborhood church of the new prospects.

3. Some work still needs to be done in our churches to give our people intelligent and inspiring information concerning all the work that the General Conference is doing. The field secretary is doing this type of work. Hear him when he comes. Talk to him about the work.

Besides these types of work, the Home Mission Board is carrying on other lines of endeavor. These are covered in an article on Church Extension Through Home Missions.

May the Lord richly bless every supporter of the work.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 20, 1939

BEVERAGE ALCOHOL AND THE COMMUNITY

Joel 1:5-7; Daniel 5:1-5, 17, 25-28

TOPIC: What Alcohol Costs Our Community

Introduction

It is plainly evident to any thinking person that what individuals do about beverage alcohol does much affect the community. Were alcohol a healthful food or drink, its use would cause no more concern than the use of any soft drink or ice cream. Alcohol has a poisonous drug effect.

Joel's Picture of Distress vs. 5-7

A serious calamity suffered by the country, drought and locusts, led to the writing of this book. A very vivid description is given in chapter 2:4-11. The country was waste and desolate—a judgment of God upon the nation. The vineyards were gone. There was no more wine for the drunkards. God cut off the supply at its source—the *only effective way* to stop the beverage alcohol evil in our country. The "nation" of verse 2 consists of devastating swarms of locusts which have eaten the vines and fig tree leaves and bark. So alcohol has eaten up all the resources of many persons and homes.

Belshazzar's Blasphemous Folly 5:1-5

Daniel presents a revolting picture of Belshazzar's feast which ended in a drunken carousal. He sinned against definite light. He knew how God had dealt with Nebuchadnezzar before him, yet he had not humbled his heart. Great pride and perhaps greater love of wine and sinful gaiety filled his heart. The extent of our guilt is determined by the amount of light we sin against. He even used the sacred vessels which had been brought from the temple in Jerusalem, as wine bowls in his drunken orgy. Alcohol leads to loss of reverence for all things sacred and holy.

God called a halt to the king's wickedness in a terrifying manner. The hand which wrote upon the wall, was sent from God to tell the king of the judgment about to come upon him and the nation (v5). Consternation seized him and he sought his wise men to read the interpretation of the writing.

The Handwriting Upon the Wall 5:17, 25-28

Daniel was not influenced by the King's offer of honor and authority. His only concern was to interpret God's message to him. It was a message of doom. His days as king, God had numbered and they have come to an end. His actions have been weighed in God's balances and they have not been acceptable to Him. His kingdom shall be broken up and divided. God will call people to account in time. The handwriting will appear on the wall for such who go on forgetful of Him or in defiance of Him. He is weighing us each day.

Our lesson topic is, "What Alcohol Costs Our Community." This differs greatly. The money cost is great, more so probably than most people think. There is first, the direct cost of the drink bill, the money paid out for alcoholic drinks. So far as the drinker is concerned, *this money is worse than wasted.* It serves no possible useful service and means that much less can be used for useful, needful things. It costs money, generally much of it, to take care of the product of the saloon. The community has the relief problem resulting from drink, on its hands. Added to this is the cost of the diseased and insane which result from drink.

The cost in manhood is inestimable. The use of alcohol tends to rob people of their manhood and womanhood. Its natural effect is to lessen self-control and modesty. The cost in public safety is a great concern of the community. Drink decreases such safety. The greatest menace to safety is the drinking automobile driver, a menace to himself and still more to the innocent victims of his indulgence in drink.

Every citizen is a debtor to his community to do his part in making it a good place to live in. This he can do by using all his influence against all that endangers and is harmful. A Christian can not conscientiously uphold the beverage use of any alcohol containing drinks.

Congregational Singing is Aim in Compiled Hymnal

Clipping from the Upland, Calif., News

A hymnal that is designed primarily for congregational singing is being prepared for the Mennonite church by the Rev. Lester Hostetler, pastor of the Upland Mennonite church, and by Prof. W. Hohmann, professor of music at Bethel College, Kansas, who is spending the summer in Upland. The hymnal, to be published in the fall, will be the first one to be issued by the denomination since 1927.

"Every generation, as a rule, feels the need of publishing a new hymnal," says Mr. Hostetler. "There are definite trends in the type of hymns that people prefer. Today, I think we are realizing that congregational singing occupies an important part in church services, and cannot be supplanted by choirs of professional singers," he continued.

550 Songs in Book

The new book will contain 550 hymns—100 more than contained in the previous book. A change in the new book, now being compiled, will be that hymns will be classified. One section, not included in the previous book, will contain a collection of German chorales. Music for these chorales is recognized as being some of the finest work ever composed. Another section will be devoted to metrical Psalms — compositions which are rich in harmony. The metrical Psalms come from Scotland and England.

Another classification will be the old gospel hymns. Here the more dignified of the old-time favorites are being selected. Another section is reserved for songs for children. Other hymns come under a general classification.

German Text Included

German text for some of the hymns is being printed in 20 or 25 hymns. Some original hymns, including a number composed by Prof. Hohmann, are to be included, and in some instances, new accompaniments are being written by him. They have gone to many sources for their material. One source is the Canadian Hymnery of the United Church of Canada, including Methodists, Presbyterians and Congregationalists.

Rev. Hostetler and Prof. Hohmann and others have been working five years on the book. Prof. Hohmann, a graduate of the Music Conservatory of Chicago, passes on the musical aspect of the hymns, while Rev. Hostetler considers the selections from the standpoint of their adaptability to the church service. Rev. Hostetler is also a trained musician, having taught public school music in Ohio before he entered the ministry.

The book will have an original circulation of probably 10,000 among Mennonite churches in the United States and Canada.

Prof. Hohmann and his family plan to remain in Upland for about two more weeks.

* * *

Remarks by L. J. Horsch Who Sent in the Article

It seems to me that Rev. Hostetler and Prof. Hohmann who are editing the revised Mennonite Hymn Book, after a committee of 4 (5) had made the selection, deserve more than a word of commendation for their labor in connection with the publication of the new hymnal. I have seen the men at their work, I have examined the tremendous mass of material they must examine, I have a concept of the huge volume of correspondence required to gain the consent of publishers and copyright owners to include hymns in this new hymnal. An entire room, and by no means a small one, has been put at the disposal of the two men and it is filled with the material they are using in preparation of the forthcoming hymn-book. This room is located in the basement of the Upland Church, in a portion of the building where there isn't so much likelihood of disturbance. No one who has not seen this work can appreciate the tremendous amount of detailed labor involved, the two men work almost daily from early morning, often before breakfast, until late into the night. And they have done this from June 12th, a month and a half already. The finished product will not only be the finest hymnal our denomination has ever had, but it will also be a tribute to the untiring and excellent work of Prof. Hohmann and Rev. Hostetler.

Pension System for Our Ministers

At the conference session of 1923 a plan for pensioning our missionaries and ministers was submitted; but by a referendum vote the churches decided to provide pensions only for missionaries, not for ministers. This, however, did not dispose of the problem, and the Brotherhood of the Eastern District in 1936 studied the matter and in 1938 referred it to the Executive Committee of the General Conference as beyond the power of a district to handle.

In consequence the session at Saskatoon in 1938 took up the matter and "Resolved (10), That this session create a special committee to study further the question of providing pensions for deserving, needy or super-annuated ministers, and that the matter be put into motion as soon as possible with the approval of the Executive Committee, and to report to the next session of Conference. Further: (11), Resolved, That the President appoint a committee of five to consider a pension plan, and add more to the committee as needed."

The outgoing and incoming presidents agreed on the following five brethren: O. F. Gilliom, Berne, Ind., chairman; Rev. D. J. Unruh, Pandora, Ohio, secretary; and members: H. E. Suderman, Newton, Kans.; Dr. I. P. Friesen, Marion, S. Dak.; and Clarence S. Shelly, Emmaus, Penna.

Material that has been accumulated in the hands of the undersigned has been transmitted to the secretary of this committee and it will proceed in accordance with conference instructions to seek the best solution of this problem.

May the Lord point the way to the solution that is in harmony with His will!

C. E. Krehbiel, Conference President,
Newton, Kansas.

Farewell Services For Missionaries Moyer

The first service was held in Brother Moyer's home church, the Zion Mennonite Church, Souderton, Pa., on Sunday afternoon, July 16th. The Rev. E. J. Bohn, local pastor was in charge of the service. The Scripture lesson, Romans 12, was read by the Rev. J. J. Plenert, Conference President, and the prayer was offered by the Conference Secretary and member of the Foreign Mission Board.

Words of Farewell were fittingly given with Scripture passages by all ministers' present, Swartz, Burkholder, Neuenschwander, Krehbiel, Fretz, Waltner, Boehr, Bohn, Plenert and Nyce. Brother and Sister Moyer were called on for a word of farewell to the Eastern Conference. It was quite evident that these dear servants of God wree very anxious to return to their work in India. However, they were not going to Basna, but to Jangjir. Mrs. Moyer said, "Many people have asked me, Are you anxious to go back? I always had the same answer, Yes!" Then she continued, "Friends, do not feel sorry for us, for we do want so much to go back to our people."

The Church was well filled for the occasion.

* * *

About seventy people from Eastern Pennsylvania journeyed to Pier 59 in New York for a last word of farewell to our friends. At eleven o'clock a brief service was held in the Dining Room of the boat. After the singing of one verse of "He Leadeth Me" a number of prayers were offered unto God. We noticed that the Steward who came in took off his cap and bowed his head. Mrs. Moyer prayed for the co-workers in the home-land as we prayed for our co-workers on the field. Rev. Moyer was asked to pronounce the benediction. We all joined hands, the Steward included, and sang, "Blest be the Tie that Binds." We noted the tears in the eyes of the Steward and felt confident that he would do all in his power to keep our friends comfortable on their voyage. Then came the last handshake and 'Fare-thee-well.' Surely those present will not forget this solemn but brief service for many days, we hope, never.—Howard G. Nyce.

CORRESPONDENCE

SARON MENN. CHURCH, ORIENTA, OKLA.

The five pastors in charge of the special Bible course given at the O. B. A. at Meno, Okla., early in the year, delivered messages to this congregation on Friday night of each week. Rev. J. C. Kaufman, Rev. J. H. Epp, Rev. P. P. Tschetter, Rev. P. H. Unruh, and Rev. John Bergen were the brethren to whom we are grateful. The Men's Chorus from the Mennonite Brethren Church at Hillsboro, Kansas, rendered a program here that was certainly enjoyed by us all. On Good Friday morning the Bethel College A Capella Choir was with us. And the Men's Choir from the New Hopedale Congregation at Meno, Okla., rendered a program on May 14.

In March the Rev. P. P. Wedel, Moundridge, Kans., was in our midst for a ten-day series of meetings. The evening meditations dealt mostly with the suffering of our Lord and were in keeping with the pre-Easter season. In the morning II Thessalonians was chosen for study in the German language. Holy Communion was observed on the last night. June 4 was a blessed occasion when three boys and two girls were baptized during morning services and received into this congregation. Communion was observed in the afternoon. Elder H. U. Schmidt, Meno, Okla., and Rev. P. P. Kroeker, local pastor, exchanged pulpits during the day.

Harvest was better than it has been for a number of years. It rained so much during cutting season that it really took plenty long to get it done. At the time being, however, we are much in need of rain.—Corr.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Youth's Challenge

Place—Janjgir G. C. Mennonite Mission Church

Date—June 11, 1939

Time—From 7 to 8:30 A. M.

It was 98 degrees in the shade outdoors and even though the janitor opened the church early this morning, it seemed warmer inside. Last night was one of the most sultry nights of the past hot season; perspiration flowed freely because a heavy shower Saturday morning had saturated the air. The church bell summoned the people to worship at 6:30 this morning. Not more than five per cent were late; hardly more than three per cent were absent; at least twenty-five babies, (two years or younger) graced the services with their charming presence, and never once during the hour and a half did more than four cry at once. Also considering the weather, I am not ashamed to report that I saw only three four adults sound asleep.

The leader was forced to interrupt in the midst of the first hymn to ask us to sing a bit louder and in a more spirited way, because he added, "Is this not a song of thanksgiving and praise to a gracious Heavenly Father?" He is a young man and was substituting for the pastor, M. R. Asna, who went on a long pastoral errand to the Northern Home Mission field where there were candidates for baptism. So Philip had charge of the service and impressively read from God's Word the third chapter of 1 Samuel, a simple and exquisite account of God calling the boy Samuel to be judge over Israel. He told how in these very days English mothers are dedicating their sons for training for another war. Yet often God is calling in vain to the young people of India. They are not as responsive as He would wish, nor are parents as willing and eager to dedicate their children for God's service. One of his illustrations was fresh and shocked me back into careful attention—after moments of reverie.

On the threshing floors of India the grain is spread in the middle and a row of oxen yoked together and made to go round and round the central post. Now for the place nearest the post, where the ox has but a small circuit to make, the farmer selects his oldest and slowest ox, the one which has seen much toil and deserves a lighter burden. At the other end stands the young ox, not yet fully trained to the yoke, spirited and urging to go. So Philip argued, "Is it not time that the younger people, who have had advantages of education and training, take up eagerly the work of the church and evangelism, without too much thought about salary and position and reward?" To leave competition for positions of honor and pay to worldly ones, but to be willing, (and to signify that willingness as Samuel did,) to follow Jesus Christ, that is the great need among India's youth today.

There was only one missionary present, among the one hundred and fifty worshippers in the Janjgir church this morning. That missionary nodded assent. In between all that I heard with what I agreed, I still had time for wool gathering. Naturally today my thoughts flew across the ocean and were present at the Northern District Conference in session at the Salem church at Freeman. I know the people, and would have been most happy to be present this morning, as Orlando and Vernelle Waltner were ordained and ushered into missionary work. It would have encouraged me to hear the messages of the morning and to sit in the sessions of the day. The thought that there would be a message direct from the field and from the need, given by a coworker in the Mission was also helpful. Then I thought of the many and varied influences in my own life to bring me to a voluntary decision to serve Jesus Christ in India. And I could not help thinking that there must be nurses, doctors, married couples, and single ladies, with "calls" and training who need a little more urging, another challenging presentation of the need, an encouraging word about God's faithfulness. While we help fine, young Christian workers like Philip to urge and challenge our young people in the "Younger Churches" of the mission fields, we ask you to continue to do so at home. How we thank God that reenforcements are in view, that within the last two years five young people have been finding their place of service here; that as many have received the courage to go to China, that some are turning to the American Indians; that others are seeking difficult and needy city charges, or going to out-of-the-way or neglected rural churches. God continues to call. There is some response. What can we do to make the call clearer and the response wider?

Helen Nickel

What Can We Do About Misleading Advertising

Isa. 30:8-13; Prov. 12:22

Senior C. E. Topic for August 27, 1939

Worship Program

1. Instrumental Prelude: "O Worship the King"
2. Hymns: "Give of Your Best to the Master," "Living for Jesus"
3. Scripture: Isa. 30:8-13; Prov. 12:22
4. Prayer Hymn: "Just for Today" (should be sung softly and prayerfully by group or as solo).
5. Prayer. Points for purposeful prayers: Thank God (1) for the opportunity to learn; (2) for minds able to reason and think; (3) for the perfect norm of truth, the Bible. Ask God (1) to create in us a thirst for knowledge of the truth; (2) to help us make our minds alert so that they will detect the false from the true; (3) to lead us to the fountainhead of all wisdom and knowledge.
6. Discussion of topic, offering, announcements
7. Benediction (repeat in unison):

"Now unto him that is able to guard us from stumbling, and to set us before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ, our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen."

Leader's Introduction

More than we commonly suppose, we are the victims of dishonest and vicious advertising. Advertisers frequently distort or misrepresent the truth, make use of unfair allurements to attract attention and win favor, belittle rival products, conceal unfavorable facts about their own products. Flagarant exaggeration is a common device of present-day advertising.

Not long ago a small dry-goods merchant in a certain city advertised a sale in his store. The advertisements stated in a frank and somewhat humorous manner that the sale prices were low because the goods themselves were cheap. Instead of the old line of "More for your money!", "Prices sensationally cut!", and "Stupendous sale starts Monday!", the customer was given credit for realizing that a low price means inferior materials and workmanship. Strange to say, this kind of advertising cleared the man's stock in a short time. The question is this: Was it merely the novelty of a new advertising scheme, or would the buying public respond to straight facts and no exaggeration in the advertisements it reads and sees and hears?

"Getting Stung"

There are probably very few persons in existence who have not felt indignation or at least chagrin at being duped by an attractive but deceitful advertisement into a foolish waste of money. But that is not the worst result of modern advertising, for advertisements of some products such as liquor and cigarettes, and of trashy books and motion pictures are actually harmful and vicious. When "getting stung" results only in the loss of a little money, we can chalk it up to experience and avoid it the more easily the next time we are lured by an attractive advertisement. The real tragedy comes when the advertisement takes away necessary inhibitions and insidiously undermines foundations of beliefs and principles which have been the bases of character itself.

What Can We Do About It?

Young people today need to build up a strong resistance against vicious liquor, cigarette and cinema advertising. The products represented are frequently harmful.

Young people can do something about dishonest and misleading advertising only when they get hold of real facts and cases. Consumers' organizations, such as Consummers' Union of United States, publish and distribute reports of laboratory tests of all kinds of consumers' goods. These tests are repeatedly disclosing flagarant cases of misbranding, grossly exaggerated claims, misleading statements, and the like.

After all, dishonesty in advertising is no different from any other kind of dishonesty. Here, as elsewhere, it is true that "lying lips are an abomination to Jehovah."

Discussion Problems

1. Is there anything essentially wrong in the system of advertising or only in its methods?

2. How has radio added to the problem?

3. What are the essential differences between these three terms: advertising, publicity, propaganda. Give illustrations.

4. Do you think exaggeration in advertisements is downright dishonest? Would a company which represented its products in an exact and true light, mentioning weak points along with good ones, and not belittling rival products, be able to get the public's attention and sell its products?

5. Is modern business based on the advertising system?

6. Does the church do any advertising? Should it be necessary? Is it perfectly ethical and in accordance with Christ's way of life and teachings to advertise religion?

For Daily Reading:

M., Aug. 21. Impartation of God's Word. Deut. 6:4-9.
T., Aug. 22. A prophetic writing. Hab. 2:1-4.
W., Aug. 23. Teachers of false doctrines. Tit. 1:10-16
T., Aug. 24. A divine broadcast. Luke 2:8-14.
F., Aug. 25. An honest testimony. 1 Tim. 1:12-17
S., Aug. 26. The faithful Witness of Truth. John 18:33-38.

INTERMEDIATE DEPARTMENT

A CHRISTIAN FORGIVES

Intermedite C. E. Topic for Aug. 20, 1939

For Daily Reading:

Aug. 14. Forgiveness on the cross. Luke 23:33-38.
Aug. 15. The first martyr. Acts 7:55-60.
Aug. 16. The condition of forgiveness. Matt. 18:-23-35.
Aug. 17. As God forgives. Eph. 4:31, 32.
Aug. 18. As Christ forgives. Col. 3:12-16.
Aug. 19. How God forgives. Mic. 7:18, 19.
Aug. 20. Topic. Matt. 6:12-15; Luke 17:3, 4.

Opening Song "Dear Lord and Father of Mankind"

Scripture Reading: Matt. 6:12-15; Luke 17:3, 4.

Prayer: "To forgive like Thee is the supreme desire of my life. Thou who hast given the command givest also the power. Thou who hadst love enough to forgive me, wilt Thou also fill me with love and teach me to forgive others. Thou who didst give me the first blessing, in the joy of having my sins forgiven, wilt surely give me the second blessing, the deeper joy of forgiving others as Thou hast forgiven me."

Song: "I Need Thee Every Hour"

Introduction of topic by leader: Forgiveness is one of the first blessings we receive from God. It is the means by which we are led from the old life into the new. Once we have received this great gift we can never cease to be grateful to God. Our gratitude will express itself in our desire to forgive others.

Vocal Solo: "Evening Prayer"

Have someone read Matt. 6:12-15, and Mark 11:25. Note how closely God's forgiveness of us and our forgiveness of others are connected. To receive forgiveness from God and to forgive others is inseparable.

Discussion:

1. Do the lives and experiences of Christians always show this?

2. Have you ever heard anyone say that it is too much to expect?

3. Do people ever offer excuses for not forgiving others?

4. What should be the rule of our conduct? Should we not remind ourselves of what Christ has done?

5. Why have not all Christians made this the ruling principle of their conduct?

a. Difference of opinion.

b. Because it is in opposition to a course that was considered right by themselves.

c. Because of a real or fancied slight.

d. Feelings of resentment . . . or contempt.

6. Why does the ability to forgive our fellowmen give so much joy?

a. It is one of the first things we can do for God.

b. It is Christ's own joy.

c. It is a mighty testimony of the presence of God in us.

d. It is an assurance that we have great confidence in God.

Personal Experiences:

Have members relate times when they have witnessed fine acts of forgiveness or times when they felt the joy of being forgiven themselves. Follow these with testimonies of the joy they have felt when they have been forgiven.

Song: "Sweet Hour of Prayer"

This power to forgive can only be received through prayer.

Mizpah Benediction.

* * *

A CHRISTIAN EXERCISES SELF-CONTROL

Intermediate C. E. Topic for Aug. 27, 1939

For Daily Reading:

Aug. 21. The athlete's practice. I Cor. 9:19-27.
Aug. 22. Christ's example. I Pet. 2:21-24.
Aug. 23. The apostle's course. I Cor. 4:9-13.
Aug. 24. The tongue a test. James 3:2-8.
Aug. 25. Fruit of the Spirit. Gal. 5:16-24.
Aug. 26. Won through Christ. Rom. 7:18-25.
Aug. 27. Topic. Ps. 39:1; James 1:19, 20.

Opening Song: "Stand Up For Jesus"

Scripture Reading: Ps. 39:1; James 1:19, 20.

Prayer by leader

Talk: "The Athlete's practice"—Have one of your members who is quite an athlete read I Cor. 9:19-27 and then show how an athlete needs to exercise self-control. Perhaps you could have various members speak about the sports in which they participate in school and have them show the self-control necessary in each.

Talk: "Christ's Example"—Have your superintendent speak about this, basing his remarks on I Pet. 2:21-24.

Song: "Open My Eyes, That I May See"

Talk: "The tongue a test" based on James 3:2-8; Ps. 39:1.

Discussion:

The first step in the exercise of self-control is to be willing to face our own faults. This is at times most difficult but is very essential.

When we think we have found our chief faults how can we go about correcting them?

1. We should find new interest and activities.
    a. These will require us to exercise new powers.
    b. They will disclose qualities of character which were not evident before.

2. We would do well to get all the spiritual influence we can. Each one of us undoubtedly realizes that we can do nothing of ourselves. We know that only God can help us overcome our weaknesses.

"Jesus with Thy church abide,
Be her Savior, Lord, and Guide,
While on earth her faith is tried:
We beseech Thee, hear us.

May she guide the poor and blind,
Seek the lost until she find
And the broken hearted bind;
We beseech Thee, hear us.

Save her love from growing cold,
Make her watchmen strong and bold,
May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight,
We beseech Thee, hear us."
—From Hymnal for American Youth.

8. Song (stand to sing): "Glorious Things of Thee are Spoken"—M. H. B. No. 290.

II. Mission Minutes

1. Bring pictures of the churches on our foreign fields. Find out who the missionary at that station is and how many belong to the church there.

2. Pray that many more may find Jesus Christ as Savior.

Study Period: Aim—May this lesson help our Juniors to find joy in being a part of the church, and to develop a deeper love and loyalty for the church.

1. Piano plays softly, "The Churches One Foundation" M. H. B., No. 296. While this is being played a Junior, who is a good reader should read the words of this hymn aloud—all others following it in their books. Then all sing the first stanza.

2. A Junior reads, Matt. 16:13-19.

3. Story. The Boy Jesus at Church—retold from Luke 2:42-52—by a Junior.

4. Two minute talks by Juniors:
   a. What the church means to me.
   b. What is my part in the church?
   c. How can we show our love for our church?

5. Song—"Faith of Our Fathers" M. H. B. 243.

6. Conversation or discussion led by Juniors:
   a. Why should I have a feeling of reverence for God's House?
   b. How can I show this feeling of reverence? I Kings 8:10-30; 54-61.
   c. What can I do if I get tired at church?

7. Leader's heart talk: "One of the sweetest things of an earthly friendship is the sense of pleasure one friend feels in the presence of another, and the joyful anticipation which one experiences in the thought of the next meeting. We like to be there where our loved ones are. If we love God our Father, and Jesus Christ, our Savior, we will be glad to be in the church on Sunday morning, we will delight in the worship of God's people in God's House. We will pray for the preacher and also that we might truly listen to what is said. We will be helpful to others in assisting them

3. There are various ways to obtain this spiritual help. Have these discussed.
   a. Through worship of God.
   b. Through prayer.
   c. Through fellowship with Christians.
   d. Through music.
   e. Through friendship.
   f. Through beauty and through nature.

4. All the above is based on FAITH.

Song: "Just For Today"

Song: "Take Time To Be Holy" This Divine help can only be received when we follow the thought of this song.

Offering

Announcements

Closing Song: "He Is Able To Deliver Thee"

In closing have all join in praying the Lord's prayer.

JUNIOR DEPARTMENT

OTHER GIFTS GOD GIVES US

Program for August 20, 1939

A Place to Worship—Psalm 122:1

To the Leader: Our hearts are often saddened when we see the exodus of children from Sunday School and realize that they are loosing some of the most worthwhile and precious influence of their lives by neglecting the preaching service of the church. Let us try in this lesson to help our Juniors realize the importance of God's House in our lives and so build a greater loyalty to it. Of course we can worship at any time and in any place but we need to gather with God's people in His House at regular times to worship. Have pictures of some of the noted Cathedrals and churches, of some little one room churches as well as pictures of your own church to show.

I. Worship Period.

1. Prelude—Handel's Largo.

2. Leader.—"I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1.

3. Hymn—"Come We That Love the Lord," M. H. B., No. 27.

4. Responsive Scripture Reading:

Leader—Isaiah 2:3
Juniors—Psalm 84:1, 2
Leader—Psalm 84:4
Juniors—Psalm 84:10
Leader—Psalm 100:4
All—Habakkuk 2:20

5. Prayer by a Junior using Solomon's prayer in I Kings 8:28-30.

6. Solo—"There's a Church in the Valley by the Wildwood."

7. Poem: Jesus, With Thy Church Abide.

to find a place to sit, and in letting them share our song book. And we will sing (thinking of the words of the song) "from our hearts".

I remember many years ago when I first came to my church, that the older people when they came in would very quietly take their seats, fold their hands and bow their heads in silent worship. Could we Juniors have silent worship upon entering the church by repeating (in our minds) a verse of scripture, a stanza of a hymn or a prayer? I believe that would be a very helpful thing to do.

8. Song—"My Jesus I Love Thee."
9. Leader's closing prayer.

SERMON SKETCH

THE HOPE THAT PURIFIETH

by Rev. August Schmidt, Meno, Oklahoma

John 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure."

Hope is essential for life. Without it there is no inincentive for living. It is one of the three greatest forces mentioned by St. Paul in 1 Cor. 13. With hope burning brightly in the human heart, the present may be ever so dark, yet we are not discouraged, for the future will make everything right.

I. What Is It?

The hope of which the Apostle John writes is a peculiar hope, one that the world does not know anything about, and one that even some of those who call themselves by His name deny. Yet it is a blessed hope for all those who love His appearing. It is that hope of which St. Paul and other writers of God's Holy Book testify to, *that the Lord Jesus Christ will come again.*

This present life is pictured throughout the Bible as only transitory, preparatory, and not an end in itself. Even nature, according to Rom. 8:22, groaneth and waiteth for a time when the present imperfections will become perfection and death will be swallowed up by life. When the Lord does come again, then our hope will be fulfilled. This mortal being will then become immortal and we will be with the Lord evermore.

II. The Place of this Hope in Scriptures

This blessed hope is a truth that is emphasized again and again in His Book. There is probably no other single truth, outside of salvation, mentioned and aluded to more frequently than this. Because it takes such a prominent place in His revealed Word we should not neglect, ignore, or even disbelieve it, otherwise we lay ourselves open to the same charge that Jesus put against the Emmaus disciples when He scolded them for being ". . . fools and slow of heart to believe all that the prophets have spoken." Luke 24:25. Jesus Himself spoke of His coming again frequently when on earth. His disciples believed it, expected it, spoke and wrote about it. The prophets of the Old Testament wrote about the Lord's coming glory and pictured it as the consummation of all their hopes and desires.

III. The Effect of This Hope on Believers

The promises of His coming again are explicit. ". . . I will come again and receive you unto Myself," John 14:3 and " . . . this same Jesus . . . shall so come in like manner as ye have seen him go into heaven," Acts 1:11. There is no doubt left as to what will happen to us who believe. "We shall not all sleep, but we shall all be changed," 1 Cor. 15:51. We also know of the circumstances that will attend His return. " . . . in the last days perilous times shall come," 1 Tim. 3:1. "And ye shall hear of wars and rumors of war. . . . " Matt. 24:6, etc. The thing which has not been revealed unto us concerning this great event is the exact time. But we are told how we shall act. In Mark 13:37, the Lord says, "And what I say unto you I say unto all, Watch." The scriptural position to take, then, is to expect His return while we live. We can not have this as a living hope and at the same time imagine His return in the distant, nebulous future. Those who would put His return into the far distant future like to quote Ps. 90:4, "For a thousand years in thy sight are but as yesterday . . . " But they do not consider that the Holy Spirit also has said 2 Peter 3:8 " . . . one day is with the Lord as a thousand years."

The Lord has told us that He is coming again and that we are to watch for Him continually. If we now fully believe this we will get and keep ready. When the English king and queen recently visited America everybody concerned got ready. There was a delay in their coming, yet all confidently continued in a state of readiness. So shall we that love the Lord continue in a state of readiness to expect Him any moment. We ". . . . lay aside every weight and the sin which doth so easily beset us . . . " Heb. 12:1, for we want to be pure when He comes.

This hope that the Lord Jesus Christ will come again is a living hope abundantly testified to by the Holy Scriptures. Its effect on the individual believer is to keep him in close fellowship with his Savior and to cleanse himself from all impurities, in order to be ready when He comes.

THE MENNONITE

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IN MEMORIAM

JOHN B. GEISSINGER, the son of Abraham and Anna Bechtel Geissinger, was born near the present village of Zionsville, Pennsylvania, January 18, 1848. After a short course of catechetical instruction in the rudiments of the Christian religion by the Rev. Joseph Schantz, his pastor, he was upon the confession of his faith in the Lord Jesus Christ, baptized and confirmed as a member of the Upper Milford Mennonite Congregation in 1866, of which he remained a faithful member until his death. He received his elementary education in the public schools of his native township, and entered the Wadsworth Academy, Wadsworth, Ohio, in the fall of the year of 1869. And at the time of his death he was one of the few Wadsworth students still remaining in the Eastern District. On May 23, 1874 he was united in marriage with Miss Rebecca M. Gehman of Berks County, Pa. by Bishop Christian Clemmer. To this union were born seven sons and two daughters, of whom four sons and a daughter, together with his wife, preceded him in death. He is survived by his three sons, Abraham, John, and Clarence, by his daughter, Mrs. Anna G. Geissinger, and an only brother, Menno B. Geissinger, now 87 years old. He died Sunday evening, July 16, 1939. Short funeral services were conducted at the house of his eldest son, followed by regular services at the Upper Milford Mennonite Church, at which Rev. Howard G. Nyce, his pastor, preached to the gathered relatives and friends from Revelation 21:5-6. Brother Geissinger had been an extremely active member of both the Sunday School and the congregation, acting in the capacity of a teacher in the School and a trustee in the Church. He very seldom missed a regular church service, even during the last few months of his life. He was a retired farmer, lived near the church, and would lend a hand whenever an opportunity presented itself. He was quiet and unassuming in his manners, enthusiastic in the work of the Lord, and left the younger members of his church a splendid example for them to emulate.

* * *

MENNO H. BEUTLER, member of the First Mennonite Church of Upland, California, who came here 28 years ago from Moundridge, Kansas, died June 23, following a three weeks' illness from heart failure, at the age of 68 years. Surviving him are his widow, three sons, Willis W. Beutler, Colton; Harold E. Beutler, Woodlake; and Milford L. Beutler, Glendale; two daughters, Mrs. Harry Smith, Porterville, and Mrs. Vernon Ragle, Fullerton; a brother, Albert Beutler, in Oklahoma; two sisters, Mrs. Elizabeth Fussler, San Diego, and Mrs. Katie Krehbiel, Moundridge, Kansas; eight grandchildren and a great-grandchild. Funeral services were held Monday, June 26, at the First Mennonite Church. The Rev. Lester Hostetler, pastor, officiated. Interment was made at Bellevue Cemetery.

* * *

TOBY BERG, son of Mr. and Mrs. Jacob Berg, was born April 10, 1900, near Marion, S. Dak., and passed away July 11, 1939, at the age of 39 years, 3 months and 1 day.—During his youth his parents moved to Arena, North Dakota, where Toby grew to manhood. At the age of 26 he accepted Christ as his personal Savior, was baptized upon the confession of his faith and taken into the local Mennonite church. On June 12, 1927, he was united in holy matrimony with Lydia Schmidt, daughter of Mr. and Mrs. Wm. P. Schmidt of Richey, Mont., and the couple made their home in the Richey community. One son, Elton, was born into this union June 18, 1930.

The departed was often troubled with rheumatism. On Saturday, July 8, he took sick, but got well enough to attend church on Sunday. On Monday he began to be troubled with increasing pains which home remedies did not seem to ease. Tuesday afternoon he was taken to the hospital at Glendive, where it was found that he had a severe attack of gall bladder trouble and also of appendicitis. So he was operated on at 5 p. m. But while the operation was going on, with five doctors and three nurses present, he passed on to his reward.

Toby Berg leaves to mourn his death, his beloved wife and son Elton, his father; two brothers, Isaac of Driscall and Fred of Arena; two sisters, Mrs. Rudolph Heid of Arena and Mrs. Martin Rauch of Volt, Mont.; his father-in-law, mother-in-law, brother and sister-in-law, and many other friends. But we mourn not as those who have no hope of meeting again, for he was willing and said he was prepared to go. He also admonished his wife and son to read more in the Bible, so that it might go well with them.

Funeral service on Sunday, July 16, with Rev. Widmer in charge and a short talk by Rev. Abe Unruh in German.

* * *

CONFORMING TO THE IMAGE OF CHRIST

Would you grow Christ-like, let your associates, and the books you read, be companions that present the pure, beautiful life of Christ. By such associations you will be brought into the place where you will constantly behold the Savior, and by beholding become changed into the same image from glory to glory, even as by the Spirit of God. The transforming influence of the Gospel will never fail to impress itself upon those who faithfully and prayerfully occupy themselves with its blessed pages. An unused Bible avails us nothing, but a constant and devout study of it will bear fruits a thousandfold. Blessed are they that hear the Word of God and keep it.

Thy word is a lamp unto my feet and a light unto my path. Psa. 119:105.

An Appeal to the Churches for Funds

Soon the revised Mennonite Hymn Book will be ready for the engraver, then for the printer and binder, all of which, with a first edition of 2500-3000 copies, will entail a cost of $4000-5000. The Board of Publication wants to bring this before the churches to see if they would not be willing to make up this sum, rather than to have us borrow the money or at least a good share of it. The General Conference now has a membership of nearly 26,000 in the United States. If each member would give 16 cents apiece for a song book fund, the project could be handled.

Our churches contribute on the average about $8,000.00 a month for foreign missions and about $2,000.00 for home missions. Our publication work is also a piece of missionary enterprise. Would it look unreasonable if they should contribute a few thousand dollars at this time for a song book which is to serve their spiritual uplift for a long time to come?

The Board of Publication herewith appeals to our churches and its members to make special efforts in giving us a good collection within this and the next two months toward this cause. The Conference has a standing resolution asking the churches to take at least one collection per year for the cause of publication. Of the 141 churches in the United States just 26 have sent in contributions to our general treasury since the Conference session at Saskatoon. Of the 25 churches of the Eastern District 4 have sent in their gifts, one of them two, another three. Of the 19 churches in the Middle District four have given, one twice. Of the 57 churches of the Western District, twelve gave, three of them twice. Of the 25 churches of the Northern District 2 gave, one of them 4 times. Of the 15 churches of the Pacific District, 4 gave, one of them 3 times, one twice. These contributions reached a total of $500. From this it can be seen that if all the 141 churches had contributed proportionately as well during the past 11 months, close to $3000.00 would have come in, which goes far toward the sum suggested above for the song book. We hope and pray that the churches will take this matter upon their hearts and come to the aid of the Board of Publication.

It will interest our people in the States that the brethren in Canada are also making rapid headway with a German Song Book. The Manuscript or "dummy" for the book reached the undersigned sometime ago in good form, and the task of getting this book printed is now also before our Board. The Canadian brethren are ready to solicit advance orders and payments for the book, in order to help finance the project. Hence it seems only fair that we in the United States do the same for the English song book.

The Committee for the revision of our English Hymn Book have spared no effort to assemble a collection of about 550 hymns of such variety and worth that should meet the demand and taste of anybody who is not prejudiced. With prayer and consecration they have endeavored to follow the leading of the Spirit, realizing that their task is one that is to bear fruit for eternity. Recently an experienced hymn book maker for one of the large denominations looked over the selection our committee has made, and he said that it is one of the best that he has ever seen. The brethren W. H. Hohmann and L. Hostetler, with their wives and daughters, are very busy during these summer weeks, at Upland, Calif., making up the "dummy." May we earnestly pray for them, that God may give them further light and strength to finish their task to his glory.

J. R. Thierstein, Chm. Bd. of Publ.

N. B. Send contributions to Bro. E. W. Baumgartner, Berne, Ind., marked "Hymn Book Fund."

—*Chips from the report of the Middle Dist. Conference:* Upon application of the Mennonite Bible Mission of Chicago for membership in the Conference, the church was received and welcomed into the fellowship of the Conference. It was agreed that: 1. The work of Lima be continued for another year. 2. That Rev. and Mrs. Dick be retained for the work at same salary. 3. That the annual budget equal to 25c per member be continued.—It was voted: "That this conference commit itself to a plan of systematic giving for Bluffton College . . . which would yield the equivalent of $1.00 a member per year for the next five years, to help defray the operating expenses."—The invitation of the Zion Mennonite Church at Donnellson, Iowa, to hold the 1940 conference session there, was accepted.

— *Rev. John C. Kaufman,* formerly pastor of the Hoffnungsfeld Church near Moundridge, Kans., but now of the Emmaus Church near Whitewater, Kans., has moved with his family to a place right in the midst of the congregation, the old town of Brainard, with address: *WHITEWATER, KANSAS.*

— *Rev. Gustav Frey* who for a couple of years shepherded the Mennonite congregation at Shafter, Calif., has moved back to Kansas with his family, and the report has it that he is going to serve a group of Mennonites in the vicinity of Fredonia, Kansas, who have recently settled there.

— *The Literature Committee of the Women's Missionary Societies* met in person for the first time in its history. The meeting was held at the home of Mrs. J. S. Schultz, Bluffton, Ohio, July 24, 25 and 26. A Handbook of Suggestive Programs, and a folder containing the birthdays of our missionaries was prepared for free distribution. The Committee stresses the use of "News and Notes," also our church papers, in the monthly meetings of our Missionary Socities. The committee members are: Mrs. J. S. Schultz, Bluffton, O., chairman; Mrs. A. J. Neuenschwander, Quakertown, Pa., Sec. - Treas.; Mrs. A. E. Kreider, North Newton, Kans., Librarian.

— *Salem Mennonite Church, Dalton, O.*—The Women's Miss. Society has chosen the following officers for the coming year: Pres., Mrs. A. S. Rosenberger; vice Pres., Mrs. Noah Nusbaum; Secr., Mrs. Earl Hofstetter; Treas., Mrs. Albert Badertscher. — The "Bulletin carries this splendid quotation from Henry Drummond: *"Five minutes spent in the companionship of Christ every morning, if it is face-to-face and heart-to-heart, will change the whole day and make every thought and feeling different."*

— *The Thomas Mission Church, Okla.,* had a campmeeting, July 19-21, with three services on second and third days. The speakers were to be Rev. J. B. Ediger, Guy Heap-of-Birds, John Otterby, Homer Hart, Dan Allrunner, Harvey Whiteshield and Paul Littleman. *Rev. and Mrs. Benno Toews, Canton, Okla.,* took a vacation in July, going to Rosthern, Sask., for it. The doctor prescribed rest for Mrs. Toews. Meanwhile Missionary Ediger acts as substitute, and is in charge of six churches. With the assistance of native helpers and other Christian Indians they hoped to have regular Sunday services each week.—*"The Messenger."*

— *Dr. P. R. Schroeder, Freeman, S. D.,* writes: "Sunday, July 30, I used the article that appeared in *the Mennonite,* June 27, on the "Swiss Mennonites of 2½ Centuries ago," translation of John Horsch's article by P. H. Richert. It is an extraordinary testimony. *These are worthy Anabaptist Faith Patterns.* Last Sunday evening I preached on "date setting for the Lord's return and the danger of postponing His return by our reasoning." Both are dangers of the day.

» » JOTTINGS « «

— *A Ministers' Seminar* was conducted by Dr. E. E. S. Johnson in the Schwenksville Church, Pa. The Rev. Freeman Swartz presented a paper on *"Erasmus."* At the next meeting, Sept. 14, Rev. H. G. Nyce will present a paper on *"Wessel Gansfort."*

— *Author of Sermon Sketch on "Gourds or Souls" Revealed.*—Who was the writer of this fine contribution? None other than Rev. D. J. Unruh, of Pandora, Ohio. Modesty restrained him from attaching his name to the MSS. which he has now been kind enough to reveal. Thus credit and honor can be given to whom it is due.

— *St. John Church, Pandora, Ohio.*—A congregational meeting has voted in favor of purchasing a parsonage and the trustees have been authorized to purchase a property best suited and most economical to the need.—Paul, son of Rev. and Mrs. Unruh, had a narrow escape from a serious accident. Riding on his bicycle he collided with an auto. The shattered glass of the rear door of the car severely cut the boy's face and scalp, so that 16 stitches were required to close up the wounds.—But he seems to be making satisfactory progress toward recovery, for which the parents and friends are deeply grateful to God.

— *Mennonite Church, Lehigh, Kans.*—The Lehigh Mennonite Church, the K. M. B., the M. B. and the Lutheran churches of Lehigh are enjoying union Sunday evening services, out of door on the local high school lawn. Every third Sunday we have a C. E. program. All meetings have been well attended, except two, on account of rain.

– *Grace Church, Lansdale, Pa.*—A well attended three weeks *Bible School* was held this summer. The teachers were: Mable Ebert, Mrs. Elmer Seasholtz, Mrs. Olin Krehbiel, Mrs. John Unruh. Expenses were defrayed by a 25c fee for supplies and a weekly offering.

— *Rev. Reynold Weinbrenner,* assistant of and substitute to Dr. Langenwalter in the Reedley Church, Calif., reports that he is quite busy and that the thermometer has been hovering around 100 degrees nearly every day. He finds his work enjoyable.

— *The Rev. H. T. Unruh family* of Bluffton, Ohio, have been west visiting. In Missouri they were met by son Earl and his wife Martha. Together the party then visited in Kansas and went home by the way of Tulsa, Okla., where the son has a good position.

— *Dr. Waldo Wedel,* son of Prof. P. J. Wedel of Bethel College, is to be married August 12 to Miss Mildred Mott of Iowa City, the daughter of Dr. J. L. Mott, head of the journalism department at Iowa University. The young couple have our hearty congratulations.

NEWTON, KANS.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

RELIGION IN THE HOME

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

How decidedly Jesus related religion to the home. Hitherto its interest had been in the nation but Jesus knew that no people, nation or community could be Christian until the homes are Christian. Because of the universal reaches and implications of the home, Jesus centered His message here, and the family relations become to Him the best symbol of the Kingdom of God. God is the great loving Father of all. We are His children, and when the children are with the Father they are at home. Under such teaching how eternally sacred becomes every home! Motherhood, fatherhood, childhood are old words now endowed with a new spirit of One Who made home the symbol of heaven.

The church has always sensed that Christianity must begin and continue in the home before it can become a vital factor in the community or world life. We have not ceased to teach and preach in the temple, but we have ceased this opportunity in the home and teaching in the temple is always futile unless there is teaching in the home.

This is an urgent and timely word that comes from that creative company of the first Christians in Jerusalem, and the recovery of the secret power ought to transcend every other program of the church today, for nothing can be a substitute in the shaping of Christian character for the teaching of Christ in the home. Religion always comes to grips with life in a redeeming way when its message is taught withoute ceasing in both the temple and the home.

* * *

FORMING GOOD HABITS.—Most people, even the scantly educated, know something about how habits are formed. It is by doing a thing over and over again, first with strict attention, difficulty and errors, until the performance becomes automatic. Thus we learn to walk, to speak, to eat, to do a multitude of tasks. In learning to spell we must acquire as many separate habits or skills as we master words, about 2500 for the average person. In learning to play the piano or to form emotions, many habits must be learned to dovetail with one another. *In all cases the child or person must be shown how to do the thing and led to do it until the habit is formed.* In other words habits are largely formed through imitation, and practice. Here is where parents who excuse their children from church attendance, because they think they get nothing out of it, make a serious mistake. Do they get nothing out of it, if they learn to sit quietly and reverently through a short preaching service? Do they not as prospective Christians need to learn patience and self-control? Will they not come to appreciate the music and learn reverence for holy things by the prayers? If parents would only realize that the whole process of developing the child's religious habits and life depends primarily upon them, what a different world this would be! Habits are acquired largely by imitation and then by practice. If the Christian mother will pray for the child in his presence and then with it, until it can shape its own prayers, the prayer habit is formed. If the parents' conduct is becoming Christians, the child's will likely be. If the parents will take the lead in attending church, Sunday School, and other religious services, the child is very apt to acquire the habit from them.

* * *

JESUS LOVED HIM.—"And Jesus looking upon him loved him." Luke 10:21.—Compared with the model youths of whom the Bible gives us such splendid examples, what a pitiable creature was the rich young man to whom this verse refers. He was one of those young men, who being rich, had been pampered and petted continually and who, on top of all, had fallen heir to large possessions. Yet, he had that inward longing for something better, common to the human breast, which wealth cannot satisfy. He was one of those wavering, half individuals that do not know what they want, and do not want what they know. They resemble the boat-crew in Bunyan's Pilgrim's Progress that are rowing toward one shore but steadfastly looking toward the other. Viewed thus, his case might have elicited a sharp reproof from Jesus. But the Master looked at him and loved him. Why? Because he perceived in his breast that homesick longing that every unsaved human soul must feel occasionally, for a return to a lost heavenly Father's heart and love. A saintly old lady once said something like this: Love can be found only where some one loves *the other* in the human brother. *The other* (one) is *he who would like to be what he is not*. It is *he that should be what he cannot be*. It is he for whom an eternal homesickness goes through his whole life.—Does not the fact that Jesus loved the young man in spite of his spiritual poverty, have a valuable lesson for us, namely that He loves us too, in spite of our sinful leanings, our pervertness, our disobedience. But we must not forget: Jesus' love does not leave us where we are. He recreates our natural self like fire changes raw gold into pure gold. What Jesus loves in us is nothing more nor less than the faded image of God in us which he craves to transform by his power. That is why the Master loved the young man, to remake him into a new creature.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"This Kind Can Come Forth by Nothing but by Fasting and Prayer." Mark 9:29.

When Jesus said this to his disciples, their mission work had, so to say, come to a standstill, momentarily, by an unusually strong evil spirit in a boy. They evidently were puzzled. Jesus explains when they ask him, and gives two reasons, 1. This was an unusually difficult spirit. 2. They had not used all power available through the combination of fasting and prayer. Jesus does not explain what it is that makes this kind of evil spirit so difficult to drive out, but we find that the outstanding mark of this spirit was evident pleasure in cruelty, torture, and destruction of human life.

In Genesis 6 we find that the spirit of violence was also the outstanding mark of those that were ripe for the flood. God complained, "The earth is full of violence." Does that not describe also largely the spirit of our time? The spirit of war and murder is rampant, and seemingly no efforts and prayers can stop it. Jesus says that the last days will be like Noah's.

In Noah's time another characteristic of that spirit was, as God puts it, "They are flesh." Is that not also the case today? A combination of these two marks, violence and carnality, produces now as in the days of Noah a desparate condition. Not that it is impossible to drive out these spirits, but even Christians are not able to do much against them, it seems, in spite of much prayer. Are we not also puzzled sometimes like those disciples? Does Jesus' explanation to them not help us today to understand the situation?

James finds the root of wars in the various lusts in man, which are all a proof of a carnal mind. When one looks about today into the ways of the world, does not the flesh in literature, pictures, movies, etc., receive more prominence than ever, except perhaps in the time of Noah? Is it any wonder that violence is so rampant today? If James is right, and he is, then war is at the root, a war between the spirit and the flesh. In this battle some spirits are too powerful for prayer alone, fasting must come to the aid of prayer. The greatest missionary, Paul, tells of his "much fasting" and "always praying." He knew how powerful a prayer is that which is accompanied by selfdenial for others. Do we know it? Yes, many know it, but not enough. Many in these times give sacrificially for missions, relief, school, publication, etc., which is real fasting, as the prophet Isaiah explains it, because it is helping the needy, feeding the hungry, both physically hungry and spiritually hungry. What else is mission work than feeding the hungry with the bread of life? Fasting for this must please the Lord immensely. What would happen if the so-called 600 million Christians would fast and pray for missions as Isaiah explains fasting? Should we not see in the endless call for sacrifice an opportunity to fast, and so make our prayer more effectual against those evil spirits that prayer alone cannot drive out? Do not even hard times look like an opportunity to fast more, and so make our prayers effective?

Some will say, that nothing will drive out the spirit of war and hate, because Jesus foretells that it will remain till the end. Yes, but why does Jesus say this? Is it not because he knew beforehand that there would not be enough fasting and prayer to drive out the war spirit? That there will be special need for fasting after he would leave the earth, he says plainly in Matthew 9:15, speaking of himself as the bridegroom, who will be taken away. And in this time we still live. Jesus expects us now to fast, and the more evil spirits will be driven out, at least of individuals, if not of nations, including hate, pleasure-madness, murder and lust. Even a war like that in China could be shortened by more prayer and fasting, especially such fasting as the prophet describes in Isa. 58:5-6. For this there was perhaps never greater opportunity than today. Why not use it more? The calls for relief are stronger than ever. Our mission treasury had to borrow considerable money for this quarter, which is usually the hardest for our treasury. In fall, as a rule, the treasury is again replenished, for which we hope again, especially since at least two more couples are scheduled to go to the field, one to India and one to China, if war conditions permit.

We should, however, not forget to thank the Lord for the many brethren and sisters that are already combining fasting and prayer in the sense mentioned above. Praise the Lord! We could not have kept mission work going these times of depression without them. All we need is more of them.

Interesting Letters

From Rev. William H. Stauffer, Pastor of First Mennonite Church, Sugar Creek, Ohio, who writes from Amsterdam, Holland, where he is a delegate to the World Conference of Christian Youth.

Amsterdam, Holland, Wed. July 26, 1939

To the Mennonite:

The World Conference of Christian Youth is now in full session. It was formally opened on Monday evening by a message from Her Majesty, the Queen of Netherlands, delivered in person by the Prince.

"It is a great pleasure to me to know that you, who have come together from all parts of the world, are united in my country. My good wishes will follow you in all your discussions. May it be given to you, the youth of the whole world, through common thought and common work, to strive after a solution of the problems which in these difficult times occupy the minds not only of youth, but of all mankind. And in the coming days may the Spirit, through which Jesus Christ enters the life of man, and which helps to solve all controversies and problems, show you the way."

The Conference is represented by some 1500 delegates from 73 countries, representing some 220 separately organized religious groups and churches. There are fifty leaders especially invited, 150 other leaders are included among the delegates. No continent lacks representation. No other representative gathering has ever brought togther as great a number of delegates from as many countries, under any auspices, on any occasion, anywhere else in the world, not excepting the meetings of the League of Nations. Equally significant is the fact that never before have as many separately organized groups and organizations in the U. S. met either at home or abroad. This is indeed an Ecumenical Conference.

Never before on the Continent of Europe has a greater number of non-English speaking nationals come together for a conference. More than 500 of the delegates come from 20 nations on the Continent. North America and Great Britain have some 600, Asia sends 115, Australia, 45, Africa 25, 30 come from China and 25 from Japan. 25 represent eight countries in South America.

That Amsterdam is a YOUTH Conference is attested by the fact that 58 per cent of the delegates are under 26 years of age. The greatest number are aged 24. Most of the delegates are students. 35 per cent are engaged in Christian Youth work in their home countries. Three out of every five delegates are men.

The structure of the Conference is as follows: The delegates meet as a group in the Plenary Sessions. Twice daily they divide into 43 groups for Bible Study and Discussion, under 7 main sections. These are: World of Nations, Nation and State, Economic Order, Education, Race, Marriage and Family Life, Church and World Mission. Each morning and most evenings men of world wide reputation deliver addresses. The worship services preceding these addresses are conducted by representatives of different groups from India to America, in 6 widely varying ways. Many are present whose views on the Church differ widely. Yet, all unite in worship each day of the Conference.

Some of the outstanding personalities at the Conference are Dr. William Temple, Archbishop of York; Dr. W. A. Visser 't Hooft, general chairman of the Conference and secretary of the World Council of Churches; Dr. T. Z. Koo, secretary of the Chinese Y. M. C. A. and world traveler and lecturer; Archimandrite Cassian, dean of the Russian Orthdox Seminary at Paris, as well as lecturer on the New Testament; Dr. Benjamin Mays, dean of the Howard School of Religion, Washington, D. C., one of the foremost Negro universities in the world, and Prof. Reinhold Niebur, professor of Social Ethics at Union Theological Seminary in New York City. He is one of the foremost thinkers in America today.

To bring such a group of delegates, visitors and observers from nearly every nation in the world together, in the midst of the present international tension, makes a tremendous adventure of this Amsterdam Conference of Christian Youth. Except for the word *Christian* such a gathering of young people would never even be contemplated at such a time. The theme of the Conference is, *Christ Victorious.* And it is that unity in Christ which alone binds us all together, which the Conference is seeking. In a world torn apart, the only hope of any sort of real unity lies in the Man of Nazareth.

* * *

Amsterdam, Holland, August 2, 1939.

To the Mennonite:

The World Conference of Christian Youth has just held its final session. It has been an experience which will not soon be forgotten by the 1500 delegates from more than 70 countries.

No one taking part in this Conference will forget the sight of the delegates gradually filling the huge hall in the Concert Building. It was an impressive spectacle to see this vast building, lavishly beflagged with the colors of many nations, thronged with people from opposite ends of the earth, sitting side by side, while over them all hung a great blue banner bearing, in letters of gold, the words which were common to all, "Christus Victor."

When the organ sounded the first note, the whole assembly arose as one man, united in a vast hope in which all shared and which transcended all differences of race, country, confession, and even dress. Under the banner of Jesus Christ we gathered from all walks of life and from all parts of the world with the conviction that only He could claim our wholehearted allegiance in a time like this.

In so short a compass one cannot hope to give a full picture. A few of the highlights must suffice. One of these most certainly was the morning worship service. Each morning the service was conducted by a different person from different countries each in their own way. Many would suggest that this will be of the most abiding consequence. It realistically introduced us to the church traditions of many lands. It was a moving experience to witness the sincerity with which God was adorned and worshipped in such widely different ways.

Central in the whole Conference was the daily Bible Study. Many discovered the Bible afresh. In it we found the reality of a living God declaring a living message for our own lives and for our own time. It was a rare privilege and experience to sit with 25 young people from Bulgaria, Latvia, Esthonia, Scotland, Ireland, England, Holland, Denmark, Roumania, China, Japan, and America and discuss together the Word of God.

The prophetic messages to the whole conference each day by such leaders as were mentioned in my first letter, and our own beloved John R. Mott were wonderful. Dr. T. Z. Koo's moving words climaxed the Conference. It takes more genuine Christian faith than most of us have to be able to talk as kindly about Japan as did this prophet from China.

To many the greatest value of the Conference came in simply witnessing this great fellowship of Unity in Jesus Christ. These many countries are no longer merely places on a map. They have been made tremendously real. They now represent personalities, friendships, peoples with hopes like our own. In a world in which nations are constantly growing farther apart it is of the utmost significance to note the different peoples drawing together in a community of fellowship and mutual understanding. God is at work in the tensions of our time. And only through Jesus Christ can all men be brothers. This is the great message of Amsterdam.

Evangelizing Our Neighborhood

J. B. Epp

III. WHO?—WHO SHALL DO THIS WORK?

III. Who

The general answer is: *"Everybody."* We mean, all true believers. If not all, where could we draw the line? There is no unemployment with true Christians. Young believers will be "little lambs" that need to be shepherded a while, but not forever. As soon as possible they must become "soldiers of the Cross." "Every member a worker" must be the aim of every church. Even children can and do, lead unbelieving parents and others to places where they can find Christ. God has some task for *everyone!* And now is the time for all to go!

All have received talents, time, and means. Most of the talents in the churches are not put to work. This accounts for so much deadness in the churches. Understand: Much running and many programs does not yet mean "life"! There are Bible School students and even graduates in the churches, whose trained talents are largely or altogether idle. If anyone should feel that he has not even one talent, and that he does not even know how to pray for the work of the Lord, perhaps such a one has a car with which to serve. Others will supply the talents. Most likely no one will find a real excuse.

We need *obedience* to the Holy Spirit more than anything else! Only be *willing;* and God will direct you as to the "where, how, etc." Do we realize that disobedience is perhaps the greatest sin of most Christians? Our excuses spring mostly from disobedience. There is such a variety of service, enough to fit everybody. Read. 1 Cor. 9:16. Many of us will have to say, "Silver and gold have I none"; but let us finish the verse: "but what I have . . . " In the case of Peter and John that gifts was far greater than gold or jewels; so it will be with us: Spiritual gifts, given to the Lord, and then to the people, are more than money.

In a restricted sense, not everybody should go; but only *consecrated* souls. Personal ambition or outward interest are not enough. For it is not that we can do anything. It is the Spirit of God. We are but the channels; should not all Christians be consecrated anyway! especially for service. Let us not forget that there are not only un-consecrated members in the churches, but even un-converted ones! Besides, special and definite consecration just for this work is necessary, as well as for any other service. We must feel a deep sense of love for the sick, the poor, the lost. Others would just be wasting time and means; and would hinder the work. Only spiritually minded Christians, sound in faith and doctrine as well as in speech and conduct, are wanted.

Be willing to do small things; the big things will come. God can bring great results out of our seemingly little deeds. Unexperienced at first, we grow in every way as we serve. One of the greatest evangelists that the world has ever seen was a man who gave up his favorite sport, in which he greatly excelled, and stepped into the service of an evangelist, at first helping to put up tents. His talents were discovered and he advanced rapidly to the top! Latent talents will be developed, just so we are willing and consecrated and fully yielded to the Lord.

As to *leadership* in this work, the writer would say: Lay the matter before the Lord in prayer, then choose a person, or several, who are known to have been loyal workers in the past. If all are "one heart and one soul," yielded to the Lord, then there will be no difficulty. In all my experience and observation, in hundreds of churches, I have not found a church yet, where the Lord did not have at least one or a few members with some talents, who were the so-called "stand-by's."

Let us all listen to the call, to do what we can *for Him!!*—when we can see opportunities all around us.

A Second Reminder

Last spring an appeal for money from me as treasurer of the General Conference Peace Committee was published. There has been some response, but not nearly as great a response as we of the Committee had hoped there would be. Only a very small number of churches in the General Conference have sent in contributions. With four exceptions, one of these from the Pacific District Conference, all contributions have come either from the Eastern or Middle District Conferences. The other three exceptions were churches in the Western District Conference, and strangely enough, from some of the smallest churches in that Conference. If every congregation in the General Conference will hold one offering for the Treasury of the Peace Committee I am confident that two things will happen, first: a greater interest in the cause of peace and in the work of the Peace Committee of the General Conference on the part of each church which sends in such an offering, and second: sufficient funds will flow into the treasury of the Peace Committee to permit it to carry on its work without being constantly hampered by a lack of money.—Sincerely, John L. Horsch, Upland, Calif.

A PASTORAL LETTER

It has been said of Jesus that He, of all men the world has ever seen, knew how to put heart into people. In other words Jesus had learned the art of encouraging. Could anything finer or more splendid be said of any man? It is easy to find fault, to point out the mistakes of others, to discourage, suspicion, distrust. But is it not the duty of every Christian to learn and practice the art of encouragement? Do we realize how much a word of cheer, a smile, a touch of courage or faith will do to help lift men out of their inhibitions, discouragements and falterings? The crowds that flocked about Jesus two thousand years ago show how much the gift of encouragement needed exercising then, but there are many things that reveal the fact that it needs exercising as much today. I do not mean flattering, saying sweet nothings, telling a host of things that are not true. I mean giving men a lift in our own way, helping them to live nobler and better by exercising this art of encouragement. The wise old owl says: "You will become less critical, less pessimistic and certainly more Happy in the atmosphere of the church."

The church needs people who know this wonderful art. May we all learn and pratice this method in furthering God's Kingdom.

For the Kingdom's sake, John E. Kaufman.

SERMON SKETCH

Rev. W. F. Unruh, Pastor Mennonite Church, Pulaski, Iowa

"THE CHURCH OF GOD"

I Cor. 1:2

We gather every Sunday as a church for united worship and common fellowship with our Lord. I wonder whether we realize how great a privilege we enjoy by belonging to the Church of God.

To be a member of the Church of God is not like belonging to a club or a reading circle. To belong to the Church means belonging to the "household of God," to the Family of God. It is a most exalted privilege which carries with it solemn responsibilities. The Church is the great Family of Children of God. We cannot join a family as we would join a club or circle. We are either born or adopted into a family. So also our entry into the Church. It is through the new birth and our adoption that we come into this great family of God. The word church means an assembly called out. We who belong to the Church are a select group, chosen by God before the foundation of the world. When we say that we are a select group, chosen by God, we must say this with deepest humility, since we are not chosen because of any merits in us. It is because of Christ who dwells in our hearts. In Eph. 1:4-5, we read, " . . . even as He chose us *in Him* before the foundation of the world, that we should be holy and without blemish before Him in love, having foreordained us unto adoption as sons through Jesus Christ unto Himself." Before the foundation of the world God chose those who would be in Christ. His choice of us is dependent upon us. If we have given our hearts to Christ and belong to Him, then we belong to the chosen ones of God. This is our adoption as sons through Jesus Christ. We can then say that the Church is the great Family of God, in which God is both Father and King and we are His children and brothers and sisters to each other. Can anyone think of a more exalted group. To belong to it is our privilege in Christ.

The Word of God calls the Church the Body of Christ. Christ is the head of the body and we are the members. This simile brings out God's purpose with and through the Church. It is the body of believers in whom Christ desires to reveal Himself and through whom He desires to express Himself. The Church is the Kingdom of God in practice, that is, the Church is to be the Kingdom of God on earth, the rule of God on earth. We must confess with deep regrets that it is a very imperfect rule of God because we are so disobedient and unfaithful. But the Church is to be the actualization of the Christian message. Christ and His will is to be the supreme rule for the life of church members. As we let Christ reign in our hearts and through our lives, just in so far has the Kingdom of God come into the midst of us. Think of Christ's exalted purpose with the Church! Can anyone imagine a more inspiring challenge to make the most of life than comes to members of the Church of God?

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 27, 1939

UZZIAH: A KING WHO FORGOT GOD

2 Chron. 26:3-5, 16-21

Uzziah's Trust in God, vs 3-5

Uzziah was a contemporary of Jeroboam II, of Israel and his long reign of fifty-two years was the high-water mark of national and political prosperity, a period of outward glory and splendor. His fame spread far and wide, even to the borders of Egypt (v8). He strongly fortified the land, equipped his large army in the best manner then known. He and the nation prospered. God was with him (v15).

"He did that which was right in the sight of the Lord" (v4) and "he sought God and He made him to prosper" (v5). God helped him as long as he was true to Him. Early in life he came under the influence of Zechariah, a godly man. Such influence is of inestimable value to every young person. Uzziah started out well and God rewarded him well for his faithfulness. He will not fail us in like faithfulness to Him.

Uzziah's Fall and Punishment vs 16-21

Uzziah's glorious reign came to an inglorious end His remarkable prosperity is described in verses 6-15. The increase of outward strength and prosperity was attended with constantly growing inner weakness. His strength became his ruin. "When he was strong, his heart was lifted up to his destruction" (16). He became proud and self-sufficient in spirit. He thought he could trust in his own resources instead of relying upon God. He could not stand success and prosperity. Very few persons, even in Christian work, can stand unusual prosperity and success. Most of such workers become inflated with a feeling of their own importance. When prosperity and success turn one's head and conceit develops—especially so in Christian work—then spirituality recedes into the background. Success is always dangerous and sometimes fatal to character.

Uzziah presumed to usurp the function of the priest (v16b) in entering the temple to burn incense upon the altar. He violated the plain instruction of God's law. He felt that he was the chief one in all things —both in Church and State. We see the same spirit in the Nazi leaders of Germany today. Many people become careless regarding their obedience to God's commands when they become prosperous.

Azariah, a faithful and fearless priest, with a company of like-minded priests, boldly withstood the king (vs 17, 18) and dared to oppose him in his act of presumption. The head of the Church and head of the State stood face to face. There is much need today of servants of God with sufficient courage to rebuke those in high authority for their sin. Uzziah's pride was wounded, he became angry, showing the smallness of heart in not tolerating rebuke from a God-sent messenger (v19). His wrath was short-lived, for God took him in hand. The sudden appearance of the leprosy on his forehead plainly was the direct judgment of God who does at times, directly send sickness and affliction. Uzziah learned that his kingship could not shield him from swift punishment. Many have brought a blighted life upon themselves. Uzziah's leprosy was not of the body only, it was also of the soul. His chief sin was one of presumption. Self-importance and pride will lead people to invade the realm where God alone is sovereign. God could no longer use Uzziah because his pride utterly unfitted him for kingly leadership. God has to set aside promising and prominent Christian workers frequently because of too great self-esteem, too much "I am IT." We should vigilantly watch against perils connected with prosperity. Prosperity of the soul is of the first importance.

How I Found God

I caught a snowflake on my sleeve, beautiful, crystal, clear: and in its delicate form and tint, I thought I had seen God. It was not God, but just a token of His loveliness.

I watched the color of the eastern sky resplendent, glory-hued: and in its gold dawn I saw the face of God. No, no—not God, but a ray of His eternal brightness.

I gazed upon a mother eagle, catching her weary young upon her outstretched wings; and in her speedy rescue, I found God. And yet, not God, but an outreach of His love and care.

My boy climbed up upon my knee—smiling, trusting, loving. I felt his breath that warmed my cheek: I saw the light that shone into my eyes; I sensed God. But still not God—merely the image of Him, breathing, living.

I read the Book, concealing, revealing Book. I learned its message! I heard its voice; I caught its life; and I had God. Ah, no, not God—just the mystery of Him, and the secret of His mystery.

I climbed the Hill and stood before the Cross—rough, cold, hard Cross. I gazed into the Face—Face of the Crucified. At last, I had found God; yes, God; the very God; the all-living, the all-suffering, the all-redeeming, the all-embracing God. I had found God.—Paul J. Hoh in *How to Find God.*

Jesus said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." —John 14:6.

Must We Save The World For Democracy Again?

Everybody who has watched developments at our national capital during this period of war threat in Europe must have been confronted with the question: "Must we be forced to partake in a second war to preserve democratic government?" The President has done everything possible to get the congress to repeal the embargo clause of the Neutrality Law which prohibits the sale of arms to beligerents, so that he might be free to authorize the sale of arms and implements of war to the nations which he favors and keep them from the rest. That this would allign us on the side of the socalled democracies of Europe and against the other powers is evident, and in case of war we would likely be partakers, not only in furnishing war material but also our man power and material resources. Thoughtful people have been convinced that through our participation in the World War we committed a rank folly, as the ends sought were not attained. And that with such a lesson we should positively keep out of the embroilments across the seas.

Now after the Congress has adjourned the President has made public a conviction that a certain coalition of members of that body "has gambled with the welfare of 1,500,000,000 people—three-fourths of the world's population—in rejecting his neutrality program." That would be very sad indeed if it were proven true. But Senator La Follette has made a rather logical reply to the President's claim. He says,

"I don't see what move we could make for peace that would involve the sale of arms, ammunition and implements of war and that is the nub of the issue presented to congress.

"To take the position that the sale of arms would promote peace is to fly in the face of our whole experience leading up to our entry into the last war. The President seems to be proceeding on the theory that we can have our cake and eat it too.

"The way to stay out of Europe is to stay out. If we attempt to influence the course of events prior to hostilities by throwing the American productive capacity on arms, ammunition and implements of war into the balance we would be gambling with the fate of 130,000,000 people who live in the United States, plus those who live in the western hemisphere."

Under such conditions, what can we as peaceloving Mennonites do? Outwardly not much. Our number is too small. But we have one power, that of PRAYER. So may we not with all the fervency at our command pray that when Congress meets again it and the President may yet find a way to agree on a policy that will keep us out of war. And especially let us pray that the war in Europe may be entirely averted. —T.

Western District C. E. Covention Report

A goodly number of C. E. workers and friends attended the forty-seventh annual Christian Endeavor Convention, at West Zion Church, July 30. Weldon Rupp, assisted by Mrs. Rupp at the piano, led the opening and song and praise service. The theme, "The Doing Christ," was ably stressed throughout the entire program. William Juhnke, Marlo Dirks and Clinton Kaufman had charge of the introduction. During the Junior program, in charge of Hilda Schmidt Schroeder, a number of neighboring Junior C. E.'s were represented by songs and recitations.

Rev. Henry Harder explained in detail the nature and value of the C. E. Standards. They are not a definite goal, but a workable plan, whereby each C. E. may judge itself and strive to reach a higher level.

The orations given by Lillie Krehbiel and Paul Becker were ample proof that the oratory contest, a feature of the peace committee, is a definite step toward making the young people of our C. E.'s think concretely along the lines of missions and peace.

Miss Clara Reimer gave a vocal selection.

During the delegate luncheon music was rendered by a quartet from the Meno Church consisting of August Schmidt, Henry Unruh, Henry Harder, and Raymond Ratzlaff, and by another quartet from the second Mennonite Church of Beatrice composed of Hilda Beth Goertz, Ruth Penner, Ted Wiebe, and Paul Claassen.

At the business session these resolutions and recommendations were passed:

MISSIONS: Whereas, the mission board needs funds for native helpers in China, mass evangelism in South India, and worker's salaries at home, resolved, first, that we redouble our mission efforts both on the foreign and home mission fields. And, second, that the first one hundred dollars of our mission receipts go for the Swift Current, Saskatchewan, dormitory project.

RETREAT: Whereas the retreat of last July was a great inspiration to our young people, resolved that we endorse the third annual Elmdale retreat and urge the young people to attend it to relax and reconsecrate themselves.

PEACE: Resolved, (1) that our peace goal be the *Peace of Christ* in our hearts and lives; (2) that we promote peace by: a. reading Christian Peace literature; b. authorizing another oratory contest; c. supporting the Kansas Institute of International Relation; d. cooperating with the Young People's Union of the General Conference of North America and urging them to present plans for cooperative Peace action.

LOOKOUT: Resolved, that we actively promote a youth look-out system within the district which endeavors to keep in active contact with all our young people between the ages of fifteen and thirty. Amendment: Resolved, that we authorize the executive committee to carry out this plan.

STANDARDS: Resolved, that every society endeavor to score 100 per cent on the C. E. Standards.

RECOMMENDATIONS: We recommend that a Western District Young People's Peace Rally be held on August 20, 1939, at the First Mennonite Church, Newton, at 7:30 p.m.

CHURCH PAPERS: Resolved, that all C. E. societies become agents for our Church papers, MENNONITE AND BUNDESBOTE.

At the time of the business session the Junior leaders were meeting separately. Helen Penner presented Worthwhile Junior C. E. Projects while Mrs. J. E. Entz, discussed the topic, "How to Teach Religious Education to Children."

The evening session was in charge of Rev. Harold Ratzlaff. Rev. Walter Dyck gave the Retreater's Message. Music was furnished by a quartet of the First Mennonite Church, Beatrice.

In his address, Rev. John F. Schmidt stressed the fact that Christians should be useful. Christ heaps his greatest condemnation on those who are merely useless. Our work is limited by our concern. The urge of youth should express itself along Christian lines. We should walk the second mile. We are to be the salt, the light, and have strong concern for the welfare of others.

A resolution was passed thanking the West Zion Church for their building, the Moundridge community for the park, the ladies of the church for the luncheon, and all who were on the program or otherwise contributed toward the success of the convention.

Newly elected officers are: Vice-President, Hans Regier, Whitewater; Sec.-Treas. Florine Krehbiel, Hutchinson; Retreat Com., D. C. Wedel, Halstead.

Hilda Wiebe, Secretary.

CORRESPONDENCE

American Falls, Idaho, Aug. 1st, 1939.

Dear Editor:

Here on the more than 4,200 feet above the sea level plateau in and around Aberdeen, Idaho, we could enjoy for several weeks the wonderful summer atmosphere. The air has been so envigorating, the days never became hot. The nights always graced us with the most refreshing breezes. Last but not least the sisters, brother, aged aunt could be fellowshipped with besides the large host of old friends, to whom came other new ones. Then the uplifting church attendance. In places apparently the young people take a spiritual vacation, forgetting the religious gatherings. Here we have been encouraged and surprised to see young and old fill the pews splendidly. Lovers of music touched our hearts with their melodious voices. One night the young people's group broadcasted searching Christian songs from Pocatello, quite a goodly number of the selections being dedicated to different individuals, families, etc. Certainly a vast number of listeners will have been deeply touched and drawn to the Savior. Would the good Lord shower His blessings upon this locality which did so much for our physical and spiritual comfort. The happy remembrances shall linger within us when sojourning at other places. The loving minister, Brother P. A. Wedel, reaps much credit for his Godfearing services rendered untiringly.

Beginning with the Mennonite issue of August 8th will you kindly change our address to Reedley, Calif.

With many greetings and well-wishes, P. W. Penner.

MENN. CHURCH, ROARING SPRING, PA.

Rev. Willard K. Claassen of Newton, Kansas, arrived in Roaring Spring last Tuesday evening to assume the duties of the pastorate at the Roaring Spring Mennonite Church. The congregation worked hard to prepare for its new minister and his wife. The interior of the church parsonage was repainted, repapered, and new electrical fixtures were installed.

On Thursday evening the neighbors and the young people from the church held an informal gathering at which the couple were given many useful gifts. After a period of fellowship, the young people serenaded Rev. and Mrs. Claassen at the parsonage.

A warm welcome to the community was given by the other ministers of the town at a reception held on Friday evennig in the church. Representatives from each of the Western Pennsylvania churches in the Eastern District Conference also extended a hearty welcome to the new pastor. Various members of the congregation were called upon to express their sentiments, and all felt that Rev. Claassen's coming to Roaring Spring was directed by God, and that his ministry here should be fruitful. The new pastor told the group that he and Mrs. Claassen were very well pleased with the reception given them in Roaring Spring and that they would enjoy working with its people.

The Roaring Spring ministerium has invited Rev. Claassen to speak at a union service of all the Roaring Spring Churches on Sunday evening, August 6.

THE MENNONITE

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EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Retreat News

The eleventh annual Retreat of the California Mennonite Young People is to be held at Camp Gaines, Lake Sequoia, August 21-26, 1939.

The Theme will be, "Living for God's glory." I Corinthians 10:31.

The Retreat is for all young people of High School and College age who desire to know the Word and the Saviour better and who are willing to cooperate in making the Retreat a spiritual blessing to all. Such are most cordially invited.

The Purpose: "The aim of the Retreat is to make possible a vital experience of God's grace, to provide Christian fellowship, to foster spiritual growth, and challenge retreaters to consecrated Christian service."

(Adopted from Western Dist. Retreat Bulletin)

Cost: The cost will again be $6.00.

Speakers: Dr. A. Warkentin, Dr. John A. Hubbard, Rev. and Mrs. P. W. Penner. Ernest Lichti from Reedley will have charge of the choir and musical work.

Recreation: Boating, swimming, games, contests, hikes, etc.

To do between now and August 21st—

1. Pray for the Retreat. Plan to come. Prepare to come.

2. We need a permanent Retreat song and also a theme song for this year. Will you compose some verses to the tune of some familiar Christian hymn or song? Or perhaps you could write an original composition. If you follow this suggestion, make four copies of your work. Do not make it known, but bring the four copies to the Retreat. The choir or a quartette will be asked to sing the piece handed in and the retreaters will choose the one they like best. We hope many will respond to this challenge. Several prizes will be given.

3. We are planning a song-fest for one of the evenings. Will you prepare as many solos, duets, and quartettes as possible before you come?

4. We plan to have an exhibit of visual aids usable in Christian work. Will you please prepare object lessons, chalk talks, feltographs, posters, etc., etc., and bring them with you?

QUESTIONNAIRE RESULTS

Question No. 14 reads, "Do you favor a continuation of the present arrangement of 4 pages in the *Mennonite,* whether other arrangements are made or not? The answers to this somewhat ambiguous question were hard to tabulate, and the results may not be accurate. Eight persons answered "Yes"; six answered with a qualified "No." Some comments were:

"Yes, we want it and more. If separate paper is started—discontinue 'Our Youth Says' page."

"No, not without some improvement. All the features now included are acceptable to me, as a general rule, and none should be omitted, but additional material should be added to bring it up to meet the vital present needs of the Young People."

"No, unless we can thereby reach some young people who will not get the young people's paper."

"If we have a Y. P. paper, announcements concerning our activities should suffice."

Reedley, California—Sixteen young people have signified their intention to attend the Retreat. In order to promote the Retreat, a Retreat Committee was elected. They are, Aaron Remple, chairman, Miriam Muller, Ernest Lichti, and Ruth Dettweiler.

The Intermediate, Young People's, and Adult C. E. Societies are having union meetings in the basement during the summer.

The Young People's Choir under the direction of Ernest Lichti is becoming larger and is doing commendable work. It actively participates in the evening meditation services. The choir practices every Wednesday night. It has met steadily and in good numbers even during the summer. This is no little feat.

The following is posted on a bulletin board in the Reedley church. You may want to post it on yours.

A youth thoughtless! when the career of all his days depends on the opportunity of a moment! *A youth thoughtless!* when all the happiness of his home forever depends on the chances or the passions of an hour! *A youth thoughtless!* when his every act is a foundation stone of future conduct, and every imagination a foundation of life or death! *Be thoughtless* in any after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his death-bed. No thinking should be ever left to be done there.—John Ruskin.

Our Attitude Toward Work and Workers

Eccl. 5:18-20; Jas. 5:1-4; Col. 4:1

Senior C. E. Topic for September 3, 1939

Purpose of Meeting

Labor and its problems are probably the chief domestic concern of the United States government and its citizens. The problems seem so tremendous that many earnest students of contemporary affairs believe they can never be solved under the present economic system. Certain leftists in modern thought advocate scrapping our democratic structure of beliefs and works as the principle step in solving our economic ills. One short hour of discussion cannot settle any of them, but we can perhaps adjust some of our ideas and attitudes toward work and workers in the light of truth from various sources.

Program of Worship

Hymns: "Work for the Night is Coming," "O Son of Man, Thou Madest Known," "O Master Let Me Walk with Thee," "To the Work."

Scripture: Eccl. 5:18-20; Jas. 5:1-4; Col. 4:1.

Poem:

"Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone."
—Horatius Bonar

Prayer: O God, grant us the light of Thy love, that we may see clearly the duty of each day. Especially do we pray for just and holy relations with all men, with both our employers and with our employees, and with the Master Workman of us all, Thy Son Jesus Christ. In His name we pray. Amen.

Discussion, announcements, and benediction.

Leader's Introduction:

There is a tremendous challenge in Edwin Markham's poem "The Man with the Hoe." The leader should have someone who is an effective reader give either part or all of the poem. It will raise some earnest and searching questions to start the discussion if the right transition is made from the painting by Millet on which the poem is based to problems of American labor today.

Man and the Machine

The author of *Wind, Sand and Stars,* Antoine de Saint Exupery, discusses briefly the relation between the development of the machine and the economic mess in which the world is finding itself. Some men have denounced our mechanical civilization, he says, as the enemy of the spiritual civilization, and as the source of all the ills we have. If this were so, our civilization would be headed for certain chaos and destruction, for the advance of the machine is inevitable.

Exupery asserts, however, that the principal struggle of mankind is not to obtain bread and if possible cake, but to understand one another and to join with one another for the common good. The machines, as an annihilator of time and space, is the very thing that helps man to do this.

Is this an idealist's view of the role of our mechanical science and inventions? Are we confusing ends with means when we complain of man's progress? We must always keep in mind that the machine—the microscope as well as the ploughshare—is a tool. It is a wise man who can handle his tools wisely. It is a wise people who remain the masters of their tools.

Discussion Problems

1. Is it inevitable and unchangeable that the fruits of labor will not be distributed equally?
2. Is there any method short of changing human nature to make a more equitable distribution of wealth?
3. Do you believe that the blame for today's economic ills should be charged to modern industrial development? If that is responsible, is it therefore to be deplored that we have reached as high a degree of development as we have?
4. How have women added difficulties to general labor conditions? What solution do you propose?
5. What rights of labor should we as Christians recognize?
6. What was Christ's attitude toward work and workers?
7. What should be our personal attitude toward small tasks about us?
8. Is *all* work something to rejoice in and to be regarded as the gift of God? (Eccl. 5:18-20).
9. Would the perfect Christian community be communistic in its economic set-up?

For Daily Reading

M., Aug. 28. Industry and injustice. Ex. 5:10-19.
T., Aug. 29. Steward and servants. Luke 12:42-48
W., Aug. 30. Work and wages. Luke 10:1-7.
T., Aug. 31. Earning and eating. 2 Thess. 3:10-12
F., Sept. 1. Laborers and livelihood. Matt. 20:1-16.
S., Sept. 2. Service and support. Acts 20:32-35.

INTERMEDIATE DEPARTMENT

THE PAST HAS MUCH TO TEACH US

Intermediate C. E., Sept. 3, 1939

For Daily Reading:

Aug. 28. God's hand in history. Isa. 46:9-11.
Aug. 29. The grounds of God's commands. Deut. 6:20-25.
Aug. 30. The danger in forgetting. Deut. 8:11-16.
Aug. 31. Remember past sins. Deut. 9:7, 8.
Sept. 1. Recall past warnings. Luke 17:28-33.

Sept. 2. Notable deliverances. Josh. 4:19-24.
Sept. 3. Topic. Ps. 78:1-8.

Instrumental Prelude: "God of Our Fathers"

Scripture Reading: Ps. 78:1-8.

Sentence prayers

Reading of references given for the daily readings. We believe it would be profitable to read these in the meeting.

Thought by leader:

The Jews have believed for thousands of years that God chose them to be His chosen people. He did. The Jews have kept this heritage alive for the benefit of the world through all ages since.

However, the life of Jesus as lived in the past and as recorded teaches us that He came" to save that which was lost," regardless of race. Jesus chose the folks who needed him most.

Discussion of topic:

We believe it would be well to ask the members to name blessings which they think we have received from the past. As they are named have your superintendent write them on the board. The following are some but you will probably think of additional ones.

1. The Bible. 2. Christian churches. 3. Public schools. 4. History. 5. Industries. 6. Government and laws. 7. Newspapers. 8. Sunday schools. 9. Thanksgiving Day. 10. Special schools—a. universities, b. vocation schools.

After all have been named that could be thought of let each one meditate on this question. How would I Like to do without these?

Song: "For the Beauty of the Earth."

Further thoughts for discussion:

1. What does the past teach us regarding the means of establishing peace? Is it possible to have a war to end war?

2. Can we profit by the errors of the past?

3. Does history repeat itself?

4. Can we profit by the study of wise men of the past?

5. Have you ever stopped to think why honesty is so important? Is it not because people have been trying to build an honest world for hundreds of years? Think of the Brooklyn Bridge and the Statute of Liberty which have stood for many years? Why? Is it not because the people who built them as well as millions of other buildings were honest workmen? Have you never heard of a structure which did not endure as was expected, because there was dishonesty practiced in its construction?

Let us determine within ourselves that we are going to do all within our power to continue this strong spirit of honesty.

Song as Prayer: "O Master Let Me Walk With Thee"

Offering

Announcements.

Concluding thought by leader: We, too, are makers of history. We are those who must build for others in the best possible way. Shall we build on hatred and suspicion or on love and understanding?

Mizpah Benediction.

JUNIOR DEPARTMENT

OTHER GIFTS GOD GIVES US

Program for August 27, 1939

His Holy Word—Psalm 119:103

I. Worship Service

1. Prelude: "Break Thou the Bread of Life."

2. A sing-song—All Juniors gather around the piano for this.

   a. "Tell Me the Story of Jesus"
   b. "Wonderful Words of Life"
   c. "I Love to Tell the Story"
   d. "Is My Name Written There?"
   e. Sing Them Over Again to Me."

3. Responsive Reading:

Leader: Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:103.

Juniors: So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

Leader: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

Juniors: "Thy word have I hid in my heart, that I might not sin against Thee." Psa. 119:11.

Leader: "Be ye doers of the word, and not hearers only." James 1:22a.

Juniors: "Blessed are they that hear the word of God and keep it. Luke 11:28.

4. Leader's prayer.

5. Sing response: "Let the words of my mouth." 406 M. H. B.

6. Poem by three Juniors: "Thy Word is Like a Garden."

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host;
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy word is like an armory,
Where soldiers may repair;
And find for life's long battle day,
All needful weapons there.

O, may I love thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
O, may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord."
—From Hymnal for American Youth.

Mission Minutes

1. The Bible (or parts of it) has been translated into over a thousand languages and dialects. Which one of our Mennonite Missionaries has translated the Bible? Tell the story of this translation.

2. Have a display of Bibles of as many different languages as possible.

3. Solo—"We've A Story To Tell to the Nations." v. 3, 4.

Study Period:

Aim: To create in the Junior a growing interest in and a deepening love for the Bible as God's Word; and to help him discover his need of the Bible in his own life.

1. Introduction: The very best way to know a book is to read it. We want to know more of God's word so we will read portions of it. (Different Juniors read).
    a. Psalm 19:7-11; b. 2 Tim. 3:14-17; c. Deuteronomy 6:4-9; d. Romans 10:11-15.

2. Solo "There's a Dear and Precious Book."

3. There is a very interesting story that tells how a part of the Book of the Law was lost and found. Let a Junior read this in 2 Kings 22:1-13 and 2 Kings 23:1-3 and then tell it in his own words.

4. Song "Break Thou the Bread of Life."

5. Another story is found in Nehemiah 8:1-18. A Junior should tell this.

6. Six one minute talks by six Juniors using Psalm 119.
    a. God's word is something to think about. v. 16, 97.
    b. God's word is a guide. v. 105, 130.
    c. God's word keeps us from sin. v. 11, 101.
    d. God's Word is precious, v. 113, 127.
    e. God's word gives peace, v. 165
    f. God's word gives us strength, and wisdom v. 28, 34.

8. Song: "One Sweetly Solemn Thought" v. 1.

7. Leader's heart-talk and closing prayer.

* * *

Plans for September

For most children September is more nearly the beginning of a new year than is January, since school begins again and with it come new experiences, new joys, new sorrows, new strength. School to the boys and girls is just as real and just as important as is work to men and women. May we Junior leaders help our Juniors to have a right atttitude toward school.

September 3—I, In My School.
September 10—Jesus at School.
September 17—Jesus and His Friends.
September 24. Jesus and His Friends.
Verse for month 2 Tim. 2:15.

Song for month: "The Best of Friends I have in Heaven." M. H. B., No. 364.

* * *

Program for September 3, 1939

"I, IN MY SCHOOL"

I. Worship Program.

1. Prelude—"Fairest Lord Jesus," played very softly.

2. Sing the above song one voice singing the words, the others humming the melody.

3. Scripture—By an older Junior boy. Psalm 24.

4. Leader's Prayer.

5. Song—"The Best of Friends I Have in Heaven. M. H. B. No. 364.

II. Mission Minutes

1. A report on where the missionaries' children in India and China go to school.

2. Could our Juniors send a picture of their school with a message of love to the children of our missionaries who must be so far from home while at school.

III. Study Period.

Aim. To help our Juniors realize that school days are days of opportunity and days of joy.

1. Talks by three Juniors.
    a. One way to learn is by seeing. John 20:24-29.
    b. Another way to learn is by doing. Matthew 10:7, 8.
    c. We also learn by remembering. Eccl. 12:1.

2. Song: "I Think When I Read That Sweet Story of Old."

3. Talk by an older person—"School Days are Happy Days."

4. Discussion lead by Juniors.—How can we give real testimony for Christ by our lives at school.

5. Memorize: Rule which works at school. Heb. 13:17.

6. Leader's heart-talk. As we start again in our school life I would like to give you one rule — a very short one, it has only three words—to go by, for although it is short it is big enough to cover every situation that may arise. This is it: "Love One Another."

7. Leader's closing prayer.

8. Song—"My Jesus I Love Thee."

PEACE RALLY—AUGUST 20, 1939

The Western Dist. Christian Endeavors will conduct a Peace Rally in the First Mennonite Church at Newton, Kansas, on August 20, at 7:30 p. m.

Y. P. UNION FINANCIAL STATEMENT

Jan. 1—June 30, 1939

Report A—Mission (earmarked receipts)

Receipts for 1939:

Carried forward	$ 00.00
H. B. Hendrick, Mar. 10, for follow-up fund	5.00
Hilda Wiebe, Apr. 25, for standards fund	5.00
Herman Schrag, May 22, for foreign missions	5.00
Frieda Lehman, June 20, return of missionaries	151.98
Total	$166.98

Expenses for 1939: None

Balance	$166.98

Report B—Y. P. Union (General receipts)

Receipts:

Carried forward	$ 4.34
Esther Hiebert	5.00
H. B. Hendrick, Mar. 10	5.00
Reedley C. E.	3.00
Total	$ 17.34

Expenses:

B. Bargen, Feb. 21	$ 4.00
R. Weinbrenner, Feb. 21	4.00
Total	$ 8.00
Receipts	$ 17.34
Expenses	8.00
Balance	$ 9.34

Debt Outstanding:

Carried forward (field secretary)	$ 25.00
R. Weinbrenner (five-months salary)	20.00
Total	$ 45.00
Debt	$ 45.00
Balance	9.34
Deficit	$ 35.66

Respectfully submitted, William Juhnke, Sec.-treas.,
Y. P. Union General Conference

Correspondence

FIRST MENN. CHURCH, NEWTON, KANS.

Dear Eidtor and Readers of the Mennonite:

God bless you all! In the evening service on July 9, Brother Wuetherich, a student preparing for the foreign mission, made the introduction. Brother Willard Claassen and J. Regier brought the message. —Brother Willard Claassen of our congregation and sister Justina Harms of the Swiss congregation were married in our church on Friday, July 14. The wedding sermon was delivered by Rev. C. E. Krehbiel and the ceremony was performed by Dr. A. Warkentin. A reception was given in the basement to about 450 friends and relatives, and a program followed the refreshments.—July 16, in the evening, Rev. Theodore Roth of the Swiss congregation brought us the message.

On July 23, in the morning, occurred the ordination of Willard K. Claassen, who has been elected as pastor of the Roaring Spring Congregation, Pennsylvania. Rev. J. E. Entz preached the ordination sermon on John 21:15-17, then ordained the young brother. All elders present assisted in the ordination. It was a very solemn and interesting service. God bless the young brother. In the evening service Rev. J. M. Regier delivered an excellent sermon on "Stewardship of Life" to a small audience.—On July 25, Tuesday, took place the wedding of Frank W. Busenitz of the Emmaus church with sister Hester E. Claassen, member of our congregation in our church.

Wishing you all God's blessing,

Fraternally your correspondent.

IN MEMORIAM

HELEN HARDER THIESSEN, daughter of Bernhard and Helene Harder Wiebe Thiessen, was born Sept. 25, 1896, near Whitewater, Kansas. At the age of eight years she lost her beloved father through death. At the age of sixteen she was received into the Emmaus Mennonite Church through the rite of baptism. On June 26, 1917, she was united in marriage to John Thiessen. God blessed this union with three daughters and three sons, all living. In August 1930, her mother was taken to her eternal home, and in November of the same year symptoms of her fatal sickness appeared. In the following year she was operated on twelve times. On November 8, 1937, she took to bed, from which she did not arise to her end. She was grateful for all tokens of love and sympathy which were expressed to her during her long and painful illness. In spite of much agony she was fully yielded to her Savior's will and waited patienty for His summons. She departed to glory in the afternoon of July 14, 1939. Her age was 42 years, 9 months and 19 days. She leaves to mourn her early death, her husband, six children, Lydia Helen, Bernhard John, Susan Viola, Gilbert Henry, Dorothy Ruth and Herald Eugene; one sister, Mrs. John Epp, Jr., her mother-in-law, and many relatives and friends.

Funeral services were held Monday afternoon, July 17, at the Emmaus Church, near Whitewater, Kans., with Rev. H. T. Reimer, Rev. J. W. Lorenz and Rev. J. C. Kaufman officiating. Rev. Henry Thiessen had previously held a brief service at the home. Burial was in the Emmaus cemetery.

* * *

STELLA nee KODER KRATZ, daughter of the late Mr. and Mrs. Levi Koder, was born October 19, 1878. As a young woman she was confirmed as a member of St. Matthew's Lutheran Church, known as Keller's Church. She united with the First Mennonite Church of Allentown, Pennsylvania, October

25th, 1914 by confession of faith. She died in the Sacred Heart Hospital, Monday evening July 17th, aged 60 years, 9 months and 7 days. She is survived by her husband, Horace Kratz, and four children, Solomon of Quakertown, R. D., Mrs. Elsie Fritchman and Ralph Kratz of Allentown, and Warren at home, also by 14 grandchildren and 4 brothers and 4 sisters. The funeral was held in the First Mennonite Church, Allentown, Friday afternoon, July 21st, with her pastor, the Rev. Howard G. Nyce, officiating. Interment in the Grandview cemetery.

* * *

HENRY C. BEIDLER, son of the late Rev. John and Mary nee Clymer Beidler, was born in Rosedale, June 19, 1867. He was united in marriage to Catherine Moyer by the late Rev. Andrew Shelly, on March 24th, 1892. He united with the First Church, Allentown, by letter from the Quakertown Church in 1924. He was one of our Sunday School teachers for a number of years, until he resigned on account of ill health. He served as a member of the Church Council for some years and as church treasurer for three years. He suffered a slight stroke while attending the General Conference in Bluffton, Ohio, in 1933, from which he never fully recovered. He is survived by his widow and three daughters, Helen and Mary at home and Florence, wife of Dr. Weldon F. Diller of Rawson, Ohio, one grandchild, one brother, John Beidler of Quakertown, and a sister, Mrs. Mary Kreibel, of Hereford, Penna. The funeral was held in the First Mennonite Church, Allentown, Pa., Thursday, July 27th. He attained the age of 72 years, 1 month and 4 days. Interment in the Greenwood Cemetery. His pastor, the Rev. Howard G. Nyce, officiated.

JACOB H. GOOSEN, son of Henry and Marie Goosen, was born November 23, 1854, at Landskrone, South Russia, where he received his education. On May 25, 1876, he was baptized upon the confession of his faith by Elder August Lenzman and joined the local Mennonite church. He came to the United States June 28, 1879. On May 1884, he married Marie Goosen. This union was blessed with four children, one son and three daughters. After a little over 9 years this mother died. Two years later he married Miss Marie Goertz. To this union were born three sons and one daughter. After a long illness this mother entered her heavenly rest October 18, 1923. In all he lived in the state of matrimony a little over 37 years. Here in America he joined the Alexanderwohl Mennonite Church, of which he was a member of good standing at his death. His health began to fail in May of 1937, and at times his condition was serious. On the 2nd day of July, 1939, he had a stroke which left him almost helpless. He died on July 19, 1939, at the age of 84 years, 9 months and 26 days.

Father was unwavering in his faith in Christ, his Savior. All the adversities of life that came to him only settled more firmly his conviction of his salvation. The last deep experience came to him when in March last, his son Jacob died of cancer. Completed now is his earthly journey and we are confident that he has entered the heavenly rest into which all his brothers and sister preceded him. There live to mourn his departure, 3 sons, 4 daughters, 4 sons-in-law, 2 daughters-in-law, 26 grandchildren, 2 great grandchildren, and many relatives and friends.—The bereaved children.

» » JOTTINGS « «

—*Outstanding Young Mennonite Has Two-year Fellowship at Graduate School in Scotland.*—PAUL R. SHELLY, PENNSBURG, PENNA., who was awarded the William Thompson Fellowship from the Hartford Theological Seminary in the Spring, announces his plans for the Fall. He will sail on the *S. S. California*, from Pier 45, New York, at 5 P. M. D. S. T. on Wednesday, September 6th, for Glasgow. He will enroll in the Graduate School of Divinity, New College, University of Edinburgh and plans to pursue graduate work in the Church History and Theology Departments for the next two years.

—A YOUNG PEOPLE'S RETREAT.—A Young People's Retreat will be held at Freeman College, Freeman, S. D., beginning Sunday evening, August 27, and continuing through Wednesday, August 30. Announcement of the speakers and program will appear later.—Violet Miller, Sec.

—*Pres. J. D. Unruh of Freeman Junior College* reports: "Prospects for students are quite good, even though our crop returns are very poor, especially west of Freeman. There is little hope for corn even east of Freeman."—He also reports that the College is operating a bookstore, with Albert Schwartz as manager who has done a very good job of it and, besides, has charge of their manual training work.

—*Pastoral Message by Rev. Erland Waltner.* — "In the time of world crises, our Lord sounds a reveille for the Christian Church. It is time to be up and doing. Too long we have slept. Too long needy souls and a confused world have waited for us to arise out of our slumber. We were stationed in the world as watchmen—and we have slept. Let us arise and be alert to every opportunity to serve our fellowmen and glorify our God."

—*A Word of Comment on this Paper*—Paul R. Shelly, Pennsylvania, writes: "I have found '*The Mennonite*' a helpful means of keeping informed with the work of the General Conference as well as that of the District Conferences during my three years at Hartford, and I know that many others find it just as helpful. I have noted the improvement in the paper as a whole during the last few years and feel that it is becoming the source of information, interest, and inspiration which we need in our work."

—*Death Takes away a Valuable Member of the Bethel College Faculty.* For the third time in the history of the school a member of the college faculty passed away while in actual service. The first was Prof. C. H. Wedel, first head of the school; the second, Prof. G. A. Haury, secretary and instructor in Latin, and now DR. J. E. LINSCHEID, HEAD OF THE ENGLISH DEPARTMENT, who died on the morning of Saturday, August 5, as the result of a stroke. He had been ailing considerably for some time, yet his going came rather unexpected. In Doctor Linscheid the College loses an efficient, congenial, faithful Christian teacher whose beneficient influence will live on in his students and all those that had intimate contact with him. The bereaved family and relatives have our heartfelt sympathy.—Obituary next time.

—*The All-Mennonite Young People's Retreat at Shipshewana, Ind.,* which began July 31, had as instructors: Rev. I. R. Detweiler, Rev. A. S. Rosenberger, Rev. A. E. Kreider of Bethel College, Rev. J. E. Amstutz, Dr. Samuel Flueckiger (Music) and Rev. G. S. Stoneback. Rev. Stoneback has sent us several church bulletins. On reading their Sunday service programs, morning and evening, one gets the impression that the *Eighth Street Mennonite Church, Goshen, Ind.,* is pretty much alive.

—*The Conference session of the Central (Mennonite) Conference* will be held this year August 11-14 in the high school auditorium at Cheno, Ill., with delegate sessions at the Meadows Mennonite Church.

—*Dr. and Mrs. C. H. Suckau of Berne, Ind.,* are spending their vacation on the Gulf Coast. They expect to visit his sisters, Marie and Anna, who are affiliated with the Alliance Mission at Mifflin, Alabama, and other friends.

—*The Berne, Indiana, Community* is again in the lime light. In a recent cattle show farmers in that neighborhood took the most prizes on champion milk cows and other cattle. One cow has seven yearly records with four over 500 pounds of butter. Her dame has ten records with three over 600 pounds.—At the same Fair, at Decatur, Ind., in a parade in which 36 twins of ages between 7 mo.—78 years took part, Dorothy Jean and Earline Jane, daughters of Mr. and Mrs. Elmer Moser of Berne, won first prize as the most identical set of twins.—Farmers of the same community also won honors in a horse pulling contest and in a horse show.

—*First Church, Philadelphia, Pa.*—During the pastor's vacation in August, two young brethren of the Eastern Conference, Paul R. Shelly and Wilbur Lauer, Jr., will serve as pulpit substitutes.—After having greatly improved the looks of the church building by having the outside painted, the question is now being raised, "Would it not be lovely to have it decorated inside?"

—On Sunday, August 6, the temporary assistant pastor of the *Reedley, Calif., Church, Rev. Reynold Weinbrenner,* preached in German, at 9:00 a.m., on the theme, "Die Christen, die glücklichsten Leute," and in English, at 11:00 a.m. on "Living Adventerously."

—*The St. John Church, Pandora, Ohio,* is issuing a new type of bulletin, obtained from a concern in Iowa (front and back page) which is quite pleasing. In it the pastor, D. J. Unruh expresses this significant thought: "The Prayer Meeting is the pulse of the church. If the Prayer Meeting is well attended and fervent prayers by the children of God ascend to His throne there will be an enthusiasm for the Lord Jesus Christ, the church will be edified, and souls will be saved. When the Prayer Meeting is neglected the spiritual blood pressure will be low, enthusiasms fail, and discouragement and criticisms take their place. See Acts 4:23-31.

—*Churches without Standing Ministers in the Western District.*—Unless action has been taking recently, there are now four churches in Kansas and two in Oklahoma that are without ministers. In Kansas: *Zion Church,* Kingman, until recently served by Theodore Epp; *Hoffnungsfeld Church,* near Moundridge, recently served by John C. Kaufman; *Emmanuel Church* near Canton, supplied for some time by J. J. Ratzlaff but no longer, and *Friedenstal Church,* near Tampa, served for years by the late H. H. Schmidt.—In Oklahoma: *Ebenezer Church,* Gotebo, served until this summer by Henry Hege, who takes charge of the Corn, Oklahoma High School and *Gruenfeld, Church,* near Carnegie, which A. W. Froese has been serving.

—*Rev. J. M. Regier,* formerly pastor of First Church, Reedley, Calif., and for the last few years field representative of Bethel College with a good deal of success to his credit, was installed as regular pastor of the Johannestal Church, near Hillsboro, Kansas, Sunday, August 5. Three of the neighboring ministers, Rev. J. H. Epp, Hillsboro, Rev. Arnold Funk, Bruderthal, and Rev. B. H. Janzen, Lehigh, assisted in this service. Refreshments were served in the basement. The church feels very fortunate.

—*MARRIED: FRIESEN-GRABER,* Sunday evening, August 30, at Bethel College Chapel, in the presence of an audience that filled the hall, by Rev. J. N. Smucker, MISS MARTHA FRIESEN, daughter of Rev. and Mrs. Gerhard Friesen of North Newton, Kansas and MR. ELDON W. GRABER, son of Mr. and Mrs. E. W. Graber of Pretty Prairie, Kansas. A reception for all guests was given in the College Grove following the wedding. After a trip to the Rockies of Colorado, the couple will be at home in Whitewater, Kansas, where Mr. Graber holds a fine position on the high school faculty.

—*Summer Activities of Bluffton College Faculty.* President L. L. Ramseyer is teaching at Bowling Green State College.—Professors Babson (Business)

Klaassen (Art), and Coach Burkey are attending Ohio State university. Prof. A. C. Schultz (Bible) is continuing his work toward a Ph. D. at the University of Chicago; Miss M'della Moon (Biology) is taking work at Miami Uni., Miss Naomi Brenneman is working on her doctor's dissertation at her home in Goshen, Indiana, and Prof. Russel A. Lantz is doing choral work among the churches in central Illinois.

—*From Hanston, Kansas, Dust Bowl territory*—Rev. A. S. Bechtel writes: We had another rain Tuesday, August 7, afternoon, not heavy, but helping to moisten the parched soil. In the morning it was unusually warm and sultry. This morning (Aug. 8) the thermometer read 54 degrees and it surely did feel chilly for August.

—*Rev. Lester Hostetler, Upland, Calif.,* attaches this note to a business letter of August 7: "It is now nearly 7 a.m. and we are about ready to begin our final week's stretch on this Hymn Book work. I plan to leave with my family August 14, and to return again by about September 17. We hope to get a lot of work done this week." The editor is under the impression that the good family are coming east, as far as Ohio, or farther.

—MARRIED—Ruth Doris Hiebert of the First Mennonite Church in Hillsboro, Kansas, and Henry D. Hiebert of the Mennonite Church near Newport, Washington, were married by the bride's pastor, Rev. J. H. Epp, Saturday, August 5. The young couple will make their home near Newport, Washington. Mrs. Hiebert will be greatly missed as she was very active in S. S., C. E., Ladies' Aid and other church activities.

BOARD OF EDUCATION TREASURY REPORT

August 16, 1938 to August 1, 1939

Receipts

From the former Treasurer, D. H. Richert, General Treasury, $518.27; from same, Student Loan Fund, $185; Flatland S. S., $1; Garden Township S. S., $20; First Mennonite Sunday School, Allentown, Pa., $5; New Hopedale S. S., Meno, Okla., $7.36; Eicher Emmanuel S. S., Noble, Iowa, $5; Lehigh S. S., Kansas, $3.55; Hereford S. S., Bally, Pa., $5; First Menn. S. S., Berne, Ind., $10; Zion Church, Elbing, Kans., $11.06; Bethany Church, Quakertown, Pa., $7.90; First Church, Philadelphia, Pa., $2.99; Tabor Church, Newton, Kans., $15.23; Lehigh Church, Kans., $3.65; First Church, Aberdeen, Idaho, $15.87; Bethel Church, Fortuna, Mo., $4.21; Buhler S. S., Kans., $8; First Church, Reedley, Calif., $70.80; First Church, Hutchinson, Kans., $2.62; Hillsboro, Kans., Church, $25.00.

Salem S. S., Freeman, S. Dak., $25; Bethel College Church, North Newton, Kans., $17.83; Bethany Church, Quakertown, Pa., $6.34; First Church, Newton, Kans., $7.40; West Swamp S. S., Quakertown, Pa., $5; First Church, Philadelphia, Pa., $1.73; Deer Creek, Okla., S. S., $5; Buhler, Kans., S. S., $8; Salem Zion S. S., Marion, S. Dak., $20; Eden Church, Moundridge, Kans., $57.70; West Swamp, Quakertown, Pa., $6.20; First Church, Beatrice, Nebr., $39.55; First Church, Philadelphia, Pa., $1.61; Buhler, Kans., Church, $25.60; Buhler, Kans., S. S., $10; First Church, Reedley, Calif., $32.72; First S. S., Berne, Ind., $1.75; Bethel College Church, North Newton, Kans., $15.69; West Swamp Church, Quakertown, Pa., $1; Lorranie Ave., Church, Wichita, Kans., $1; First Church, Aberdeen, Idaho, $14.26; Bethany Church, Kingman, Kans., $5; West Swamp Church, Quakertown, Pa., $5.20; Buhler, Kans., S. S., $8; Emmaus Church, Whitewater, Kans., $11.20. **Total $1260.29.**

Paid Out

For Field Secretary, $150; for a Student Loan, $100; for editing quarterlies, Board Meeting, etc., $861.48; **Total Paid Out, $1111.48.**

Balance in Bank, $148.81.

Of this Bank Balance there is $3.63 in the General Fund and $145.18 in the Student Loan Fund (10 per cent of all income is transferred to the Student Loan Fund).

P. R. Schroeder, Treas., Freeman, S. Dak.

HOME MISSION BOARD TREASURY REPORT

For July 1939

Receipts

Grace Church, Lansdale, Pa., $44.81; First, Mountain Lake, Minn., $38.74; Interest on Saving Fund, $40; Quakertown Trust Co., (Saving fund) $514.52; Bergtal, Pawnee Rock, Kans., $13.82; Bethany, Freeman, S. Dak., $30; Bethel, Mountain Lake, Minn., $50; West Swamp, Quakertown, Pa., $32.50; First, Wadworth, Ohio, $21; Menno Choir, Lind, Wash., $5.98; Bruderthal, Hillsboro, Kans., $50.12; First of Christian, Moundridge, Kans., $65.50; Bethel, Fortuna, Mo., $16.47; First, Pretty Prairie, Kans., $36.66; First, Bluffton, Ohio, $25; Johannesthal S. S., Hillsboro, Kans., $13.14; Salem Zion, Freeman, S. Dak., $15; Ladies Organizations of General Conf., through Mrs. Frieda Regier Entz, Newton, Kans., $254.44; Hoffnungsfeld, Moundridge, Kans., $7.73; First, Chicago, Ill., $12.38; Pulaski Church, Pulaski, Iowa, $10.25; Bank of Calif., Tacoma, Wash., (Nickols Contract) $4.75; First, Berne, Ind., $111.72; First, Beatrice, Nebr., $58.69; First, Halstead, Kans., $30; Merchants Natl. Bank, Quakertown, Pa., (Saving Fund) $1000; Mennonite S. S., Ringwood, Okla., $6; Mennonite Church, Lehigh, Kans., $10.21; Buhler Church, Buhler, Kans., $14.31; First, Monroe, Wash., $5; Bethel College Church, North Newton, Kans., $16.28; Pacific Conf., principal and int., $20; Mr. Ludwig Ewert, Medow Lands, Minn., $10; Mennonite Church, Richey, Mont., $11.40; Immanuel, Los Angeles, Calif., $12.50; A friend, Beatrice, Nebr., $1.75; A friend, Calif., $25; Mennonite Church, Pratum, Ore., $22.05. **Total, $2,686.51.**

Special Gifts

Young People's Union, Eastern Dist., for Young Men's work, Winnipeg, Man., $111.54; Ladies Organizations of General Conf., through Mrs. Frieda Regier Entz, Newton, Kans., for Chicago Branch; Ladies' Aid, First, Hillsboro, Kans., $5; Girls Circle, Butterfield, Minn., $10; Bethesda Sew. So., Henderson, Nebr., $15; Mission Sew. So., Pretty Prairie, Kans., $15; Bergtal Sew. So., Corn, Okla., $10; for Girls Home, Winnipeg, Man., Swiss Soc., Whitewater, Kans., $10; Salem, Soc., Wiener, Nebr., $5; Mission Soc., Pratum, Ore., (three girls homes, Canada, $5 each) $15. **Grand Total, $2,885.92.**

Disbursements

Salaries, rents, taxes, etc., **Total, $2,081.58.**

All receipts gratefully acknowledged.

J. J. Plenert, Treas., 429 Knorr St., Phila., Pa.

1001 E. BDWY.
NEWTON, KANS.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, AUG. 22, 1939 NO. 33

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

EDITORIAL

RELIGION GAINING IN PUBLIC SCHOOLS

A few weeks ago THE MENNONITE reported the Board of Education of the city of New York had authorized the holding of Week Day Bible Schools with permission for children to attend them on school time. Now Brother Walter H. Temple of Wilkes Barre, Pa., sends us a clipping in which the Chamber of Commerce of the State of New York is urging action in the same direction. The clipping goes thus:

Chamber of Commerce Says Youth Needs Religion

The State's educational system needs to be readjusted to foster "a deep, true, religious understanding and viewpoint," according to a preliminary report issued yesterday by a special committee on economical and efficient education appointed last year by the Chamber of Commerce of New York State.

The committee is convinced, its report said, "that the great lack in our homes and in our national life is the lack of a true, simple religion. If this nation does not maintain its religious foundation its whole structure will fall."

The committee opposes the teachings of any particular sect.

The report was written by Frederick Lisman, Howard C. Smith, A Wellington Taylor, John R. Todd and Thomas F. Woodlock. It will be submitted to the chamber on Oct. 5.

* * *

ALCOHOL STUDY. — Temperance advocates should be interested in the announcement made last winter by the American Association for the Advancement of Science that the Association had set up a Research Council on the Problem of Alcohol. *The Association said that it considered the alcohol problem as of the same importance as the problems of cancer, tuberculosis and leprosy.* We hope that the research of these men of science will not halt before it takes them into the field of social, moral and spiritual effects. The influence of alcohol on the individual is serious enough, but its influence on society is far more devastating. There can be no question but that the liquor traffic in America is today our most serious moral handicap. What hurts most is the fact that our Government is now a partner in the liquor business. —D. D. B.

—WE MUST REPENT BEFORE WE PREACH REPENTANCE. — Preachers and churches cannot mediate a saving Gospel to the lost world except as they themselves walk in that Gospel. Salvation is conditioned upon repentance and faith in our Lord Jesus Christ . . . . If churches do not really believe that sinners are guilty and lost without Christ, they will have no real Gospel for them. No wonder the world is not touched and saved through such complacent witnessing to faith. These are plain words, but unless something of their meaning takes hold of us, we may build a great institutionalism and an imposing denomination, but inner decay will continue to sap us of divine power to call sinners to repentance. To five of the seven churches in Asia our Lord's word was *repent, not save the lost.* What will we save them to, since we are too complacent to repent of our own sins? The while we go out to bring to Christ those He says must repent their sins, we decline to pay the price of repenting and turning to Him ourselves. Such a course may get men *to decide for Christ,* but it will not show them in their sin-blinded hearts how to receive Him.

* * *

"SUNDAY EXPRESS" PRINTS THE BIBLE

One of the largest English Weeklies, the "Sunday Express," with a circulation of more than 2 million, has started to print sections of the Bible in place of the customary time novels. In an introductory paragraph the editor gives his reasons for the change thus: "True we have all read the Holy Scriptures and know them at least in part from memory. We also have ample opportunity to hear sections from the Bible read. But we lack a deepened knowledge of this mighty monument of literature with its deep dramatics, its high poetic art and incomparable language." The reprint will not be given in the usual arrangement, by chapters and verses, but as a coherent whole, on two pages. For its basis will be used a new translation which has recently made its appearance in England, in modern equipment and with astonishing success. This volume of 1274 pages on finest India paper, was intended for readers that do not know the Bible and to whom it shall be brought as a fascinating story. Large numbers of persons have been brought into the Church through this Bible.

Transl. from Friendsbote.

A Nation Wide Back-to-Church Movement

The following is a part of a call by the "National Committee for Religion and Welfare Recovery."

"It is a distressing fact, that in many sections of the country, churches are suffering from a falling off in attendance, with resultant lack of the support that is essential in carrying out welfare and other services that are so vital to religion and benevolence. We are asking all pastors, priests and rabbis, church and allied groups, women's societies, fraternal bodies, the press, civic clubs, public schools, labor organizations, commercial enterprises and individuals to participate *in this nationwide back-to-church movement.*

"Loyalty Days provide an opportunity to get started on regular attendance at church. The invitation is 'Every citizen is cordially invited and every member is confidently expected in a house of Christian worship,' while the slogan is 'Every member present or accounted for.' We hope that going to church on a Loyalty Day, Sunday, Oct. 1, will lead to increased faithfulness in religious duties all through the year. Our objective is 'Every citizen in a house of worship every week' for meditation, prayer, worship and life adjustment."

The National Committee for Religion and Welfare Recovery includes more than 700 leaders of the country. The Loyalty Day program is a part of its endeavor for maintenance of higher standards, both of church attendance and service in the future, and to replenish the depleted treasuries of philanthropies which have been hard hit in the last few years through reduction of contributions.

Other objectives of the Religion and Welfare Movement are:

To call all citizens to recognition of God and the ministries of religion as basic, in any program of permanent national recovery;

To educate the American public in the underlying principles of stewardship through regional conferences, national magazines, the daily press, motion pictures, radio and other educational media;

To broaden the base of giving by enlisting as nearly as practicable, "Every citizen as a steward of life and property for the welfare of mankind;"

To develop more business-like methods of systematic giving, proportionate to incomes;

To seek the religious, social and moral welfare of the donor as more important than the material value of the dollar.

One of the methods of reaching these objectives is through enrollment in the Loyal Legion, composed of laymen, and clergy who believe that religion is basic in the life and welfare of mankind, who accept its obligations as well as its benefits, and who pledge renewed devotion to the services and ministries of the Church and related educational, welfare and character-building institutions."

Submitted by P. H. Richert.

Here Is Neither Jew Nor Greek

From December 12 to 19 there assembled in Tambaram, South India, the World Mission with its 470 delegates. Tambaram lies at the foot of Mount Thomas where, according to an unvarified but not impossible tradition, the Apostle Thomas is supposed to have suffered a martyr's death. Upon this mount and in other places there was found that mysterious cross whose inscription it has not been possible to decipher to this day.

Delegates to the number of 470 from about 200 churches and 70 nations were gathered here in brotherly love. What a panorama, with reference to the past as well as to the future, for the eye of the visitor! What tales of tears and suffering, of faith and victory of the Church of Christ among the nations! And in view of this gathering, the representatives of the many churches, what fruits has the death of the Son of God born for the sins of the world! What a scene, some day, when not only a few scattered representatives but the entire Church will be assembled before the throne of God?

In almost all of the more important languages there resounded, on the eve of December 25, the songs of praises for the Savior of the World. The assembly was a mighty witness to the fact that Jesus' name is above all other names, and in him alone is salvation for all believers, the Jews as well as other peoples.

"I will keep thee from the hour of trial which is to come upon the whole world." This thought became vividly real, throughout the Conference in view of present conditions: "Wars and rumors of War" everywhere! Chaos and conflicts everywhere! Birth pangs of a new dispensation, the Millenium! On that account revolutions among all the people, within and without, everywhere apostasy (a falling off) in the direction of the coming of Antichrist, to whom all nations will cling—signs that are designated by an unbelieving world with the word, *crisis*. The believer, however, makes no hit-and-miss diagnosis. He knows the cause as well as the disease itself, so also the only effective medicine that can cure the dying world.

Perhaps there was not one among the delegations that could not tell of racial struggle, impassionate nationalism—this new conception of the fulfillment of prophecy, according to Luke 21:29-30—All other trees, not only the Israelitish fig tree bud forth.

Anybody who attended this conference could behold the face of Jesus Christ among the nations. One had the impression that the body of Christ had actually began to receive unto itself the fulness of the heathen (Rom. 11:25). There were the Japanese, with that noble soldier Kagawa among them, beside Chinese brethren, in unbroken fellowship of faith and prayer despite war. There was the leading bishop of the Mavris of New Zealand, the first Papna Chris-

(Continued on page 13)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Beatrice, Nebr., August 10, 1939.

Dear Brethren of the Board and Mission Friends:

Tuesday, August 8, the Linscheids and myself arrived at our home in Beatrice. I was gone practically two weeks, somewhat longer than originally planned. But I wanted to go over the field and we could not go very fast on account of the heat and dust. The nights, however, were delightfully cool, which was a great help to me.

The special meetings began Thursday night, July 27. This was somewhat of an introductory meeting, with short addresses of Indian Christians and workers. The deepest impression made upon me was by the closing prayer, spoken by Mrs. Beaverheart, a very old and blind Indian Christian woman. The way she talked with the Lord and her sincerity was a revelation of the power of God in human life.

Friday, Saturday and Sunday three meetings were held daily. Every meeting was opened by a native helper, with scripture reading, exhortation and prayer. Brother Habegger led the singing, and how those Indians sang! They love their Cheyenne songs and sing them accordingly. The brethren Linscheid and Habegger preached without interpreter. Brother P. A. Kliewer and myself, of course, had to use a translator. Special mention should be made of the fellowship or love-feast with the native Christians. They paid a large part of the expense. A short program was rendered. Rev. Bentley, the Baptist missionary to the Crow Indians, gave a good address. Again for me the outstanding feature was an address by an Indian sister in Christ, Mrs. Milton Whiteman. It gripped my heart. I do wish all of us and a good many others of our people could have been present. Any skeptic soul would have been thoroughly convinced that *it does pay*. Money, labor and sacrifice in His name pay an hundredfold in precious souls.

Sunday morning, Holy Communion was celebrated. If I am correct 52 communed. At the beginning the congregation stood and sang in Cheyenne, "Hallelujah, schoener Morgen, schoener als man denken mag." It was an inspiration to listen. No doubt all of us were greatly strengthened and benefitted. Brother Linscheid conducted the service mostly in Cheyenne.

After the afternoon meeting, during which Brother P. A. Kliewer preached, with his old-time friend John Stands-in-Timber as interpreter, about 156 Indians and mission workers enjoyed a feast, furnished both by the Indians and mission workers. I had the impression that the heathen Cheyennes enjoyed this fellowship as well as the others. After the feast we gathered in the Church for the last meeting of the blessed three-days celebration. Charles Yellow Robe gave the introduction and I had the privilege to speak, Milton Whiteman interpreting.

During these three days we were repeatedly reminded of the small beginning of the Montana work, 35 years ago, and the pioneer labors of Brother and Sister Linscheid. The beginning was hard and discouraging, but persevering faith conquered every obstacle and hindrance. Brother and Sister Petter were repeatedly remembered. They are at present enjoying a well deserved vacation in far off Switzerland, the native home of Rev. Petter. Other workers who were on the field for longer or shorter periods were also mentioned.

Monday was spent in looking over the Lame Deer district. Lame Deer Station is the most strategic station on the field, the Government Agency is stationed at this place. *Tuesday* we visited the Upper Rosebud district and *Wednesday* the Birney station. Brother Frank Little Wolf, a native helper, faithfully visits this latter station and Sunday after Sunday conducts services in the chapel. *Thursday* we were at Ashland with Sister Valdo Petter and Sister Gibbs, her faithful helper. Those two faithful workers, rather isolated on the field, need our Christian sympathy and persevering prayers.

Friday was reserved for a visit to the Upper Muddy. We had our noon lunch with a native Christian family. The father of the family, William Red Cherry, is the keeper of a watchtower, situated on one of the highest mountains on the reservation. There are four of them, for the purpose of detecting and preventing devastating forest fires. After the meal, Brother Habegger conducted a little service, which was very much apperciated by the family and all of us.

Saturday, August 5, came the farewell at Lame Deer. It was not easy for the Linscheids to leave the people and the work so dear to their hearts. With the help of native Christians and the Habeggers, Sister Marie Buller has charge of this station until Petter's return from abroad. We once more made a short stop at Ashland and ten started on our homeward journey, on which the Lord kept his protecting hand above us. *Tuesday* toward evening we arrived at our home in Beatrice. Wednesday morning the Linscheids left us for their home in Newton, Kansas. Personally, I am very grateful for all that our dear people on the Montana field have done for me. May the dear Lord be their rewarder. —M. Horsch.

—*Articles on Evangelism.*—At the invitation of Rev. W. F. Unruh, new pastor of the Mennonite Church at Pulaski, Iowa, who as a returned missionary from India has a heart full of enthusiasm for *Evangelism,* has interested 7 other young ministers in praying for this cause, and also in supplying the church papers with short articles on the subject. It would be well if they could serve the "BUNDESBOTE" as well as THE MENNONITE which is glad to assist in the venture. But just at present three such articles are awaiting publication.

A General Conference Church Organized at Cuauhtemoc, Chihuahua, Mexico

H. P. Krehbiel, Newton, Kansas

When the very promising settlement of Mennonite refugees from Russia on the hacienda San Juan, adjacent to the city of Irapuato, in the state of Guanojuato, Mexico, was so unhappily dissolved in the year 1926-1927, most of those refugee families moved to Canada and the United States. Only a few elected to remain in Mexico. These however scattered and for some time lived somewhat isolated. It was about this same time, 1922-1926, that a large number of Mennonites, known as "Alt-Kolonier (Old Colonists) from Canada established a new colony about 100 miles somewhat northwest of the city of Chihuahua in the state of Chihuahua, Mexico.

David Redekop, Sr., one of the settlers on the now abandoned San Juan settlement, decided he would stay in Mexico and settle alongside this new colony of Mennonites. This he did in 1926 by locating with his wife, five sons and an adopted daughter, in the little village Cuauhtemoc, then composed of only a few small adobe houses, occupied by Mexicans. A freight railroad runs through this town. The family, with pioneer energy, set to work and soon gained a foothold by farming and also engaging in general merchandising. A sore affliction came upon them when one of the sons died. However, trusting in the Lord they went forward.

After having gained a temporal foothold, he invited others of those who had remained in Mexico to locate at Cuauhtemoc. Gradually enough had gathered that meetings could be held in the homes. Lay members read sermons from sermon books. But it was soon realized that in order to promote spiritual life effectively the group had to organize a church with a minister and other officers and workers. Several years ago the writer had received urgent invitations from David Redekop Sr., with whom he had become acquainted in 1926 at San Juan, to come there and organize a church, and otherwise serve the group spiritually. At that time I could not well spare sufficient time to serve in the way desired. Later the invitations were repeated, and became more urgent. As service of this nature really belongs to the field of Home Mission of the General Conference this matter was brought to the attention of that Board. In reply I was informed that the Home Mission Board could not undertake this service. The officers of the General Conference now requested me to accept the invitation from Cuauhtemoc, which was done.

The month of November, 1938, was chosen for this work. The brethren there were duly informed. A general program was outlined and sent them. Accompanied by Mrs. Krehbiel, the first lap of the journey from Newton brought us to El Paso, Texas, at 8:40 A. M., Nov. 10, 1938. Here a surprise awaited us. For according to prearrangement we were to be received here by Bro. David Rdekop. But instead, as we entered the very spacious R. R. Station waiting room, we were greeted by the smiles of Rev. John A. Koehn and wife of Kansas. They reported that D. Redekop was at the time not permitted to cross the border into the United States. Koehns who were on their way to their home in Kansas, had been delegated by Redekop to assist us in crossing the border, which they did with pleasure.—Many thanks dear Brother for your kindness.

After we had been brought to Brother D. Redekop in Juarez, the Mexican border city, he took charge of us for the remainder of the journey. The border customs offices were looked up and after the officers had been satisfied, which required several hours, the journey was continued by train for about 200 miles southward into Mexico, to the thriving city of Chihuahua, where the night was spent in a hotel. The following day the journey was continued by bus, because the trains into the interior run only on alternate days. However, this bus ride proved to be quite instructive. It led through the mountains on a very primitive road, on which streams were crossed by driving through the water. From the bus we got a far more intimate look at the natural scenery as also of the life along the way. Although the bus was filled to the last seat with passengers and besides it was packed with freight, the sights along the way were so interesting that the trip did not tire me. Much of western Mexico is still exceedingly primitive. Of the aboriginal inhabitants many have their houses or huts in or among the brush, near a brook or nestling in some gorge near the foot of some steep mountain cliff. Here these primitive people dwell close to nature and live the real simple life.

Attendants at the Sunday Morning Services November 20, 1938. Hoffnungsau Church, at Cuauhtemoc, Chih., Mexico

It was well along Friday afternoon that we arrived at our destination Cuauhtemoc. In accordance with the program sent earlier, a meeting was held on this Friday evening, which was well attended. So also was the Saturday evening meeting. These meetings were an encouraging evidence that a lively interest was present here for the founding of a church.

Sunday forenoon had been announced for general preaching service, to which all who wished to attend were invited. Besides grown up Mennonites and their children, there were in attendance 12 Lutherans and Evangelicals from the vicinity.

On Sunday evening the organization of the church was definitely taken up. Twenty persons had by this time declared their intention by signing their names to a statement that they were of one mind to take active steps under the blessings of God to join in the founding of a church.

ROPA ABARROTES Y CALZADO

Charter Members of the Hoffnungsau church (Cuauhtemoc). From left: Mrs. and Mr. Wilh. Redekop, Mrs. and Mr. Wilh. Janzen, Mrs. and Mr. Peter Redekop; Mrs. and Mr. Jacob Janzen, Mrs. and Mr. David Redekop, Jr., Mrs. and Mr. David Redekop, Sr., Mrs. and Mr. Aaron Redekop; (Lady with hat, visitor), Mrs. Katherine Renpening, Mrs. and Mr. John Baerg, Widow Margaret Jansen, Peter and Mrs. Fast.

The question now arose, how the group would secure a church constitution on the basis of which the church would be organized and conducted. Soon the wish was expressed that the leader might advise how to proceed. He had with him a number of copies of the Burrton Mennonite church constitution in the German language, which was submitted for consideration. After prolonged deliberation it was agreed to adopt the submitted constitution as a basis for the formulation of the constitution to be adopted. This was particularly acceptable, because this constitution had been approved as satisfactory by the Western District Conference of the General Conference.

The first subject taken under consideration was the adoption of a name for the church. Different names had been proposed and discussed. In view of the romantic natural surroundings the name Hoffnungsau was brought forth. This name was acceptable to all, so the name Hoffnungsau church of Cuauhtemoc, Chihuahua, Mexico, was unanimously adopted. The different points of the constitution were then considered, and with the necessary changes to meet the local needs, the 21 articles were adopted by ballot. Finally the motion to adopt the constitution as a whole with the adaptations was unanimously accepted.

The election of officers on November 13 resulted as follows: Secretary, Helen Janzen; Trustees, Aaron Redekop, David Redekop, Jr., Wilhelm Janzen; Treasurer, David Redekop, Sr.; Correspondent, John Baerg; Deacon Wilhelm Redekop.

From left: Wilh. Redekop, Deacon; Aaron Redekop, David Redekop, Jr., Wilh. Janzen, Trustees; John Baerg, Correspondent; David Redekop, Sr., Treasurer. Front row: Mrs. Helen Janzen, Secretary; Jacob Janzen, Minister of the Church.

A resolution was adopted to elect at this time a minister, not an elder. The brother is to be elected for a term of three years. The term begins with the date of his ordination to the ministry. The election of a minister took place on the evening of November 15. The choice fell on Brother Jacob Janzen.

A resolution was adopted to elect two or more brethren for occasional assistance to the minister. Those thus elected are Deacon Wilhelm Redekop and John Baerg.

On November 17 a resolution was adopted that the church will organize a Sunday school as soon as the church shall be ready for it. In the afternoon of the same day, the ordination of the minister elect took place in the presence of a full house.

Persons Baptized. From left: Jacob Renpening; Elizabeth Renpening, Anna (Fast) Wall, Agnetha Renpening, Anna Baerg.

Five persons had expressed their desire to be bap-

Partakers of Lord's Supper, Nov. 27, 1938. The adobe building in the background contains the commodious room in which the Sunday meetings were held. No other room of sufficient size was available. It is located in the roomy yard back of the D. Redekop, Sr., business establishment. During the week it serves the purpose of a sleeping room for customers who come here from a considerable distance and who stay over night.

tized. As many of these candidates as could attend daily received catechetical instruction in preparation for baptism. One of the five candidates was at this time in Mexico City attending a school and could not be at Cuauhtemoc for certain before November 27th. Accordingly Sunday, November 27th, was fixed as a special holiday; baptismal services in the forenoon and the Lord's Supper in the afternoon. On the occasion of the baptismal service the newly elected and inducted minister Jacob Janzen also preached a short sermon.

Partakers of the Lord's Supper were those persons who had signed their names as charter members for the founding of the church, as also the five persons added after baptism.

As the families participating in the church, in addition to the church members, have a youth of about 26 persons of various ages, there seems to be good prspect that under the blessings of God the church Hoffnungsau of Cuauhtemoc may look forward to an expansion in numbers, as well as a promising growth spiritually.

After the close of the Sunday afternoon meeting, the church had prepared a surprise for their visiting guests, in the form of a song service. A choir sang a beautiful and touching song, after which the congregation sang several leave-taking songs. Thereupon followed a general farewell handshaking and wishing us Godspeed.

(To be continued)

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Oklahoma Convention

CHANGE OF PLACE OF MEETING

THE OKLAHOMA CONVENTION WHICH BY PREVIOUS ANNOUNCEMENT WAS TO CONVENE IN THE AUDITORIUM AT FAIRVIEW, OKLA., WILL NOW BE HELD IN A LARGE TENT AT THE ORIENTA CHURCH BY ACTION OF THE CHURCH.

THE DATE REMAINS THE SAME, AUGUST 27 AND 28.

If any guests desire to come the evening before and would like to have accommodations for the night, please come to the Orienta Church, one mile south of Orienta, on highway 60.

In the name of the congregation—August Schmidt.

We Bow In Gratitude

When a Chinese feels deeply grateful and unable to find words to express himself, he kneels down before you, clasps his hands, bows himself to the earth repeatedly touching the ground with his forehead and uttering the words "Thanks, thanks, thanks." This is the way we feel toward our Heavenly Father and the many friends of Bethel College, who, in answer to our various appeals in the papers, during recent weeks made their contributions. The fellowships in the various congregations deserve special credit.

Because of economic conditions, of course, there were not many large gifts, but the number of individual donors for July is exceptionally large ,indicating a growing number of friends who are willing to put themselves down on the right side of the line by actively doing something for the cause, even though financial conditions are hard.

During the month of July, close to 600 different persons responded with contributions, totalling over $5,000, all of which helped very materially toward balancing the budget as the fiscal year closed, August 1, 1939.

In gratitude to God and the many friends of Bethel College, we repeat our "Thanks, thanks, thanks," with the prayer that Bethel College may increasingly become a worthy instrument in our Heavenly Father's hands, for the upbuilding of His cause in the hearts of the young people attending here and the various communities that the school touches in all parts of the earth.

Committing the cause to your continued prayers, I beg to remain,

In behalf of Bethel College,
Ed. G. Kaufman, President.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 3, 1939

ISAIAH: A LIFE DEDICATED TO GOD

Isaiah 6:1-13

Introduction

Isaiah, the greatest of the prophets, was one of the mighty intellects which rise like snow-capped mountain peaks, above the surrounding mountains. He saw that the Hebrew spirit of nationalism had become a curse in that it had helped to bring about a religious decline. He had a vision of the God of Israel as being the God of mankind. Under his influential leadership, a great religious era began for Israel.

Isaiah's Vision of Jehovah and Cleansing vs 1-7

Our lesson passage records the beautiful account of Isaiah's call to the prophetic service. His ministry took on new form and power from now on. This vision, which changed the course of his life, came to him in the temple (vs 1-3). God's house is a good place to see visions. There indeed noble impressions should be made upon the mind and the soul. We need a vision of God himself. Uzziah the king, a good leader was gone, but God was upon his throne. Our God lives and this should calm our hearts when facing trouble and distress. Isaiah coming into the temple, saw a vision of God in his greatness and majesty, seated on the throne and filling the temple. He saw God only and the seraphim, all else sank out of sight. The lofty song of adoration, the shaking of the door posts, the presence of the smoke, made an indellible impression on his mind.

The seraphim declared the holiness of God—the central truth about the Lord whom Isaiah saw. God is holy—set apart from and lifted above all that is human and material. Isaiah continually spoke of God as, "The Holy One of Israel." We should deeply ponder the greatness of our God. As Isaiah thought of God's perfection and holiness, he painfully realized his own uncleanness and guilt (v5). He saw the Lord and then he saw himself. We need to see ourselves better than we usually do. He felt very humble, was conscience stricken. He saw especially the sin of his lips, which sin had its fountain head in an unclean heart.

Isaiah also had a vision of God's grace in granting him cleansing and purification of his lips (vs 6, 7). This cleansing implies a transformation of the whole inner nature and personality. God alone can cleanse and purify, making even the vilest clean. The glowing coal of God's spirit burned up the dross and uncleanness and made Isaiah a new man. It touched his lips, for it was the sin of his lips which he especially confessed and he was to use his lips for God's glory. We too need clean lips that they may be fit instruments for God's message.

Isaiah's Vision of Duty vs 8-13

Isaiah's vision of lip-cleansing was a preparation for receiving a definite call and commission. He heard a voice, the Lord speaking from the throne and to him personally (v8). The experience of forgiveness made his heart sensitive and he felt in his soul that this call from the Holy One was directed to him. His duty seemed plain and clear and his heart replied, "Here am I, send me." He knew God wanted him for a good work. He then and there dedicated his life and powers to God. God can do great things with a man who wholly yields himself to Him. Is our heart sensitive toward God so that we hear His call and answer promptly and with the whole heart?

God revealed his task to him (v9) and it was a difficult one. Convincing the indifferent and unresponsive ones, is always difficult. It was a discouraging task but not fruitless. The Lord also revealed to him that the outward results would be small (v10) but he was to continue to warn and preach as long as there were any to preach to (vs 11, 12). There will be the faithful "tenth" who will be born into new spiritual vitality.

The dedication of one's life to God is necessary before one can render effective service for Him.

SERMON SKETCH

THE CROSS AND THE CHRISTIAN

Gal. 6:14-17

by Rev. T. A. Van der Smissen, Pastor of the Hebron Church, Buhler, Kansas

"But God forbid that I should glory save in the Cross of our Lord Jesus Christ." Gal. 6:14.

Paul owes his life, his ambition, his salvation, his enthusiasm for service to the cross of our Lord Jesus Christ.

To men and women of his day and age, the cross meant shame, disgrace, an offense and rejection; and anyone who suffered death on the tree was held up to be scoffed at, derided, and looked down on. His friends and the members of his family received the same or similar treatment that we give those who die on the gallows today.

I. THE DOUBLE DEATH

Nevertheless Paul finds in the cross of Jesus Christ a cause for glorying, for rejoicing and thanksgiving; and well has he cause to rejoice and to glory, for it meant a double death to him (v14). It was a real factor to change his life, for by the cross the world was crucified to him and he to the world.

a. He was Dead to the World: Christ had paid the death penalty for his (Paul's) sins. The world no longer had a hold on him. He was dead to the world. "The wages of sin is death." Justice was satisfied.

Christ had paid the penalty for his sins and now he is free. He had no fear of death, the grave or of that which the world might do to him. The world had no claims on him.

b. So also was the world dead to Him. It had no more power over Paul because it was dead as far as he was concerned. Pleasure, habits, companionships, ambitions were no problem for him; no job or position could move him from Christ who had done so much for Paul.

II. A NEW CREATURE OR CREATION

"Neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

Circumcision here stands for formalism, for that which is merely external in the realm of "religion" . . . . "having the form of godliness "without" the power thereof" (2 Tim. 3:5). Not only does it avail nothing, but it is nothing. A "New creation" is the thing, and the only thing, which "availeth anything" or is anything. "We are His workmanship created in Christ Jesus." Eph. 2:10 "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17) This new life is evident in the daily walk of every Christian. It is most evident in the life of those whom the grace of God has lifted from the greatest depths of sin, those who were bound by the chains of sin that even their fellowmen felt there was no hope. But, dear friends, what is not possible with man is possible with God.

There are thousands who can and do testify to the power of the cross in making out of lost, shipwrecked souls, new creatures that are a witness to the power and glory of God.

The cross gave Paul more than it took away. Paul was not complaining about his salvation . . . He was glorying, he was not complaining about lost pleasures or lost friendships; he was glorying in a new life which made him a new man and gave him all the attractions of the new world.

III. A NEW RULE

"As many as walk according to this rule, peace be on them, and mercy" v. 16.

The new rule was the rule of the cross (Jno. 3:16), the rule of LOVE. It was keeping in step with the spirit. Paul would measure everything by the cross. The cross would be his yardstick of Faith to test every religious scheme, of morality to test every worldly indulgence, of honesty to test every human practice.

A new creation in Christ Jesus is the believer's perfect rule of life. Not circumcision or lack of it; not law-keeping, not the works of the flesh, not religious forms, none of these but a new creation, a new rule. Jesus says "A new commandment I give unto you, that ye love one another." The Faith that has saved the believer is a *"living faith"* a *"faith that worketh by love." 'Love one another"* is John's admonition. "By this shall all men know that ye are my discipes *"that ye love one another."* And thus through the centuries love has been the outstanding characteristic of the Christian; not only love one for another but also love for those who "persecute us and speak all manner of evil against us falsely." Only he who has the love of God in his heart can love his enemies and do good to them that hate him. And the result—*peace.* The peace which passeth all understanding, the peace which the world cannot give, the peace which Jesus has left with us. And in the words of Paul, no one can cause me trouble, wearinesses that come from toil, cares, vexations and kindred ills, for I rest in Christ, I am at peace, there is quiet in my soul.

IV. A NEW MARK

"I bear in my body the marks of the Lord Jesus." v. 17.

On Paul's body were the marks of the Roman rods laid on his body and the scars of stones cast upon him. But Paul meant more than that by saying "I bear IN my body." There were moral and spiritual marks upon Paul's character. They indicated divine ownership, submission to every divine requirement. Paul's life was a crossmarked life. It was marked by his love to his fellowmen, by his radiant life, by his faith in God and his salvation in Jesus Christ.

a. Note Christian Slavery, with its abject submission, with its utter yielding up of self to the control of Jesus, who died for us. Our servitude of Christ is based on His blood with which he has purchased our freedom from the bondage of sin and of death. Therefore we should joyfully surrender our will into His. Every morning we should awake with a consciousness that we belong to Him, that we will receive His commands throughout the day and retire, at night, only when we feel that He is satisfied with our service. We must be conscious of the fact that we have no personal rights, no closet that is hidden from Him, nothing that we can hide from Him.

b. Marks of Ownership—Every Christian, man or woman, ought to bear in his or her body, in a plain literal sense, the tokens that he or she belongs to Jesus Christ? We may not be privileged to wear physical marks of our service to Christ. But there are other marks: love, joy, peace (Gal. 5:22). The marks are also evident in the aversion of others, the losses which our scrupulous conduct demands, the cool indifference of our fellow human beings and the scornful looks of those who are not the slaves of Jesus Christ.

The Lord Jesus was crossmarked. The cross left its marks upon His head, upon His heart, upon His hands and upon His feet. And when the cross has truly marked our characters, it will leave its marks upon our head with a crucified intelligence; upon our hearts with a crucified affection, shown by our love; upon our hands with a crucified walk, keeping step with the Holy Spirit.

"For me to live is CHRIST and to die is gain."

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Western District C. E. Convention News

The forty-seventh annual C. E. Convention, which convened in the West Zion church, Moundridge, Kansas, July 30th, was very well attended. The large church was packed for the afternoon session. The galleries were filled and people stood in the rear hall. Rev. John F. Schmidt from Buhler was the principal speaker of the evening. This meeting was held in the city park where loudspeakers broadcast it to a large audience.

An excellent meal was served by the West Zion ladies in the church basement at 4:30 P. M.

William Juhnke continues as president for the coming year. Hans Regier, Whitewater, is the new vice-president; Florene Krehbiel, First Mennonite Church, Hutchinson, is the new secretary-treasurer. The last two will hold office for the coming two years.

For the first time the Juniors had a part in the convention. Their program was in charge of Miss Hilda Schmidt.

Now, with an inspiring convention in the past, it is up to the C. E. groups to put its plans and ideals into vivid action.

Cookie Jar—"If you worry about what people think of you, it means that you have more confidence in their opinions than you have in your own."

What Jesus Said About Right Living

Matt. 5:13-26

Senior C. E. Topic for September 10, 1939

Worship Program

Hymns: "In My Heart There Rings a Melody," "My Faith Looks Up to Thee," "Purer Yet and Purer," "Living for Jesus."

Call to Worship:

"I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along." Mary S. Edger.

Prayer: O Thou great light of the world! Help us to walk in the light of Thy life. After the radiance of that light shines on us, help us to reflect its beauty and happiness to others. May we find in following Thee the opportunity of expressing the best, not the least, that we have. Save us from colorlessness and insipidity in Christian living. Give us to live our possibilities to the full. Grant us the willingness to lose ourselves like salt in food, that we may make life more wholesome about us. Separate us from all that separates us from Thee, for Jesus' sake. Amen.

Leader's Introduction

The most powerful sermon ever preached was preached by our Master on a mountainside to a group of eager listeners. The teachings in that sermon have never lost their vitality and force through all the changes of the two thousand years following. A series of three Christian Endeavor meetings has been based on parts of the Sermon on the Mount. The two following topics are concerned with prayer and with the Kingdom of God.

The genius of Jesus' teaching about right living is that it gets at the heart of the matter, cutting clear through the secondary and relatively trivial teachings that tend to clutter up an ethical system.

It has been said that there are three kinds of people—those who do not live up to any laws, those who live up only to the laws that men enforce in our common life, and those who live according to inward laws that no man can enforce. We Christians are supposed to be in the last of these three categories. Our actions are governed by standards and ideals that are inwardly cherished but which can never be outwardly enforced.

Jesus makes it clear to us in the Sermon on the Mount that our conduct should be governed so. Men may enforce a law against murder, for example, but a law against anger can never be enforced. Yet Jesus declares than anger and murder are of the same evil spirit. So both angry hatred, the inner spirit, and murder, the outer act, are looked upon by Christ's followers as sinful.—International Society of C. E.

"Ye Are the Salt of the Earth"

This statement is one of Jesus' most important statements. It is clear that He expected us to represent Him as redemptive and preserving factors in the world.

Following this statement is one of Jesus' most embarrassing questions: "But if the salt have lost its savor, wherewith shall it be salted?" If salt is not salty, what good is it? If we who bear the name of Christ do not act as Christian, do not save and serve, what can He do with us? Not only is His name belittled and His cause held back when we are careless, but we get in the way of others and weaken their effectiveness. The glory of being a Christian is the chance of operating at "full strength." Today is a poor time for "saltless" salt. It is a great time for "full strength" Christianity.

Does the cause of Christ have to apologize for us?

—The Upper Room.

"Ye Are the Light of the World"

The trouble with the religion of the scribes and Pharisees was that the "man-made trimmings over the lamps of their lives—ceremonialism, intolerance, bigotry—obscured the light. That is our big trouble today. The light is more important than the lamp, but we magnify the lamp and discount the light.

"Light has two missions— to show us our way and to show up the beauty and reality of the world about us. If our religion does not do that for the folks we know, we may be fine lamps . . . but we are not the *light* he spoke of.

"After all, the acid test of life is its influence. Is it good or is it evil? Men care little about what we say, but much about how we act. Not what we profess, but what we possess is the evidence of a genuine Christian life." —The Upper Room.

Suggestions for Talks

1. Insipid Christianity. Matt. 5:13.
2. The light under the bushel. Matt. 5:14-16.
3. Anger and how to control it. Matt. 5:21-24.

Discussion Questions

1. Is a passion for God and righteousness sufficient to be able to do God's will? Or must we have some knowledge an instruction in what really is His will?

2. Can a Christian have enemies? If so, how and what kind?

3. Why would Jesus teach against anything so natural as hate?

4. What is the basis of most hate and enmity?

5. What is the best way to dispose of an enemy? Is it really possible to love our enemies, or does Jesus mean that only in a figurative sense?

6. Is passive Christianity of any worth either to the professing Christian or to the world in which he lives?

Food for Thought

A Chinese proverb says: "A pessimist is a man who blows out the light to see how dark it is."—J. M. Rowland.

INTERMEDIATE DEPARTMENT

MAKING THE MOST OF OUR EDUCATIONAL OPPORTUNITIES

Intermediate C. E. Topic for Sept. 10, 1939

For Daily Reading:
Sept. 4. Moses in Egypt. Acts 7:15-22.
Sept. 5. Daniel in Babylon. Dan. 1:1-6.
Sept. 6. Jesus with the teachers. Luke 2:41-49.
Sept. 7. Paul in Jerusalem. Acts 22:1-3.
Sept. 8. Apollos in Ephesus. Acts 18:24-28.
Sept. 9. The beginning of wisdom. Prov. 9:1-10.
Sept. 10. Topic. Prov. 4:5-9.

Call to Worship

To every man there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go. —John Oxenham.

Opening song: "I Would Be True"
Scripture Reading: Prov. 4:5-9.
Prayer period
Song: "True-hearted, whole hearted."

Thought by leader

School is one of the best ways of preparing for life and in order to derive the greatest profit from it we should enjoy it. In our discussion today we want to find out why an education is desirable and then we hope we shall find a new avenue of joy in it.

No girl or boy is ready at the completion of the eighth grade to determine a life career. Four years of high school will help, in a great measure in determining this most important issue of life. A college education will give vastly more help.

We should go to college because it will change life from a drab existence into a glorious living. It will open the doors and windows of the narrow life and present the far ranges of space. It is in college that we learn to put power back of our thinking and doing. It is the place where we learn that our understanding is most insignificant and that we need to trust in the wisdom and understanding of those who exceed us in mental and spiritual power.

Memory verses—Prov. 3:5, 6. (These should be assigned previous to the meeting).

Song: "Give of Your Best to the Master"

Questions for consideration and discussion:

1. What is Education?
2. What are the advantages of public education?
3. What happens when a person gets only one type

of education and neglects Christian Education?

4. How can we determine what school will do to us?

5. How can we get the most instead of the least out of school?

6. Why is it important that we learn how to work while in school?

7. Are we ever justified in taking the attitude of just getting by?

8. What is the value of homework? Do you honestly think it is proper to assign homework?

9. In order to get the most out of education should we participate in the health program of the school?

10. What can we get from associating with students of different classes and races?

Vocal quartet: "All the Way My Saviour Leads Me"

Offering with prayer

Announcements

Song: "Count Your Many Blessings"

Mizpah Benediction.

JUNIOR DEPARTMENT

JESUS AT SCHOOL

Program for September 10, 1939

"To the Jew, child life was something peculiarly holy, and the duty of filling it with thought of God especially sacred." When I read the above quotation I was challenged. We as Junior Leaders have the special privilege and duty to fill the child's life with "thought of God." May we be true to this sacred trust.

I. Worship Program

1. Prelude—Instrumental Music

2. Song—"O Master Workman of the Race." The leader should read the words of the song and make necessary comments that the Juniors may sing it with understanding.

3. Leader's Prayer.

4. Scripture by a Junior. Luke 2:40-52.

5. Trio—"I Think When I Read That Sweet Story of Old."

6. Verse for month in unison—2 Tim. 3:15.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

7. Song for month: "The Best of Friends I Have in Heaven" M. H. B., No. 364.

II. *Mission Minutes.*

An older person should tell the Juniors the need of schools on the mission fields.

III. Study Period.

Aim: a) To arouse a sense of the reality of Jesus. b) To help the Junior to know that Jesus knows their problems at school and is ever ready to help them.

Place a large, good print of Hoffmann's "Christ and the Doctors" where all Juniors can see it.

1. *Introduction:* Sometimes we wonder about what Jesus did when he was a boy. What lessons he had to learn. We know that all Jewish fathers and mothers were very faithful in teaching their children God's Word. As soon as Jewish children could talk they were made to memorize the "Shema"—Deut. 6:4-9. So this was probably one of the first passages that Jesus learned long before He went to school.

When He was six years old He, no doubt, attended the village school at Nazareth with the other boys of the village.

The school would seem very strange to you. It met in the synagogue where the pupils and teacher sat together on the floor. (Sometimes there was a platform for the teacher to sit on.) It was in session early in the morning and late in the afternoon. During the heat of the day every one rested at home.

The part of the Bible that we call the Old Testament was the text book used by Jewish boys in Jesus' day. They memorized very much. The first book memorized was Leviticus. Then other passages were learned.

When the boys first went to school they were taught to read by the rabbi or scribe, who held a thin piece of wood covered with wax on which words were written. The rabbi pointed to each word as he repeated it over and over until the boys knew it by heart, or the rabbi would read aloud a verse from little strips of parchment and the boys would repeat it after him in a sing-song voice until they had learned it by heart. Later they read from scrolls. The scrolls were very difficult to read. There were no vowels and no divisions into words and sentences. Yet the boys were very anxious to read well, because the best readers were allowed to read the lesson from the law in the synagogue service. It is doubtful whether Jesus during His whole life ever read any other book than the Bible. But He knew that well, for He quotes from nearly every book of the Old Testament.

A little arithmetic was taught in these schools too. But not all boys learned to write. Those who did, wrote either on wax tablets with a pointed stick or on thin pieces of wood with a reed pen and colored inks. We know that Jesus had learned to write (John 8:6). The boys learned to read Hebrew and Greek. Most of them spoke Aramaic, which was much like the Hebrew and was the language of Palestine. Jesus too knew the Hebrew and Greek.

But Jesus did not learn from teachers only. He learned from God, from nature and from those about Him.

2. Two minute talk by an older Junior. "Jewish parents gave their children religious instruction." Gen. 18:19a; Deut. 6:6, 7; 2 Tim. 3:15; Deut. 11:19.

3. Song: "Wonderful Words of Life"

4. Short talk by a Junior girl. Luke 4:16 shows us

that Jesus knew the scripture.

7. Bible Drill—Find passages which Jesus quotes from the Old Testament. Suggested are: Matt. 4:4; 4:7; 4:10; 5:38, 39; 11:10; 11:23, 24; 12:3, 5, 40; 15:7, 8; 21:13; 21:42; Mark 7:10; 12:29, 30; Luke 4:16, 17; 24:44.

8. Reading of Poem—

"O Jesus, once a Nazareth boy
Who toiled through happy days.
May we our daily tasks enjoy,
And work, with songs of praise.
At school, at home, we follow Thee,
With all our heart and soul,
Work hard, play fair, and try to be
Like Thee in self-control"
—Ethel Wendell Trout.

9. A two minute talk by a Junior boy. "What we learn from the passages memorized by Jewish children when very young. Deut. 6:4-7; Ps. 122; Num. 6:24-26.

10. Numbers 6:24-26 was often used as a benediction by Jewish priests. All memorize this benediction.

11. Leader's closing prayer followed by

12. Song: "Into My Heart." Then all repeat

13. The Benediction, Num. 6:24-26.

THE TYPOGRAPHICAL ERROR

The typographical error is a slippery thing and sly,
You can hunt 'til you're dizzy, but somehow still it keeps;
'Till the forms are on the presses it is strange how still is keeps
It shrinks down in the corner and it never stirs or peeps,
The typograhical error, too small for human eyes,
'Til the ink is on the paper, when it grows to mountain size,
The boss he stares with horror, then he grabs his hair and groans;
The copy reader drops his head upon his hands and moans—
The remainder of the issue may be clean as clean can be,
But the typographical error is the only thing you see.
—From *"Gospel Banner"*

THE MENNONITE

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Old Mennonite Conference Convenes

at Allensville, Penna., August 21-24, 1939

From a clipping sent us by Mr. P. S. Snyder, Roaring Spring, Pa., we quote the following interesting facts:

About 8000 delegates and visitors are expected to attend the Mennonite Conference near Allensville, Pa. The local Mennonite congregation, under Rev. Elmer E. Yoder as general chairman, is very busy working out the details for feeding, housing and looking after the comfort and convenience of the many guests.

On a 12-acre field across the highway from the church, there is being erected a large auditorium tent 100 by 170 feet in size, a tent 40 by 60 feet to shelter the cafeteria, another 20 by 30 feet for conference headquarters, also 35 small tents for campers. The rest of the field is staked off as parking ground. State Motor Police will be on hand to handle the traffic on the highway adjacent to the conference grounds.

To make it easier for the housing committee to handle the gigantic task of providing lodging for the thousands of guests, signs are provided on all crossroads and lanes within several miles of the conference by which they can be definitely directed to the homes of their hosts. Electric lights will illuminate the grounds and tents, and telephone and amplification facilities are provided. Free transportation will be ready for those coming in by train.

There will be two first-aid tents with a registered nurse in charge.

Correspondence

BETHEL CHURCH, WOLF POINT, MONT.

"The harvest is truly great, yet the reapers are few," is true, not only in the spiritual but also in the physical world. We are now in the harvest season. God has remembered his people, by giving them bountiful crops and it is certainly a blessing to watch them reap what they have sown.

The Daily Vacation Bible School started its session June 19, and closed with a very interesting program, June 30. The school, which had an enrollment of 46 pupils, was conducted by Rev. Noah Unruh, with Elsie Toavs and Esther Unruh as helping teachers.

The church had its annual Children's Day and Mission Sale June 28. The speakers for the day were Rev. Albert Ewert of Bethel, Lustre, and the pastor, Rev. Unruh.

It certainly was a privilege for us to have Rev. Edwin Duerksen with us July 25. The entire day was spent in making house calls and renewing old acquaintances. In the evening Rev. Duerksen delivered a very inspirational message. He left for his home the next morning.—Rev. Noah Unruh.

A Timely Letter

THE FALSE LURE OF WAR PROFITS

The Hague, 281 Riouwstraat, 8-7-39

Before leaving America for this troubled continent, a prominent Mennonite minister told me that one of his members expressed a wish that a war might come to Europe so that American wheat prices would rise. What a statement from a member of a church claiming exemption from military service in time of war! But it is not with these obvious inconsistencies that I wish to deal. Our people should be reminded a war boom makes war for us nearly inevitable. Events prior to the first world war amply prove that fact.

Every peace loving citizen who sees the tempting lure of wartime profits should read the little book by Professor Charles A. Beard entitled "The Devil Theory of War." Don't blame the politician, the general or the banker, says Professor Beard. Blame the whole population, all people who like our Mennonite friend are anxious for the blood which brings false prosperity to neutral nations, but may eventually lead them into the abyss of war. Mr. Beard uses a government document to prove his point. He shows that when the war opened Secretary of State, William Jennings Bryan, announced our neutrality, and declared that loans or credits to warring nations violated that neutrality. But by the middle of 1915 the cash of the Allies was gone, and they needed credit if they were to continue their huge purchases in America. American bankers favored credit extension to preserve prosperity, so they ignored Mr. Bryan and approached President Wilson through Robert Lansing, asking permission to extend credits so the country would not "lose money." Wilson gave his verbal consent.

Soon the short time credit facilities were strained. Then the bankers began secret negotiations to secure governmental consent to the floating of loans. Prosperity would fade, they said, unless cash were made available to continue purchases of American goods. The Secretary of the Treasury, Mr. McAdoo, at the request of the bankers advised President Wilson: "To maintain our prosperity, we must finance it. Otherwise it might stop and that would be disastrous." Again, the popular demand, and authorized loans.

Loan after loan was floated, and American goods continued to flow across the Atlantic to be paid for by American money. Late in 1916 and early 1917 things looked bad for the Allies. Finances and armies were weakening. People grew war weary. But to have the war stopped in a stalemate or in German victory meant economic chaos in America. "The country faced an economic smash at home or intervention in war on the side of the debtors." The administration was afraid to risk its political life by thwarting popular war-time prosperity. Then came unrestricted submarine warfare—a convenient excuse—and into the war we went.

A similar story will be written in the event of another war if our people demand wartime profits and the present drift continues in Washington. The way of legal neutrality, favored by some officials, has always been the way to war. Aid to one side against "aggressors" is still more dangerous. Both involve our whole economic life in the success of the group to whom our goods go.

For these reasons and others, peace loving Mennonites should ponder well their words and deeds.

E. L. Harshbarger.

Here Is Neither Jew Nor Greek

(Continued from page 2)

tians from New Guinea; representatives of all the islands of the South Seas: Philippinos, people from Minahassi, Java, Sumatra. So also representatives from Manchuria, Korea, Syria, Arabia and Palestine; and in addition also the large concourse of delegates from Africa, from South America and lastly the delegates of the old churches of Europe and America. What a variety of faces, races, and tribes! What visible sign of the last hours of this dispensation!

Brief Summary of Impressions of the Conference

1. It proceeded under the chastening and guidance of the Holy Spirit. The explosive political tensions among the nations did not in the least influence the fellowship and love. Once when a Japanese brother was in charge of devotions, which were followed by a prayer meeting, he immediately called upon a Chinaman for the first prayer. Such occurances indicated strongly the presence and efficacy of God and His Spirit.

2. The meeting was pervaded by a spirit of repentance. It bowed in deep humiliation for the inefficiency of the Church. There was "smiting of the breast."

3. The secret of the "Ecclesia," the true Church, hovered over all the sessions. A clear understanding of the task and function of the Church of Jesus Christ in this world was reached, in that the Lord builds his kingdom, which cannot even be overcome by all the assaults of hell. Tambaran will also be a milestone on the way to a realization of the prayer of Jesus: "Father keep them . . . that they may be one." In view of the rising anti-Christian flood it behoves the followers of Christ to join hands and flock around the Word and Cross of Christ. Diversities will continue, yes even controversies within the different churches, many a one does not yet understand the language of the other. But, the Spirit that binds together, the Lord that reveals himself even more clearly in His body, is at work and He will gloriously finish it some day.—A brief extract taken from *"das Missionsmagazin,"* transl. by J. R. T.

IN MEMORIAM

DIEDRICH D. NEUFELD was born in South Russia, November 23, 1861. At the age of twelve he migrated to this country with his parents and settled in Harvey County, Kansas.

In 1884 he was united in marriage with Sarah Ratzlaff. Together they were baptized and united with the Hebron Church.

In 1908 he moved to California where he remained five years. After the mother died he moved back to Kansas. After spending a very lonely year he again sought companionship with Paulina Pjesky. This year they were permitted to celebrate their 25 wedding anniversary.

Mr. Neufeld had been in ill health for many years, failing noticably the last six months. Although he was sinking rapidly the last four days, he was not confined to his bed. He died peacefully, Friday morning at 7:30, having reached the age of 77 years, 7 months, and 20 days.

He leaves to mourn his departure his deeply bereaved wife, 4 daughters; Elizabeth (Mrs. Jacob L. Wall), Sarah (Mrs. C. L. Wall), Mary of the home, and Katherine Schmidt of Levy, New Mexico. Also 9 grandchildren, one brother and 2 sisters. Two daughters, one son and one grandchild preceded him in death.

The funeral services were held Monday morning, July 17 at 8:00 at the house and 9:00 at the church. Interment was made in the Hebron cemetary.

» » JOTTINGS « «

—*Rev. Freeman Swartz,* pastor of the Eden Church, Schwenksville, Pa., very considerately sends us, attached to the "Church Messenger," a snapshot photograph of the ship in which the Missionary Moyer family sailed for India.—Speaking of the coming harvest home festival on Aug. 27, Brother Swartz says, God has so unsparingly bestowed every bounty needed for our well being . . . . The fact that only a few in our congregation in their activities handle a sheaf of wheat, is no excuse for us not to be conscious of the blessings of God . . . Let us make our giving and thanksgiving the result of a spiritual discipline in which we meditate: 1. Meditate on the goodness of God individually.—2. Personally thank Him for these blessings.—3. Think of His boundless grace to us in our spiritual lives.—4. Think of the millions in the world today not enjoying this grace.—5. Pray that we may have strength to give the exact amount that God puts on our hearts to give.

—*St. John Church, Pandora, O.—THE BENEVOLENCE OFFERING FOR SUNDAY, AUG. 27, IS TO BE USED TO HELP THE PUBLICATION BOARD TO PRINT THE NEW MENNONITE HYM BOOK.*—May we hope that other churches will act as promptly as this one and that they will all give liberally. The Board would like to keep out of debt in the making of this book. *Please help them stay out.—Editor.*

—*Grace Mennonite Church, Pandora, Ohio.*—For four Sunday mornings the Grace Church pulpit at Pandora, Ohio was occupied by two senior students of Bluffton College. They are Harleigh Rosenberger and Andrew Shelly. Both young men will enter seminaries next year to prepare for the ministry. They rendered excellent and appreciated service in the absence of our pastor, Rev. Whitmer who was absent on a brief and well earned vacation. Our church choir has recently secured choir robes to be worn on all occasions when the choir sings. It seems to have greatly stimulated interest in the choir and its service to the church. On Sunday evening, Sept. 3rd., the Young Peoples' Choir will give a sacred concert at the church. On Sunday evening, Aug. 13th the Young Peoples' Choir gave a sacred concert at the First Mennonite Church at Berne, Indiana. These youth of high school and college age are a great asset to our church and all its activities, especially in music, C. E. and Sunday School.—P. E. W.

—*Missionary John Thiessen writes from Aberdeen, Idaho:* The time is near when we expect to settle down for the winter, which we plan to do at Bluffton, O., where our children will go to school. Please send our "Mennonite" there from now on. We have had a very pleasant and blessed visit through the Pacific Conference and Arizona, calling on all but one church. Now on to Montana, North Dakota, Minnesota, and Chicago. Then for some quietness and rest after an enjoyable long trip of over 6000 miles, for we are a bit weary too.

—*First Church, Upland, Calif.,* is considering the erection of a parsonage on the church lot. The trustees are working on the project and their findings have likely been reported to the congregation by now.—The Hostetler family stopped over at Bethel College briefly Thursday, Aug. 17. They are going to Eastern Ohio to look after the apple crop on their property.

—*Grace Mennonite Church, Albany, Oregon, 8-15-39* On the evening of the fourth of August, the entire church gathered together in one of our nearby parks and held a surprise pot-luck dinner for the Pastor and his wife, celebrating their fifth wedding anniversary. Many beautiful gifts were given. This token of love is very deeply appreciated.—We are enjoying fellowship visits from several different missionaries lately, which are both inspirational and refreshing. Our church and Sunday School attendance is keeping up quite nicely, in spite of the summer vacations and the heat. Corr.

— *MARRIED:* At the Bethel College Chapel, North Newton, Kans., Sunday evening, Aug. 13, by Rev. Sam. J. Goering, *Miss Hilda Elizabeth Kliewer*, daughter of Mr. P. G. Kliewer of Walton, Kans., to *Mr. Moses Stucky* of McPherson, Kans. A reception was given after the ceremony, on the College lawn, to the invited guests. Mr. Stucky holds a good position as coach, instructor in mathematics and history in the Kirwin, Kans., high school.

— *Mennonite Collegiate Institute, Gretna, Manitoba* runs a rather complete and interesting description of its aims and work in the "Mennonitische Rundschaü" of Winnipeg. We hope to have space in the next issue to place before our readers a short review of the worthwhile work that this school is doing for the Mennonites of Manitoba.

— *God's Grace Clearly at Work in China.*—All letters from China tell of open doors, as they have never been known in the history of China Missions. A stir of inquiry and longing for the eternal divine is passing through the masses of China. To meet this situation the soldiers of Christ tarry at their posts amidst serious dangers and frightful distress, yes, even at the cost of their own lives. One brother writes: To witness in the present unique opportunity, as given us, is to pay a high price. If our life perishes or our belongings are lost, we dare not become discouraged. Personal safety is something beautiful, if it can be attained without sacrifice of the service we were sent to China to render. Our own safety is secondary.

— *Western District Conference.*—Rev. J. M. Regier, chairman of this conference, informs us that it will convene October 18-20 at the Forum in Wichita, Kansas. Will people interested and organizations kindly take notice so that any conflicts in dates may be avoided.

— *First Church Reedley, Calif.*—Dr. Langenwalter expects to be back from the vacation for Sunday, Aug. 20. Dr. A. Warkentin was also expected to share in the services that Sunday. Missionary P. W. Penners were guests Sunday, Aug. 13, and Bro. Penner spoke morning and evening.

— *William Bardell Curtis of New York* who spent 32 days in a German prison while in Europe, says he was well pleased with what he saw in Germany. But somebody crossed out his name in the guest book of a hotel where he lodged. Stirred up somewhat, he wrote a bit of doggerel verse in the book to air his feelings a little, and for doing that he was jailed but received good treatment.

— *Palestine* now has three large cities. The newest city is Tel Aviv near Java, entirely Jewish, with 40,000 population; Jerusalem with 125,000 people, of whom 76,000 are Jews, and Haifa, with 107,000, among them 60,000 Jews. The total population is 1,316,000, with 809,000 Mohammedans, 386,000 Jews, and 109,000 Christians.

— *Bethany Church, Freeman, So. Dak.*—Rev. Edmund Miller, a native son of this neighborhood, but now pastor of the Portland, Oregon, Mission, spoke in this church Sunday and Thursday evenings, Aug. 6 and 10.

— *Germans in America Returning to their Native Land in Increased Numbers.* From reliable sources it is learned that in 1938 a total of Germans living in the U. S. returned to their homeland, an average of 2,250 per month. This year the average so far has been 3,800-4,000 a month. More than half of those returned are skilled workmen, some of them highly so.

FOREIGN MISSION REPORT FOR JULY, 1939.

Garden Twp. Ch., Mdge, Kans., $43.67; Tabor Ch., Goessel, Kans., $36.33; Friedenstahl Ch., Tampa, Kans., $18.21; Mission Friend, Enid, Okla., $2; Bethel S. S., Enid, Okla., $6; Bethel College Ch., No. Newton, Kans., $54.27; Salem Ch., Dalton, Ohio, $30; Emmaus Ch., Whitewater, Kans., $639.95; Ohio-Indiana Y. P. C. E. Soc., $26.16; Eden S. S., Mdge., Kans., $363.19; Mr. and Mrs. D. R. Winsinger, Mdge, Kans., $30; Blumenort Ch., Gretna, Man., $20; North. Dist. Conf., Freeman, S. Dak., $109.80; First Menn. S. S., Beatrice, Nebr., 402.99; Berean Class, Immanuel Ch., Los Angeles, Cal., $15; Grace Ch., Lansdale, Pa., $50.51; Hebron Ch., Buhler, Kans., $37.86; Ebenezer Ch., Gotebo, Okla., $20; Christian Ch., Mdge., Kans., $134; West Zion Ch., Mdge, Kans., $32; Sychar Ch., Cordell, Okla., $3.54; First Menn. S. S., Mt. Lake, Minn., $36.69; Cheyenne Ch., Fonda, Okla., $1.62; Arapahoe Ch., Canton, Okla., $7.83; Cantonment, Ch., Canton, Okla., $1.42; Cheyenne Ch., Longdale, Okla., $1.82; Menn. Ch., Newport, Wash., $12.62; Friend, Whitewater, Kans., $10.00

Bethel Ch., Fortuna, Mo., $11.20; First Menn. Ch., Pretty Prairie, Kans., $75; West Swamp Ch., Quakertown, Pa., $52; John A. Swineford, Selins Grove, Pa., $10; Menn. Ch., Pratum, Ore., $30.15; Bethany Ch., Freeman, S. Dak., $30; Bethel Ch., Mt. Lake, Minn., $375; Gnadenberg Ch., Whitewater, Kans., $18.25; Menn. Ch., Deer Park, Wash., $12; Zion Ch., Elbing, Kans., $174.24; Menn. Ch., Deer Creek, Okla., $47.88; Immanuel S. S., Los Angeles, Cal., $25.33; Menno Choir, Lind, Wash., $11.97; Swiss Ch., Alsen, N. Dak., $10.96; Refund, $12.50; First Menn. Ch., Bluffton, Ohio, $150; Eden S. S., Inola, Okla., $13.50; Alberta Comm. Ch., Portland, Ore., $20; Bethel S. S., Mt. Lake, Minn., $175; First Menn. Ch., Aberdeen, Idaho, $42.75; C. W. Claassen, Newton, Kans., $25; Johanestal S. S., Hillsboro, ans., $26.27; Salem-Zion Ch., Freeman, S. Dak., $45; Menn. Ch., Arlington, kans., $13.91.

First Menn. Ch., Upland, Cal., $35.18; Bethel Ch., Dolton, S. Dak., $13; Bethesda Ch., Henderson, Nebr., $45.41; First Menn. Ch., Lima, Ohio, $21.29; Dr. and Loretta Blackwood, Pittsburgh, Pa., $25; First Menn. Ch., Berne, Ind., $10; Bethany Ch., Norwich, Kans., $15.80; B. F. elty Pt. Legacy, Tacoma, Wash., $19.75; First Menn. Y. P. Soc., Hutchinson, Kans., $25; Menn. S. S., Ringwood, Okla., $7.20; Bethel Ch., Langdon, N. Dak., $6; Interm. Miss. Bd., Berne, Ind., $2; First Menn. S. S., Class No. 37, Berne, Ind., $10; First Menn. S. S., Class No. 32, Berne, Ind., $30;

First Menn. Ch., Berne, Ind., $335.14; Swiss Ch., Alsen, N. Dak., $12.21; Three Menn. Chs., Mt. Lake, Minn., $15.61; Swiss Ch., Whitewater, Kans., $22; Christian S. S., Mdge., Kans., $27.30; Grace Ch., Enid, Okla., $28.44; San Marcos Ch., Paso Robles, Cal., $18.43; Bergtal S. S., Pawnee Rock, Kans., $15; Bergtal Ch., Pawnee Rock, Kans., $13.41; Menn. Ch., Buhler, Kans., $34.46; Bethesda Ch., Langham, Sask., $8.41; First Menn. Ch., Reedley, Cal., $26.54; First Menn. Ch., Butterfield, Minn., $30.68; First Menn. S. S., Buterfield, Minn., $40.80; Bethesda S. S., Henderson, Nebr., $34.29; First Menn. Ch., Newton, Kans., $82.75; Hoffnungsau Ch., Inman, Kans., $184.57; Hoffnungsau S. S., Inman, Kans., $15; Herald Ch., Clinton, Okla., $8.61; Lorraine S. S., Wichita, Kans., $10.24; Bergfelder Chs., Mt. Lake and Delft, Minn., $79.67; Menn. S. S., Monroe, Wash., $10; Ex. Comm. Miss. Soc., Mrs. Frieda Regier Entz, Treas., $1,099.98; Int. and Rent, $465.60. **Total, $6,440.16.**

Balance on Hand, July 1, 1939		$ 560.13
Gifts for General	$5125.82	
Gifts for Spec. Support	738.00	
Int. and Rent	465.60	
Pension	13.50	
Sundries	97.24	6440.16
Total		$7000.00
Bills Payable		9000.00
		$16000.29
Paid Out on Orders		13943.93
Balance on Hand, Aug. 1, 1939		$$2056.36

Respectfully submitter,

J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR JULY, 1939

Foreign Mission, General Treasury: North Alexanderwhole Sew. Soc., Canton, Kans., $10.50; Dorcas Soc., Halstead, Kans., $50; Coll. Women's Mission Program, Pacific Distr. Conf., Monroe, Wash., $18; Bethel College Ch., Miss. Soc., North Newton, Kans., $102.94; Sew. Soc., Boissevain, Man., $4.75; Miss. Soc., Trenton, Ohio, $10. **Total, $196.19.**

Home Missions: North Alexanderwohl Sew. Soc., Canton, Kans., Home Mission, Gen'l Treas., $5.25; Dorcas Soc., Halstead, Kans., same, $25; Coll. Womens Mission Program, Pacific Distr., Conf., Monroe, Wash., same, $18; Bethel College Ch., Miss. Soc., North Newton, Kans., same, $32.48; West Swamp Miss. Soc., Quakertown, Pa., same, $20; Miss. Soc., Trenton, Ohio, same, $10, for Lima, Ohio, Mission, $10; Bethel College Ch., Miss. Soc., North Newton, Kans., Home Miss. Western Distr. Conf., $32.47. **Total, $153.20.**

Traveling Expenses of Missionaries: Bethel Ladies Aid, Wolf Point, Mont., $25; Miss. Soc., Berne, Ind., $50; West Swamp Miss. Soc., Quakertown, Pa., $25; North Star Sew. Soc., Drake, Sask., $9; Young Women's Miss. Soc., Henderson, Nebr., $20; Oakleaf Miss. Soc., Mountain Lake, Minn., $22. **Total, $151.00.**

Retired Miss. Pension Fund: Miss. Soc., Lansdale, Pa., $10; Sew. Soc., Waterloo, Ont., $10.60; Bethel College Ch., Miss. Soc., North Newton, Kans., $26.10; Sew. Soc., Saskatoon, Sask., $10; Upland, Calif., $7.22; "Worthwhile" Circle, Reedley, Calif., $4.19; "Mission Workers," West Zion Ch., Moundridge, Kans., $21.14; Ladies Aid, Madrid, Nebr., $2.67; Miss. Soc., Trenton, Ohio, $10; Dorcas Soc., Halstead, Kans., $20; Bethel Sew. Soc., Mountain Lake, Minn., $19.16. **Total, $141.08.**

For India: Miss. Soc., Lansdale, Pa., Champa Hospital, $10; Sew. Soc., Beatrice, Nebr., same, $5; Bethel Ladies Aid, Wolf Point, Mont., Wards, Champa Hospital $11.74; West Swamp Miss. Soc., Quakertown, Pa., same, $15, for wards, Basna Hospital, $15; Bethel Ladies Aid, Wolf Point, Mont., same, $11.74; Sew. Soc., Waterloo, Ont., Leper Work, Champa St., $15; Emmaus Sew. Soc., Whitewater, Kans., Needy, Karbo St., $5; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., Clothes, Basna St., $10. **Total, $98.48.**

For China: Miss. Soc., Butterfield, Minn., Biblewoman, $40; S. O. Circle, Upland, Calif., Biblewoman, $35; Miss. Soc., Grace Ch., Albany, Oreg., Biblewoman, $40; Sew. Soc., Boissevain and Whitewater, Man., Biblewoman, $35; Bethel Sew. Soc., Mountain Lake, Minn., Evangelist, $60; Sew. Soc., First Ch., Beatrice, Nebr., Hospital, Kai Chow St., $5; Bethel Ladies Aid, Wolf Point, Mont., X-Ray, Kai Chow Hospital, $10; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., same, $13.47; North Star Sew Soc., Drake, Sask., same, $5; Bethel Ladies Aid, Wolf Point, Mont., Electric Light Plant, Kai Chow St., $15; Int. Miss. Band, Berne, Ind., same, $10; West Swamp Miss. Soc., Quakertown, Pa., same, $25; Miss. Soc., Lansdale, Pa., Public Health Nurses, $10; same, for Miss Elta Doris, $5; Bruderthal Sew. Soc., Hillsboro, Kans., Elizabeth Goertz, $5. **Total, $313.47.**

Expenses of Ex. Com. and "Miss. News and Notes": Dorcas Soc., Halstead, Kans., $3; Bethel College Ch., Miss. Soc., North Newton, Kans., $8.10; Sew. Soc., Saskatoon, Sask., $2.50; Miss. Soc., Hutchinson, Kans., $2.60; Tabor Sew Soc., Goessel, Kans., $2.80; Miss. Lydia Paulus, Los Angeles, Calif., 50c; North Star Sew Soc., Drake, Sask., $6; Sew. Soc., Black Creek, B. C., 70c; Oakleaf Miss. Soc., Mountain Lake, Minn., $1.90; Bethel Sew. Soc., Mountain Lake, Minn., $1.50; Salem Ch., Sew Soc., Munich, N. D., $2.50; Sew. Soc., Osler, Sask., $1.60; Mary-Martha Circle, Lehigh, Kans., 20c; N. E. Alexanderwohl Sew Soc., Hillsboro, Kans., $1.30; Herald Publ. Co., (Donation) Newton, Kans., $8.56; Miss. Katherine Buller, Topeka, Kans., 10c. **Total, $43.86.**

Miscellaneous: Salem Sew. Circle, Dalton, Ohio, Busby St., Mont., where needed, $25; Sew. Soc., First Ch., Beatrice, Nebr., Typewriter, Clinton St., Okla., $5; Miss. Soc., Lansdale, Pa., Mrs. V. Petter, Ashland St., Mont., $5; Dorcas Soc., Halstead, Kans., Okla. Sts., Christmas, $2.50, for Wichita, Kans., Home Mission Work, $18; Bethel College Ch., Miss. Soc., North Newton, Kans., Enid Ch., Okla., $5; Int. Miss. Band, Berne, Ind., Rev. S. T. Moyer, Bicycle, $25; Gnadenberg Sew. Soc., Whitewater, Kans., Rev. and Mrs. Marvin Dirks, $10; Hoffnungsau Sew. Soc., Buhler, Kans., Work, S. American Indians, $3; Bethel Sew. Soc., Mountain Lake, Minn., Church Work, Canada, $10; Coll. Women's Mission Program, Pacific Distr. Conf., Monroe, Wash., Lit. Com., $10; Dorcas Soc., Halstead, Kans., Furnishing Room, Bethel Hospital, $25. **Total $143.50.**

Grand Total, $1,240.78.

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

NEWTON, KANS.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, AUG. 29, 1939 NO. 34

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Our New Songbooks Again

ANOTHER APPEAL FOR OFFERINGS BY THE CHURCHES

In THE MENNONITE of July 11, in the column headed PUBLICATION there appeared an APPEAL TO THE CHURCHES FOR FUNDS. The article was an attempt to implore the churches to lift substantial offerings *at this time,* to help finance the new Hymn Book. We did this in conformity with this General Conference resolution: *"That the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least ONE offering annually for the support of this cause."* (Res. No. 39, 27th Sess. Gen. Conf., Upland, Calif.) No special fund was intended, the money, though asked to be labelled, "Hymn Book Fund", was to flow into the General Treasury of the Board of Publication, but let us change this label to, "For the New Hymn Books".

Two Hymn Books, a German One Also

Simultaneously with the production of the New Hymn Book, the Board of Publication also faces the duty of getting a German Hymn Book printed, which the General Conference has asked us to do, to meet the needs of German speaking churches and brethren, particularly in Canada. The Manuscript for this book is in the hands of the undersigned and is a monumental piece of work, the combined doings of the spirit of God and the labors of consecrated brethren. Visitors here who have examined the MSS and are competent to judge are very agreeably surprised at the goodness, the wealth and the wide variety of hymns. The "Gesangbuch Komission" that compiled this book is composed of Rev. Benj. Ewert, Winnipeg; Brother Johann G. Rempel and Prof. David Petkau, both of Rosthern, Sask, the latter being head of the music department of the Mennonite Academy at that place. In "Christlicher Bundesbote" of August 8, Rev. J. H. Janzen, member of our Board, a man competent to judge music and text, gives these brethren and their product high words of commendation.

The New Hymn Book

As for the new Hymn Book, it has been prepared with the same consecration and devotion to a cause that has eternal value as stated above in connection with the German book. The following have worked on the selection of hymns: Prof. W. H. Hohmann of Bethel College; Prof. R. A. Lantz of Bluffton, Rev. Lester Hostetler, Rev. C. E. Krehbiel and Mrs. Wilhelmina Bixel Fuller, now residing in Washington State. And during the months of June, July and August the brethren Hostetler and Hohmann, with the help of members of their families, have worked the selection over, prepared the "dummy" and otherwise perfected the work, as editors would. Brethren and visiting missionaries, who have seen and examined the Hymn Book in preparation at the Upland Mennonite Church, have all been very agreeably impressed with the product. One brother, a minister, musician, and well educated man writes, "This thorough piece of research in church hymns is a splendid presentation of our Mennonite heritage of spiritual songs . . . a selection of eternally redemptive, spiritual gems. Are we then not under holy obligation to offer this "trust" to a sin-sick, spiritually hungry world?" The Reverend Brethren C. E. Krehbiel, A. E. Kreider and J. N. Smucker have taken care of the section "Responsive Readings" of the new Hymn Book.

Cost of First Editions

The undersigned has for his task the correspondence with almost a score of makers of songbook plates and, to some extent, printers and binders. He has quotations on plates ranging from $8.00 to $11.50 per page, somewhat according to location and prestige of the firms quoting. Thus the firm asking $11.50 per plate says, "We believe we have made the plates of more high-grade hymn books than any one else in the business. Among fairly recent ones are the following:" Then they give the names of 24 standard hymn books of some of the leading denominations, among which are the following: *Three* books for the Congregational churches, *four* for the Methodists, *three* for the Unitarians, *six* for D. Appleton-Century Company, *two* for the Baptists, *one* for the Lutherans, etc.

The two hymn books will be similar in size, each will contain about 550 hymns and will require 440-460 plates. Thus, at an average of $9 a page, the cost of plate-making alone will come to about $4000, and with the added cost of printing and binding a first edition of 2500 copies, the total cost for each book will be approximately $6000.00, or $12,000.00 for both. This would bring the cost of each book up above $2.00, but we would probably have to sell them for about $1.50, the first edition. However, it is hoped that other editions will soon be necessary to supply these good books, with cost only for printing and binding which is comparatively small. But all this must be weighed in planning the financing of the projects.

The Churches Can Greatly Assist the Board of Publication in Making Generous Offerings NOW

In 1927 when the present or old Mennonite Hymn Book was published, *the Board of Publication had no money to pay for the plates, printing and binding, and at once burdened itself with a debt of $6000.00, which in time grew to above $10,000.00, and only the God-sent Jubilee Year of our Church, 1935,* relieved the Board of this burden. We have so much faith in our churches and its members that we do not believe they want us to go through a similar experience or even worse, because of the two books. One of the easiest ways by which every church member has a chance to give something, be it large or small, is through church offerings or collections, which are voluntary. And, as before, we again pray the churches kindly to give heed to the Conference resolution for this year's annual offering, *with the hope that they will make it a very liberal one,* and DO IT AS SOON AS POSSIBLE.

If every one would give something, "each according to his several ability" and as God has prospered him, we are sure the lift given our Board would be considerable. May we not ask especially those churches that have not heeded the call for these annual offerings so far, to make up for it this year? May we not pray that *all churches* be made willing to give something? With such proof of the cooperation of the churches for the financing of the hymn books, our Board would be very much encouraged to rush the making of the books and also to find other means to tide the project through.

J. R. Thierstein,
Chairman of the Board of Publication

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Gretna, Manitoba, R. R. 1, June, 1939

Dear Mission Friends:

One Congregation with Seven Places of Worship

Isaiah 55:10, 11. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This is a precious promise for a field worker.

Years ago when the call came to preach the words from Jer. 1:7 "Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak," came to me and since I could not get rid of the commission, I went. Ever since then I have been preaching and working, although I fear often in weakness. Constantly there is so much to be done, but God encourages us to pray the Lord of the harvest that he send laborers into his vineyard. In spite of all our efforts there is still much to be done.

Our Congregation has seven places of regular worship, the members are scattered in many villages, but we seek to visit them and shepherd them as often as possible. Some are so far away that they are not even within reach of any of these places of worship. These need to be looked after. During the winter I spent about six weeks, calling on the different groups, smaller and larger and visited with them several days, holding worship services wherever possible. When one looks for results, then the conviction arises: "One ought to be much more active still." One thing is very encouraging, that almost everywhere the people welcome strongly the special services that are held. Especially appreciated is it, when one comes into the widely scattered homes and there in a small circle speaks of the one thing needful—Jesus Christ.

A few examples will show how greatly these visits are appreciated: Some time ago I met a man who was a guest in such a home that I visited. He confessed that it was now five years that he had not heard a German worship service and that his family (they were not present) would no doubt have to wait still longer for such a visit. It was in part the Brother's fault that no one came, for if he had written us, we would have made special effort to visit them. Last summer I met widely scattered believers far up in the north, and since some live as much as 12 and 14 miles apart worship services are hard to hold in such cases. Many of these live in the woods, where they seek to clear a place for a home. There is not even a resident Mennonite minister in this locality. Others that were closer to a village, drove in and worshipped with Baptists every other Sunday, when the Minister came. On the intervening Sunday they would come together and hold Sunday School. In this way many of our isolated Mennonites seek to keep alive the spark of spiritual life.

I wish to express my appreciation for the support sent, and hope to be faithful in my work at home and on my journeys. Pray the Lord of the harvest, that His work might be blest.

Very sincerely, J. P. Bueckert.

—*Evangelism.*—The modern day is infested with "isms" of every variety—social, political, and religious. Most "isms" call on men to look at Truth through the pinhole of their special prejudice. Evangelism is an "ism" which casts aside human prejudices and insists upon the divine viewpoint. It calls on men to see truth as God sees it—the Truth about themselves and about Christ. Evangelism is the bringing of God's "good tidings" of grace to men.—Erland Waltner.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

K'AI CHOW MISSION HOSPITAL NURSING DEPARTMENT

First Quarter Report, April 1st, 1939

Dear Members of the Mission Board:

Greetings! We started our work this new year with the desire to pattern after the program of our Lord and Master—to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to help in the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord. Daily we teach in classes and nurse the sick in the wards.

On January 4th came a letter from Miss Fast at Taming, saying that Miss Wilhelmina Kuyf is very ill with pneumonia. It was cold at that time and travelling would need to be done on rickshaw 135 li across country roads. But we realized that pneumonia is hard on anyone and much depends on constant and careful nursing. So I went to her aid and took care of her for about a week on night duty. We praise the Lord for answers to prayer for her and for His care over her. She improved satisfactorily and I could return to my duties here at the school and hospital.

Our patients keep coming in greater numbers, so that during this first quarter we have already had 188 in-patients and up to April 18 we had seen 4070 patients in our daily clinics in the afternoon. We have done a lot of vaccinating for small-pox too. Of special interest to me is the obstetrical department. During twelve weeks we had twelve babies born in the hospital and besides those mothers we have examined other ten expectant mothers. I am making good use of my special training received in the Seattle Hospital, Maternity department.

On January 1st we put out our first issue of a "Sunday Messenger", a small printed paper for our patients. The subject material is selected from the Topic Book for Christian Endeavor for 1939. It is arranged in attractive form with a heading, a scripture verse, a short chorus, a Bible story and a prayer. The patients are anxious to receive their copies every Sunday morning. They learn the verse and song quite easily and we hope to lay a foundation of Scripture knowledge on which they will build after they leave the hospital.—On January 13th we had a Chinese graduate nurse come to us from our neighbor Mission (United Church of Canada). She is a great help, takes charge of the nursing duties in the operating room and the afternoon clinics.

We frequently have calls for more room for patients who beg to be taken in for treatment, often we have to send those home who are improved but not well as yet, to make room for the more sick ones. This is a new experience in the history of the hospital, we formerly were never so crowded for room. How wonderful to be able to build two new, large wards at this time. We hope that in this way many more will get the opportunity to become acquainted with the Great Physician of body *and soul*. Tell the churches the work here is increasing and the Lord's blessing is visibly resting upon our combined labors, theirs and ours.

Yours, glad to be here in our Master's service,

C. L. Pannabecker, M. D. Elisabeth D. Goertz

Happy in the Lord's Work

From a Private Letter by Missionary P. A. Penner

Mrs. Penner and I are happy in the work, and we hate to think of the day when we will have to say goodbye to all of our loved ones. This morning I was in the village of Champa. Really it is a city, having 10,000 inhabitants. Most of the people know me and I know them. While talking with some non-Christians, as I frequently do, they asked me whether we would ever return to India, after our retirement. I told them that this was not in our program, but that we intended to spend our last years with our children and grand-children. Then one of the men sitting near me said: "Will you forget us?" "No," I said, "I will never forget my Champa and all of its good people." "Then," he said: "Write us a letter here and there, to the entire city, and we will post this letter in a conspicuous place, so that all may read it." This, of course, I did not promise. But, we do like India and its people. When a person has spent the best part of his life in a certain place, it ought to be no wonder that he loves the place. No, we have no paved roads, no well laid out streets, no flowering parks, no stately buildings, no reading rooms, nothing of this sort, no college, NO MUSIC, nothing but a filthy, dirty city with filthy, dirty people and unsanitary surroundings, but it is home. This afternoon, when going to the station by car, I picked up a young, educated, well dressed Indian and took him to the Rest House. He said, "This is a most miserable place, Champa." I told him that I had been here 38 years. He turned to me abruptly: "Good God, for THIRTY EIGHT years in this filthy, jungly place where a person can't even get a conveyance? How could you stand it? All I said was: "I am a missionary."

Just now we are in our annual Bible Course work. Ephesians and the Psalms are now studied. Mrs. Penner teaches the illiterate women, I have the literates. After my work is finished here on the Mission premises, I go to the Leper Home and have about 50 literate young people. All classes are well attended and the interest is really good.—The Leper Home has still 600 people and hence the Home is crowded to overflowing. I am not supposed to have more than 500, but when these people come to us in such terrific need, I haven't the heart to drive them away.

The Christian Home

"(Jesus) went, (home) with them, and came to Nazareth; and was subject unto them." It is that Home into which Jesus came, and in which He lived the most part of His life, that we are thinking of, and would that not be a "model home" for us to use and build our homes according to its specifications? Let us not forget that Jesus grew up in a home, humble as it was, but a home that was genuine, that knew religion and lived it; whose atmosphere was fragrant with love, whose discipline was voluntary obedience and whose motive was to encourage and uplift souls that came under its influence. Such a home does not require a costly building, nor the most modern conveniences, the newest furniture, but it does require the richest spiritual qualities.

The Christian Home is built much as a carpenter builds a house. It is made of four component parts: foundation work, outside walls, the roof, and partitions. 1. The foundation and basement of the Christian Home is built up of individual bricks of Love that are tiered upon each other and cemented together with the mortar of goodwill and helpfulness. Incidentally, in this part of the home will be found the furnace of love which radiates comfort, warmth and cheerfulness into the hearts of all. 2. The outer walls are four. Where you enter there is the wall of Truth which includes Faithfulness and Loyalty. Because of this wall this home cannot be betrayed from within. All mistakes are open and corrected from within this wall. Error and deceit do not feel at home here, they just leave. The wall opposite you, faced first, is Obedience. This implies obedience of parents to the will of God, and upon that rests the obedience of children. To your right is the wall of Courage, having three windows: Hope, Faith and Trust. Because of this wall there never is despair or disappointment, but a firm look ahead, knowing the "Lord supplieth every need." And to your left is the wall of sacrificial Service, also having three windows: Sympathy, Kindness and Self-denial. It makes those within think of others first, without keeping record of it, and expecting nothing in return, heeding the injunction "let not thy right hand know what thy left hand doeth." 3. Over head, as you look up, is the rooftree—Godliness. This is God's armour and shield. No foe can get beneath God's protecting. The chimney through it is prayer's avenue to the mercy seat of God. The aerial overroof speaks of hearts within tuned to The Father's voice and fills the home beneath with heaven's music. 4. The partitions inside correspond to the souls that live within this home—each a bit different but having a definite place to make the home complete, bright and happy. Each room is joined to the other, and so are the hearts within this Home. This is a Christian Home and so is every home where Christ is the Head.—Rev. L. H. Linscheid in "The Bethany Messenger."

SERMON SKETCH

"THE MARCH OF TIME"

Rev. David C. Wedel, Pastor, Halstead Menn. Church

Text: Psalm 103:15-16. "As for man his days are as grass: as a flower of the field, so he flourisheth, For the wind passeth over it, and it is gone: and the place thereof shall know it no more."

No verse could better describe the march of time. No more graphic description of the brevity of the human life could be given. Perhaps the brevity of human life is not a pleasant subject for us. We would rather talk about all the things that still lie before us in life. And yet we must face the question —How shall we deal with the march of time?

1. We must accept the march of time. There is nothing else that we can do. While that may startle us we should also remember that one of the friendliest things of life is just this rapid march of time. The swift stream bears away many things which would pollute the whole stream. With grateful hearts we must realize that the goodness of God comes to us in just this way that time bears away many things that would make us tired. We must be momentarily bereft even of some of the good things rather than to be perpetually bored by them.

2. The experiences of life are good only in their particular time, and usually that time is short. That means also that each experience fits only into one moment of time. Only at one moment is that experience of greatest worth.

3. The march of time brings serious thinking. It means simply that one day there will come the end of the journey. It is well therefore to stop to consider what we would like to have included in life. What kind of life will we one day wish to have lived? The march of time demands that we build into life today what we would like to have in it tomorrow. A few things we could mention for such a life. I believe we would want life to include a time for prayer, reading of scripture, a better understanding of the universe, time for meditation, time to be polite, kind patient, to praise and encourage. But above all let us take time to learn to know Jesus Christ and God the Father in an intimate way. That is the most important experience of life.

4. The march of time has meaning only as it stands over against eternity. If we concern ourselves only with temporal things what is our eternity to be? How comforting to find words which speak of eternal things follow those which describe life as swift and passing. "But the mercy of the Lord is from everlasting to everlasting." If we trust that mercy of God and believe our Lord and Saviour Jesus Christ we need not fear the march of time. We are but a part of it now moving to eternity, to the house of many mansions which has been prepared for us.

"Evangelizing Our Neighborhoods"

J. B. Epp

IV. WHERE AND WHEN?

Anywhere and everywhere in the neighborhood where opportunities present themselves: "The field is the world." Of those who were scattered through the persecution in Jerusalem we read, that they all "went everywhere preaching the word." Of Christ and the Apostles we read that they served, in the Temple, in the synagogues, in the homes, at the riverside, in the markets, in the courtroom, in prison, on the ship, etc. Jesus directs His servants to "go into the byways and the hedges"—anywhere and everywhere! They should begin in Jerusalem, not forgetting the Lazarus at the door. (Practical application of the foregoing will be made in the last article, on "How".)

A fisherman goes where the fish are. And since the people do not (or can not) come to church, we must bring the Good News and comfort and help to them, wherever they may be found. Remember: to the poor, to the sick, and to the neglected first. The large Moody Church in Chicago (seating 4000) has this sign out: "Ever welcome to this house are the poor and the strangers."

The opportunities for such work are "legion." City mission work continually expands. But smaller towns too need the Truth and encouragement, and also the countryside. "Love" will find these opportunities! One open door leads to another. The more we work the more opportunities we find. Such is the experience of many.

Menno Simons is a great example in this line. He was traveling a great deal; not only when persecuted.

All classes of people need the Gospel, also great leaders, such as judges, governors, kings, and presidents!

"WHEN"?

At all times: "In season and out of season." This is an "evergreen" service; there is a beginning, but no end!

843 times in the Scriptures the word "Go" is found; repeatedly it reads, "go and teach".

Be sure and do this work, as far as possible, outside of the regular time of worship in the churches.

(Next time, the closing article, on "How" to do this work.)

P. S. These articles are to appear in tract form. Before this is done, I wish that many more would answer the short questionnaire. And perhaps only on a post card, to save postage. I would be very grateful for suggestions, corrections, etc. on these articles, before printing them in tract form. Do this soon please.—E.

Civilian Relief in China

United Council for Civilian Relief in China
1250 Sixth Ave., New York, N. Y., Aug. 17, 1939

Dear Editor of "The Mennonite":

For the past two years China has been suffering an apalling conflict, during the course of which civilian populations have been despoiled to an extent unequalled in the modern history of mankind.

Of all the tragedies of mankind, those which are man-made are most terrible. Here a hand is sometimes stayed for lack of knowledge of the fundamental cause of strife; there a response is delayed because of political convictions. And in the meantime millions of innocent victims of man-made slaughter and devastation are torn helplessly in a welter of mediaeval ruthlessness and disregard for human life and human values.

In order to alleviate the widespread distress of men, women and children throughout China, a nation-wide *Bowl of Rice Party* appeal is being made by our organization. Prominent men and women in cities throughout the United States are volunteering to sponsor this second annual *Bowl of Rice Party* in their communities on behalf of China's ill and homeless millions.

The Bowl of Rice Parties will be held on an evening which will be most convenient to each Committee during the week of October 30th. In the manner of last year's Parties, the type of affair will be left to the discretion of each Committee. In some cities in the south, garden parties were found most desirable; in other places the Parties took the form of dinners, hiking parties, etc. We will, by means of periodic bulletins, furnish all *Bowl of Rice Party Committees* with advice and suggestions, and material for publicity as well as for their own information. We shall always be available to the Committee for any assistance they may need in carrying out their plans.

The governors of seventeen states and the mayors of three hundred cities publicly proclaimed the day on which the *Bowl of Rice Parties* were held last year as Humanity Day. The nation's newspapers and radio broadcasting stations were unstinting in their efforts and wholehearted support.

As we are desirous of enlisting the assistance of those public spirited citizens who might take an active interest in this humanitarian effort, we would appreciate it very much if you would be good enough to recommend to us four or five of the leading men and women in your community whom we would invite to form a local *Bowl of Rice Party Committee.* We would be honored if you will become one of its guiding members. There are no dues and no obligations.

Very sincerely yours,
Theodore Roosevelt, Jr., Nat'l. Chm.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 10, 1939

HEZEKIAH: A KING WHO REMEMBERED GOD

2 Chron. 30:13-22

Introduction

Hezekiah was a good son of the wicked and idolatrous king, Ahaz. He probably had a good mother. He had two good friends, Isaiah and Micah, who greatly influenced his life from the time he ascended the throne. He possessed a strong religious zeal and earnestly sought to re-establish the worship of Jehovah and obedience to His Word.

Bringing the People Back to God vs. 13-20

Hezekiah began by re-opening the house of Jehovah (29:3-7); next he thoroughly cleansed it (15-19) and then dedicated it with offerings, sacrifices and praise to God (30-36). In our lesson he reinstituted Israel's great memorial feast, the Passover, as the very heart and center of the true worship of Jehovah. In every true reformation the doctrine of the atonement by blood, comes to the front.

His reformation was vigorous and he sought to give it a wide scope including all of Israel as well as Judah (vs 1-5). He had the true missionary spirit. Under his father, Ahaz, the temple worship had been neglected, altars had been made in Jerusalem to other gods, idolatrous high places had been established and the priests and Levites were scattered (29:34). Under his leadership the idols and idolatry were wiped out.

"Much people" assembled in Jerusalem to keep the Passover feast (v13). These came in response to his urgent invitation, sent to all the people (vs 1, 5, 6). Not all accepted it. Some mocked Hezekiah and laughed his messenger to scorn. A very great congrefation came together. In our religious life we need special occasions to bring the people together. These can well be times of large spiritual blessing.

Everything that was a hindrance to the worship of Jehovah was taken away and destroyed (v14). The conscience of the people was aroused and they no longer tolerated any idolatry. They demanded a clear-cut separation from all that was idolatrous. This is the only way that any evil can be eradicated. Such a definite reformation is needed today.

Many were present who had come from far and had not taken time to cleanse themselves ceremonially and by the strict letter of the law, were unfit to take part in the feast (vs 17, 18). Hezekiah offered a pardoning prayer to God for these (v19). The intentions of their hearts were good and God looks upon the heart. The Lord heard his prayer and "healed the people" (v20). God is always ready to hearken if we meet the conditions of prevailing prayer.

The Joy of Revival vs. 21, 22

This was a joyous occasion (v21). A real revival of religion always makes hearts happy. They had not kept the Passover for many years (v5). Everyone participated heartily. It was unanimous. The joy that comes to those who turn away from sin and unto the Lord, filled their hearts. They decided to keep the feast "other seven days" (v23). The hearts of the people were knit together in the fellowship of the feast days. Real religion, true Christianity is the most active promoter of fine fellowship and ennobling friendships. King Hezekiah and his princes were the leaders in this revival (v24). Happy is the nation whose rulers take the lead in worshipping God. Would that the present dictator nations had such rulers. A sweeping revival would bring the greatest possible joy to our own nation.

The people made peace offerings and confession to the Lord (v22). Their religious fervor did not evaporate into mere emotion but they went forth to break down the idols (31:1). Our religious joy should find an outlet in service. Many people today ignore God as much as the idolators of ancient days. Many acknowledge Him intellectually and ignore Him entirely in daily life. They neither worship Him nor obey His commands. They do not pray nor do they thank Him for anything. God will remember those who remember Him.

Announcement and Invitation

The Lord willing, two new workers for China are to be ordained on Sept. 3, at 2:30 P. M. in their home church Gnadenberg, namely Bro. and Sister Marvin Dirks.

In the name of the Gnadenberg Church and the Mission Board all mission friends are herewith heartily invited to participate prayerfully. It is not easy now to go to China, and it will be an encouragement to the new workers, if many will participate also with their personal presence. While the church is not very large, the open windows will permit hearing and participation.

Program

Besides the songs, it will be as follows:
Introduction—G. N. Harms, local pastor
Mission sermon—A. E. Kreider
Mission sermon and ordination—P. P. Wedel
Brief expressions—Brother and Sister Dirks
Remarks—P. H. Richert
Close—H. J. Dyck

P. H. Richert, Secr.

I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.—Samuel Johnson.

Mennonite Collegiate Institute

Gretna, Manitoba

This school which is located at Gretna, in southern Manitoba, Canada, begins its fiftieth school year September 15 next. Its aim is to prepare students generally for useful lives and to train teachers who, on the one hand, are to satisfy the wishes of the Mennonite constituency and on the other the requirements of the government. In the one case they must be able to teach religion and the German language; in the other they must, after finishing a four-year secondary school course, be competent to teach in elementary schools. The work offered in the school covers grade IX to XII of the Canadian system and is equivalent to that given in our senior high schools, plus a good deal of the work of our junior college. Courses offered *in English* are: English, composition, literature, novel and drama; science, biology, chemistry and physics; mathematics, algebra, geometry, analytical geometry and trigonometry; singing and physical education. *In German:* Deutsche Sprache und Literatur, Biblische Geschichte, Katechismus, Kirchengeschichte, Mennonitische Geschichte, Glaubenslehre und Ethik.

The institution owns a large, stately looking building, 72 feet long, 54 feet wide, and three stories high. It has three class rooms, a large chapel, a laboratory, a library and 26 rooms for lodging. In the basement is, among other facilities, a large kitchen and a dining hall accommodating 60 people. There is room for 50 students to lodge in this building. Arrangements have also been perfected for a girls' residence or home. The charges for board and room, etc. in this building are $12.00 a month. Tuition, board and room in the main building are as follows: For grade IX, $127.00; for grade X, $137.00; for grade XI, $150.00 and for grade XII, $160.00. For day scholars they are: $32.00; $42.00; $52.00 and $62.00 for grades IX, X, XI and XII respectively. In addition there are some laboratory fees for students electing such subjects.

Some of the entrance requirements and rules are: A certificate of moral character and upright conduct, also evidence of satisfactory completion of grade VIII. To live a clean, well behaved life while in the school; to take no liberties not allowed in a Christian home, to shun saloons, dancing halls, gambling halls and membership in sports clubs. In order to avoid feelings of inequality in dress and apparel, girls are asked to wear simple dresses made of dark blue cloth and after the same pattern.

The school year comprises 9 months and is divided into two terms. The fall term of 14 weeks extends from Sept. 15 to Dec. 20, the winter term of 22 weeks to the middle of June. At Christmas there are two weeks and at Easter one week of vacation.

The instructors and the subjects they teach are: *G. H. Peters,* principal and instructor in mathematics, chemistry, some German and religion, and poetical literature in grade XII. *D. P. Esau,* instructor in German and religion. *John Giesbrecht,* instructor in English in the upper grades, physics, partly other sciences, and algebra in grade X. *Jacob Siemens,* instructor in English in the lower grades, and in mathematics in grade IX. Requests for fuller information should be addressed to: Principal G. H. Peters, Mennonite Collegiate Institute, Gretna, Manitoba, Canada.

IN MEMORIAM

JOHN E. LINSCHEID was born in Harvey county, Kansas on May 23, 1887. Two years later his parents John P. and Katherine Mueller Linscheid moved to a farm near Arlington, Kansas, where he spent his boyhood days. At the age of 14 he was baptized and received into the membership of the Mennonite church at Arlington. Upon completion of the common school course of study he helped with the work on the farm.

In the fall of 1905 he came to Bethel College campus, where he was privileged to spend a number of years as a student, in both the academy and the college. It was here that he met Anna E. Claassen who on July 14, 1921 became his life companion. In the fall of the same year they returned to the campus to establish their home.

The deceased had been a member of the Bethel college faculty since 1921. Prior to that time he had studied in Oberlin college and at the University of Kansas. He had taught for two years in a rural school, four years in the Mennonite Collegiate Institute of Gretna, Manitoba, and one year at Freeman College, S. Dak.

Mr. Linscheid was a man of principles and strong moral convictions, always frank and open. His cheerful hearty manner, and keen sense of humor will ever be a memory among his friends and acquaintances.

As a member of the Bethel College Mennonite church, he was deeply interested in its program. As a teacher he sought earnestly the highest welfare of his students; as a husband and father he gave the utmost devotion. Through the long period of ill health, which it was his to bear, he continued faithfully in quiet patience and hope until the hour of his release on the morning of August 5, 1939. He had reached the age of 52 years, 2 months, and 12 days.

Those of his immediate family who survive him are his wife, his son Willard, his daughters Katheryn Ann and Marjorie, and his sisters Elizabeth and Emma and his brothers Alfred and Peter R.

A short service was held at the home. Herbert Baehr sang "In My Father's House Are Many Mansions." Rev. J. N. Smucker was in charge of the service. Public services were held at the Bethel College chapel at 10:00 a. m., Tuesday, August 8. The Rev. J. N. Smucker and the Rev. J. F. Moyer officiated. Two songs, "I Will Lift Up Mine Eyes Unto the Hills" and "He Shall Feed His Flock" were sung by Mr. Baehr, accompanied by Mrs. Andrew Douglass. Interment was made in Greenwood cemetery.

* * *

OUR MOTHER, daughter of CORNELIUS and MARIA SCHROEDER EKKERT, was born March 1, 1855, in Deustch Schwingau, Poland. Early in life she came to know and to accept her crucified and risen Lord Jesus, and upon her confession of faith she was baptised on June 13, 1870, and received into the fellowship of the Wymischle Mennonite Church.

On November 2, 1876, she married widower Frank F. Goertz. This union was blessed with 9 children. In addition she also undertook to be a mother to 5 children, 3 to 15 years of age, by father's former marriage. This involved great responsibility, but by means of her kind and loving nature, she soon won their affection and loyalty.

In the year 1877 the family came to America and established their home three miles east of Hillsboro, Kans., where she willingly shared in all the adversities and privations as well as joys of pioneer life. After living in that home for 62 years, she closed her eyes in death on July 30, 1939, at the age of 84 years and 5 months.

When the Johannestal Church was founded she became one of the charter members and always contributed liberally to the work of the church, missions and benevolences. She loved the word of God and had memorized a large number of scripture passages and verses of hymns, which were a source of strength and comfort to her, especially during the last years of her life. Last spring her health began to fail noticeably. About two weeks before her death heart trouble set in which caused her death. Even in her last hours she gave utterance by short sentences and words, thus letting us know that she was at peace and looking forward with a glad hope for her Savior to take her home.

She precedes in death: 4 sons and 2 daughters; 3 stepchildren and 25 grandchildren, 33 step grandchildren, 24 great grandchildren, 70 step great grandchildren, 4 daughters-in-law, 2 sons-in-law, 2 sisters, Mrs. Peter Elrich and Mrs. Henry Bartel, and a host of relatives and friends. Interment took place in the Johannestal cemetery.—The children.

* * *

MRS. AMANDA ROSENBERGER, daughter of Abraham and Maria Zetty Smith, was born in Milford Township, June 28th, 1850. At the age of sixteen, she was baptized and received into the Zion Hill Lutheran Church.

The marriage to Alvin L. Rosenberger took place on January 20, 1872. For a little more than 60 years they lived together sharing joys and bearing sorrows in a Christian way, until March 14th, 1932, he answered the call from above. Four daughters were born into this union. One, Mrs. Frank Miller, preceeded the mother. The following survive: Mrs. Mamie Erdman, Milford Square; Mrs. Harry Stivel, Limeport, and Mrs. Howard Shelly, Steinsburg. Seven grandchildren and sixteen great-grandchildren also survive, besides one aged sister, Mrs. Christian Shelly.

With her husband she regularly worshipped in the West Swamp Church, and since 1880 was a member until her homegoing. For more than a year she had been in failing health, but was not confined to her bed until five days before the end came and she bid farewell to the things of this earth on the night of August 7th, 1939, thus bringing her age to 89 years, one month and 9 days.

Text used by Rev. A. J. Neuenschwander, her pastor, Isaiah 35:9, 10. Interment was made at the West Swamp Cemetery, Quakertown, Pa.

Oh that we may all be living in such a state of preparedness, that, when summoned to depart, we may ascend to the summit where faith looks forth on all that Jesus has suffered and done, and exclaiming: "We have waited for thy salvation, O Lord," lie down with Moses on Pisgah, to awake with Moses in paradise!—Henry Melvill.

A SECOND REMINDER

Last spring an appeal for money from me as treasurer of the General Conference Peace Committee was published. There has been some response, but not nearly as great a response as we of the Committee had hoped there would be. Only a very small number of churches in the General Conference have sent in contributions. With four exceptions, one of these from the Pacific District Conference, all contributions have come either from the Eastern or Middle District Conferences. The other three exceptions were churches in the Western District Conference, and strangely enough, from some of the smallest churches in that Conference. If every congregation in the General Conference will hold one offering for the Treasury of the Peace Committee I am confident that two things will happen, first: a greater interest in the cause of peace and in the work of the Peace Committee of the General Conference on the part of each church which sends in such an offering, and second: sufficient funds will flow into the treasury of the Peace Committee to permit it to carry on its work without being constantly hampered by lack of money.

Sincerely yours, L. J. Horsch,
San Antonio Heights, Upland, California.

Note: When this article appeared recently, the type-setter strangely changed the signature from L. J. Horsch to John L. Horsch. Hence we repeat it here with the correct name.—Editor.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Western District Retreat News

QUIET HOUR

In the hushed, cool, stillness of the dawning day we gathered under the large oak for a few quiet moments with our Lord. In this peaceful setting one could just feel the nearness of God in the beauty that surrounded us and the wisdom of His workings. The inspiring words by Rev. Gaeddert that thrilled our hearts to the very depths will never be forgotten by any of us. I am sure that all Retreaters will say that one of the most impressive services of the Retreat was the Quiet Hour. An hour such as that, spent close to the Lord seems to make the whole day happier.—A. Kroeker.

VESPER HOUR

With the sun in its setting on the mountain top, our vesper hour began on Wednesday evening. The hour was under the direction of Rev. E. J. Bohn, who gave many beautiful messages on the greatness of God. Many appropriate songs were sung by the group at intervals during the meetings. Special numbers by various quartets were also presented. The services closed with prayer and the group adjourned to attend the evening services in the Hutcherson Hall. —D. Ratzlaff.

EVENING MESSAGES

Our evening services were held at the chapel beginning at eight o'clock from Tuesday through Saturday night. The services were opened each night with Scripture and prayer, which was usually followed by a musical number, either by a quartette or by the chorus directed by Erwin Goering.

The addresses were given by Rev. P. K. Regier on the topic "Essentials of a Christian Living" including: Faith, Power, Seek Ye First the Kingdom of God, and Prayer. These addresses were very inspirational to the retreaters. The meetings closed with prayer and the singing of the first verse of the song "Have Thine Own Way Lord."—Elizabeth Penner.

PRINCIPLES OF NON-RESISTANCE

This class was held in the valley under the trees and conducted by the Reverend E. J. Bohn, pastor of the Zion Mennonite Church of Souderton, Pa. His talks had a great effect in helping the young people, especially the boys, decide as to what would be expected of them by Christ and their fellow church members in case the United States should become involved in another war. Other practical questions of non-resistance were also discussed.—A. Ratzlaff.

THE ACTS

Every year Dr. A. Warkentin has presented a Bible study at Camp. This year the entire books of Acts was studied, dwelling mainly on lives of the apostles, Peter and Paul, the change of the Jewish church to the Christian church, and comparison of the lives of Paul and Peter.

BOYS DISCUSSION GROUP

In the boys discussion group, "Questions Youth Faces," the discussions were of great interest. Dr. Schellenberg, the capable leader, divided the question into four different topics. They were: A boy's relationship to his parents, finding friends among girls, and dealings with brothers and sisters.—W. Linscheid.

GIRLS DISCUSSION GROUPS

In the girls discussion groups led by Sister Lena Mae we discussed the following subjects: Health, Guidance, Ethics, Etiquette, Conduct, and Marriage. The three things every girl wants is joy, beauty, and health.

We discussed the conduct and the essentials of a successful marriage. We should ask God for guidance in little matters as well as large problems. On the subject of health we pointed out the two main factors, namely, spiritual and physical health.

Our last discussion period was spent by answering questions which were asked by the girls.—Elma Enns.

What Jesus Said About Praying

Matt. 6:5-15

Senior C. E. Topic for September 17, 1939

Worship Service

Hymns: "Take Time To Be Holy", "Dear Lord and Father of Mankind", "We Praise Thee, O God, Our Redeemer", "Sweet Hour of Prayer", "Sanctuary"

Call to worship:

"Lord, what a change within us
One short hour,
Spent in Thy presence, will avail to make!

We kneel, how weak! We rise, how full of
power!"

Scripture: Matt. 6:5-15. We find many passages in the Bible concerning prayer. Some are instructions as to how to pray; some are promises of answers to our prayers; some are expressions of the powerful results of prayer as actually experienced by Christ's followers. Let each one of the group come prepared to read one Bible verse about prayer and to give a testimony coroborating the statement.

Prayer Hymn: "Have Thine Own Way, Lord" (sung or played softly and reverently)

Prayer: "Our Heavenly Father, teach us this day that if we seek both to know and to do Thy Holy Will, that it will be done through us. Keep us from fretfulness if things do not happen as we expected them. And by faith may a calm certainty steady us through this fact, that Thou dost not fail them who keep a tryst with Thee. Amen."

Pray the Lord's Prayer in unison

Leader's Introduction

The essence of our Lord's teaching about prayer and praying is contained in the few verses of our Scripture lesson. Jesus tells us how *not* to pray and gives us a splendid pattern of private worship. He cautions against false, pretentious, wordy, and aimless praying. Above all he outlines a pattern of prayer for his disciples to use. The teachings that inhere in this prayer are manifold.

Requirements for Effective Prayers

1. Faith and belief (Mark 11:22-24; Matt. 21:22)
2. Sincerity and humility (Luke 18:9-14)
3. Persistence and patience (Luke 18:1-8)
4. Praying in Jesus' name (John 14:13-15)

"Use Not Vain Repetitions"

"Some saints are able to secure miraculous results through prayer. But let us not be discouraged if we are unable to do so. Perhaps our prayers are ineffective because we disobey Christ's commands and use 'vain repetitions'. Surely many of us are guilty of doing so!

"Here is a suggestion: Instead of praying that our boy, who is away from home, may be honest, pure and upright, let us pray that we set him the right example and that in our letters we say those things which will so win his heart that he will follow Jesus.

"Or, instead of asking God that He relieve us of pain, let us pray that He teach us to eat the right food, form the right habits, and live as He would like us to live. Then our prayers will be effective."—Roger W. Babson.

Prayer a Social Necessity

Rubenstein, the great musician, said once, "If I omit practice one day, I notice it; if two days, my friends notice it; if three days, the public notices it." It is the old doctrine, "Practice makes perfect." Living the Christian life perfectly takes tremendous skill and knowledge, which are supplied by perfect communion with God. When we cut off that supply simply by refusing to receive it through prayer, our Christian life deteriorates to a certain degree. One prayerless day makes a true child of God feel the lack of a vital food. Too many of them, and he no longer has hope of reaching perfection. If we would only use the same quality of common sense in our religion that we use in our everyday life, we should go on to perfection.

Muriel Lester says: "Consider yourself not ready to start the day, ill equipped, unprepared to mix with your fellows until you have spent at least fifteen minutes in prayer." Consider it as much a social necessity as bathing.

Problems for Discussion

1. Jesus said, "When thou prayest, enter into thy closet." Do you think He meant that all our praying should be in private? Could we do without public prayers if every professing Christian entered into earnest and secret daily communion with God?

2. Do prayers which are read before a congregation result in spiritual power?

3. Would it be possible for us to commit the sin of using "vain repetitions" with the Lord's Prayer?

4. How can we tell whether what we pray for is God's will or not? Why does God not execute His will without being petitioned to do so by frail man? Could "wrestling" with God in prayer ever make Him change His plans for us just because of our pertinacity and faith?

5. When we pray, "Forgive us our debts as we forgive our debtors", is there not danger of limiting God's grace toward us?

6. Why can't we establish full communion with God when we hold resentment in our hearts against a fellow being?

Food for Thought

"If there should arise, it has been said—and the words are surely true to the thought of our Lord Jesus Christ in all His teaching on prayer—if there should arise ONE UTTERLY BELIEVING MAN, *the history of the world might be changed.*"

"When faith goes to market it always takes a basket."

"We should be careful what we pray for; our real prayers are nearly always answered."

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."

"More things are wrought by prayer than this world dreams of."

"The sincere Christian in his prayer closet is not seeking approval for his own way, but rather he is seeking to know God's will—God's will at all costs."

INTERMEDIATE DEPARTMENT

LEARNING TO THINK CLEARLY

Intermediate C. E. Topic for September 17, 1939

For Daily Reading

Sept. 11. Wrong ideas. Luke 13:1-5.
Sept. 12. Error from ignorance of the Bible. Mark 12:18-27.
Sept. 13. Wisdom from God. Dan. 1:17-20.
Sept. 14. Paul's power. Acts 9:20-25.
Sept. 15. The Spirit's guidance. I Cor. 2:7-16.
Sept. 16. Wisdom and revelation. Eph. 1:15-22.
Sept. 17. Topic—Learning to think clearly. Mark 8:27-33.

Call to Worship

"Be still and know that I am God." Ps. 46:10.
Response, "Speak; for Thy servant heareth," Is. 3:10.
Song, "Lord, Speak to Me, That I May Speak"
Scripture Reading, Mark 8:27-33
Silent meditation
Sentence prayers by any who feel led to pray
Read Eph. 1:18

Introduction by Leader

"All grand thoughts come from the heart." How many minutes a day are we really alone? Must we not admit that we can think best when we are alone? Even Jesus found it necessary to withdraw from the crowds and from his friends to meditate and to pray. Surely it is also essential that we withdraw for the same purpose. Today we have withdrawn ourselves to some extent by coming to the meeting with the purpose of finding how we may learn to think more clearly. We do not want to rush our meeting through today, but we want to take time to think things through.

Song—"Take My Life and Let It Be"

Gems of Thought

1. Thinking is the talking of the soul with itself.—Plato. (a) Do you ever let your soul yearn for conversation? (b) What do you think might happen in our C. E. if we let our souls talk more?

2. The great thinker is seldom a disputant. He answers other men's arguments by stating the truth as he sees it.—D. March. (a) Do you know people who seem to be arguing almost all the time? (b) Is the ability to argue a sign of deep thinking?

3. Garner up pleasant thoughts in your mind, for pleasant thoughts make pleasant lives.—Wilkins. (a) Have you ever met anyone who always seems to be thinking pleasant things? (b) Why do you enjoy being in the presence of one who thinks of pleasant things?

4. Thinking, not growth, makes manhood. Accustom yourself, therefore, to thinking. Set yourself to understand whatever you see or read. To join thinking with reading is one of the first maxims, and one of the easiest operations.—Isaac Taylor.

5. Guard well thy thoughts; our thoughts are heard in heaven.—Young.

6. Learning without thought is labor lost; thought without learning is perilous.—Confucius. (a) Have you ever experienced the feeling of having learned a lesson in school without thought? (b) When did you receive the best grades, when you hurried for the sake of having a lesson finished or when you took time to really think it through?

7. A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought for are commonly the most valuable, and should be secured, because they seldom return.—Bacon. (a) Have you ever had the experience referred to in the above quotation? (b) Have you ever written down ideas that come to you "out of the blue"?

Song, "O Master, Let Me Walk With Thee"
Offering
Announcements
Mizpah Benediction

JUNIOR DEPARTMENT

JESUS AND HIS FRIENDS

Program for September 17, 1939

I. *Setting.* Place a large picture of DeVinci's "The Last Supper" where all Juniors can see it. If possible throw a light on it. If this can not be done place tall candles before the picture.

II. *Worship Period*

1. Prelude: "Faith of Our Fathers"
2. Songs, "What a Friend We Have in Jesus," M.H.B. No. 209; "The Best of Friends I Have in Heaven," 364.
3. Scripture Reading by an older Junior boy.—John 15:9, 11, 14, 15, 16, 17, 20.
4. Leader's Prayer
5. Poem (Read by two Junior girls)

"Jesus Christ — And We"
by Annie Johnson Flint

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

What if our hands are busy
With other work than His?
What if our feet are walking
Where selfish pleasure is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to *help* Him
Unless from him we learn?"

6. Duet, "I've Found a Friend, O Such a Friend," M.H.B. No. 210.

III. Mission Minutes

1. A Junior reads the following stanza from a blackboard or large chart and then discusses it:

"We've a message to give to the nations
That the Lord who reigneth above
Have sent us His Son to save us,
And show us that God is love."

IV. Study Period

Aim: To help the Juniors to learn something of the twelve apostles and to help them to see how they changed when they were with Jesus.

1. Introduction.—Jesus had been going about teaching the people about the Kingdom of Heaven. He healed many sick, too. Many there were who followed Him, but none to help Him. Jesus decided to choose twelve disciples or apostles who would always be with Him, who would learn of Him and be His helpers. Before He chose them, He spent the night in prayer up on a mountain, asking God to help Him choose good and true men. The next morning He chose the Twelve. Turn to Mark 3:13-19 and read in your Bibles the names of these twelve whom Jesus chose.
2. There are three other lists of the apostles. Let three Juniors each read one: (a) Matthew 10:1-5; (b) Luke 6:12-15; (c) Acts 1:12-14.
3. Jesus called His friends. Let a Junior look up the following references then make a story from them and tell it. John 1:35-42; Luke 5:4-11; Mark 1:19-20; Mark 2:13-14.
4. Poem by a Junior girl:

"Following"

"Follow me!" said Christ to Peter,
"Follow, while I lead the way."
"I will follow, Lord," said Peter,
"From you I will never stray."

So they went their way together
Peter and his Friend so dear.
Peter gladly worked for Jesus
Close beside Him year by year.

Jesus calls each child who loves Him
To be loyal, kind and true
As He once of old called Peter,
So today He's calling *you!*

—Grace H. Patton.

5. Twelve Junior boys each carrying a placard with the name of one of the apostles take their place before the group and tell something of the apostle whose name they have. (The leader will have to help in this preparation)
6. Girls chorus sings, "Follow Me, the Master Said," M.H.B. No. 248.
7. Leader's Heart Talk
8. Leader's Closing Prayer
9. In unison the Benediction memorized at the last Junior C. E. meeting, Num. 6:24-26.
10. Doxology

Letter

Robstown, Texas, Route No. 4

Dear Editor:

I am very thankful that I had the opportunity to read "Gourds or Souls." As I have to depend on receiving *The Mennonite* from some one else, I feel that had this mistake not occurred I might never have read it and I feel that it contained the lesson that I was needing. I found that I was a Jonah, only in another way, I was just beginning to overcome being one.

About seven years ago I began to realize that I was trying to serve God in my own way and was really trying to avoid being a "peculiar" person. I seemed to be taking the average church member as an example and, by doing this, I was very well satisfied with my own Christian life. Since then I have been learning the good and the right way and have been trying, like Samuel, to live this life, teach it to my family and also never to cease praying for myself and them. But, as you know, other things come first to our people, unless we are willing to put God first in our lives. So I began to feel that perhaps the best I could do was always to *warn* and never to be afraid to do this, that is to become the perfect watchman as spoken of in the scriptures. Then I rest assured that I had done my duty and be unconcerned over the outcome. But that sermon you published helped me see differently. It caused me to remember the right way as is so well expounded in Jude 21:22, 23.

I also appreciated your editorial on "Inexpensive Pleasures" and have already made good use of it. The little poem "God's Will" is also very much appreciated.

Respectfully, Mrs. H. W. Vickers.

— CHRISTIANS AS BIBLES.—"We are the only Bible the careless world will read. We are the sinner's gospel, we are the scoffer's creed. We are the Lord's last message, given in his deed. What if the type is crooked or if the print is blurred?"

IN MEMORIAM

Our Mother, HELENA RICHERT SCHMIDT, was born in Gnadenfeld, South Russia, June 7, 1866. In 1874 she migrated to this country with her parents, who settled on a farm near Goessel, Kansas. Besides attending district school she read many books which enriched her life along many lines. On August 19, 1883 she was baptized upon her confession of faith and joined the Alexanderwohl church. When the Goessel church was organized, in 1920, she became a faithful member there and remained as such until her death.

On June 28, 1887 she was united in marriage to Heinrich H. Richert who preceded her in death July 24, 1926. To this union three sons and four daughters were born. Of the ten grandchildren they had, two were adopted. She was a loving mother, very much concerned that her children should receive Christian training.

Three months before her death she went to Oraibi, Ariz. to be at the deathbed of her sister Elizabeth Schmidt. She felt it a privilege to spend those last days with her sister, besides getting more acquainted with the mission work among the Indians. Soon after her return she once more moved into her house in Goessel, where her health soon began to fail. The doctor diagnosed her ailment to be gallstone. She entered Bethesda Hospital on June 3rd. However, before an operation was performed, her case was finally diagnosed as cancer of the liver. She suffered but never complained of great pains. The doctor did his very best to help her and the nurses gave her tender and loving care, but is was the Lord's will to take her unto Himself.

She passed away July 17, 1939, having attained an age of 73 years, 1 month and 10 days, leaving to mourn her departure 3 sons, 4 daughters, 4 sons-in-law, 2 daughters-in-law, 10 grandchildren, 1 brother, 4 sisters, and many relatives and friends. A short service was held at her home July 21, 1939, with Rev. P. P. Buller in charge. Funeral services were held in the Goessel Mennonite church, the Reverends Peter Buller, P. P. Buller, and P. H. Richert officiating. Interment in the Goessel Mennonite church cemetery.

* * *

MRS. ELIZABETH (STEINER) BIXEL, the widow of the late Dr. Peter D. Bixel of Pandora, Ohio, passes away Friday morning, Aug. 18, 1939 after an illness of a number of months. Soon after the death of Dr. Bixel, Mrs. Bixel's health failed and after months of illness she was called to her reward. She is survived by three children, Mrs. Francis Marshall, Dr. Munson R. Bixel and Miss Madeline Bixel. The following brothers and sisters also survive: Samuel C., Elias S. and Peter C. Steiner and Barbara E. and Mary C. Steiner. Mrs. Bixel was a faithful member of the Grace Mennonite Church, Pandora, Ohio, for many years. Funeral services were held at the Grace Church on Sunday afternoon, August 20, 1939 by her pastor, Rev. Paul E. Whitmer, assisted by Rev. Armin C. Steiner. Miss Hilda Amstutz sang several hymn-solos at the services at the church. The funeral was attended by a large congregation of sympathizing relatives, friends and neighbors.

PETITION

War with its horrors, cold,
War with its grief, untold,
War with its heartaches, old;
Teach us to think and talk of peace.
War with its awful greed,
War with its want and need,
War with its gruesome deed;
God, from it we implore release.

War with its bitter hate,
War with its penance, late,
War and for youth his fate;
Send us thy grace, now, from above.
War with its mothers, sad,
War with its follies, mad,
War with hysteria—fad;
God, purge us, fill our hearts with love.

War that is fought for wealth,
War taking life and health,
War brought about by stealth;
Let us not be deceived by their ruse.
War that can right no wrong,
War with its crazed, mad throng,
War that is here so long;
God, give us courage to refuse.

Carrie Hunt Akins,
Bethel College, Class of 1941

OVERCOMING DISEASES

In 1900 the average expectancy of life at birth was 49. Today it is 60. 110,000 persons attended the needs of 120,000,000 people. 700,000 beds in hospitals are occupied every day of the year. Annually in the United States there are about 100,000,000 illnesses serious or slight. The care of these patients requires 145,000 doctors, 280,000 nurses and student nurses, 60,000 dentists, 150,000 pharmacists, 8,000 clinics, 7,000 hospitals, 60,000 pharmacies. The public spends annually $715,000,000 for medicines. Medical care under all forms cost us annually $3,500,000,000. Medicine is far from decreasing human sufferings as much as it endeavors to make us believe. The infectious diseases have greatly been diminished, but we die in much larger proportions from degenerative diseases. We have suppressed typhoid fever, small pox, etc., but we pay for it by the long suffering, lingering diseases such as cancer, diabetes, etc.—Health Guide Messenger.

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD FOR MARCH APRIL AND MAY, 1939

Received for General Fund: Mr. and Mrs. Henry Frey, Newton, Kans., $20; Friend, Newton, Kans., $75; Friend, Newton, Kans., $100; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $23.36; Friend, Beatrice, Nebr., $25; West Swamp Menn. Ch., uakertown, Pa., $15.50; Friend, Whitewater, Kans., $10; G. H. Entz, Newton, Kans., $50; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser, $5.90; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $9.60; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $67; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $11.80; Gnadenberg Menn. Ch., Whitewater, Kans., by E. L. Schmidt, $14.63; Bethel S. S., Inman, Kans., by P. E. Kroeker, $37.98; G. J. Duerksen, Hillsboro, Kans., $4; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $13.78; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel, $36.50; D. W. Friesen, Altona, Man., Canada, $1; Harold Menn. Ch., Cordell, Okla., by J. A. Harms, $6.05; Emmaus Menn. Ch., Whitewater, Kans., by W. Claassen, $60.60; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $19.02; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $16.95; Eden Menn. Ch., Moundridge, Kans., by H. A. Goering, $184.65; Friend, Hanston, Kans., $6; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $30.89; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $71; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $19.83; John Staufer, Deer Creek, Okla., $50; Friend, Donnellson, Iowa, $5; Emmaus Menn. Ch., Whitewater, Kans., by W. Claassen, $82.40; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $6.15.

For Canadian Transport Debt: Eden Menn. Ch., Moundridge, Kans., by H. A. Goering, $181.50; Salem Zion Menn. Ch., Freeman, S. Dak., by A. S., $40.87; H. D. Schmidt, Cordell, Okla., $2; Katie Schumacher, Summerfield, Ill., $5; St. John Menn. Ch., Pandora, Ohio, by A. R. S., $8.05; Mrs. E. Latschar, Deer Creek, Oklahoma, $2; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $22.17; Menn. Ch., Wayland, Iowa, by Wm. Penner, $250; Salem Menn. Ch., Freeman, S. D., by J. M. Miller, $31.43.

For China Relief: Mrs. Katie Schumacher, Summerfield, Ill., $5; Foreign Mission Board, Newton, Kans., $50; First Menn. Ch., Reedley, Calif., by H. J. Krehbiel, $175.10; Quarterly Conf., Philadelphia, Pa., by P. J. Boehr, $17.33; P. J. Boehr, Richlandtown, Pa., $5; Mr. and Mrs. John Bohn, Souderton, Pa., $10; C. I. Krahn, Warroad, Minn., $10; Heinrich A. Friesen, Eyebrow, Sask., $1; Miss Maria Goertz, Canton, Kans., $10.20; Mr. and Mrs. Jacob Goertz, Canton, Kans., $15; First Menn. Ch., Berne, Ind., by E. A. Luginbill, $227.20; Pleasant Valley Ch., Kismet, Kans., $5.10.

For Russia: John J. Schmidt, Canton, Kans., $10.

Refund: Henry Pankratz Children, by J. G. Pankratz, $5.

Other Treasury: Lehigh Menn. Ch., for Home Mission W. D. C., $4.09.

Totals: Received for General Fund, $1079.59; For Canadian Debt, $543.02; For China Relief, $530.93; For Russia, $10; For Other Treasury, $4.09; As Refund, $5. **Total, $2172.63.**

Total Disbursements, $1990.71.

Respectfully submitted,
Peter H. Unruh, Treasurer.

HOME MISSIONS OF W. D. CONFERENCE

Receipts, July, 1939

New Hopedale S. S., R. M. Koehn, $11.17; Bethany, D. J. Schrag, $5.07; Hillsboro, P. A. Pankratz, $29.30; New Hopedale, Alpha J. Unruh, $29.18; Pretty Prairie, J. B. Graber, $25; Hanston, E. D. Miller, $8.75; West Zion, Fred D. Meyer, $30; Fredonia, H. J. Frey, $4.92; Hebron, C. Plett, $17.96; Emmaus, Walter A. Claassen, $52.87; Grace, Enid, A. T. Miller, $15.45; First Menn., Beatrice, H. Reimer, $58.68; Mennoville, Mrs. O. C. Wehmuller, $28.03; Enid Church dedication, A. T. Miller, $20.23; Buhler, J. B. Regier, $14.31; Alexanderwohl, H. J. Reimer, $60.20; Geary, W. H. Coil, $8.50; Herold, J. A. Harms, $9.63; Kidron, F. W. Koehn, $4.60; Vona, D. J. Tanner, $2.06; Friedensfeld, H. B. Regier, $35; Eden, Moundridge, H. A. Goering, $196.64; H. M. Gen. Conf., J. J. Plenert, $25; Bergtal, Pawnee Rock, H. C. Schultz, $13.39.

Gratefully acknowledged, H. J. Dyck, Treas., Elbing, Kans.

» » JOTTINGS « «

—ARE YOU READING THE HOME MISSION ARTICLES FAITHFULLY? Do you rejoice at the fine work that is being done in Canada by the Itinerant Ministers? Do you know that the Dormitory of the Swift Current Bible School is up and soon ready for use, although not quite finished completely? Do you know that this Bible School is serving a group of approximately 9,000 Mennonites in Saskatchewan? Do you know that our expenses have been going up because of the many needs and requests for help? Do you know that for the last four months we had to take $2,500 out of our reserve funds to pay our obligations? Do you know whether your church has been giving its proportionate share for Home Mission work? Do you remember this work in prayer?

—*Rev. Carl J. Landis'* are moving from Bluffton, Ohio, to 720 West 26th Street, Chicago, Ill., where Brother Landes will take charge of the 26th Street Mission of the Central Conference. May God's blessings attend his efforts! He also expects to take some studies at the Chicago Theological Seminary.

—*Retreat.*—"What! Do you missionaries also need to retreat?" was the surprised question of one of our evangelists, when he was told that we were at Taming for a three-days' retreat. Yes, we wanted to retreat, so we took three days "time off" to meet quietly for meditation, prayer and study. Special music, solos, duets, quartets added color and inspiration. We had papers for discussion on topics such as: *Do's and Don'ts for Missionaries, The True Meaning of the Missionary's Life, The Busy Missionary's Quiet Hour, The Program of the Rural Church in China, Methods of Evangelism,* and *The Christian Message.* We invited Rev. Sutherland of the Nazerine Mission to lead in special Bible Study and we enjoyed very profitable sessions.—From *"The Chinese Home Bond."*

—*The Western District Conference,* comprising the states of Kansas, with parts of Oklahoma, Colorado, and Nebraska will hold its session this year, on October 18, 19 and 20, at the Forum in Wichita, Kansas, as announced by its chairman, Rev. J. M. Regier, North Newton, Kansas.

—*St. John Church, Pandora, Ohio.*—Our Juniors had their annual outing. The day was not only spent in fun but also in service. They motored to the Allen County Childrens' Home just outside Lima, where they were shown through the different cottages, after which they gave a short program for the boys and girls who call that their Home. Perhaps we can appreciate a bit more our homes and our Mothers and Fathers who guide and direct our footsteps.

—*Alexanderwohl Church, Goessel, Kansas.*—On our desk lies the interesting Year Book of this church, "sent for information" by Rev. P. H. Unruh. This is our second largest church in the United States, the First Church of Berne, Ind. being the largest. Alexanderwohl is a church from which, as from a bee hive, new swarms (branches) have gone out. But it doesn't take long, usually, until it has regained its former size. At first a group went out to join churches at Inman and Buhler. Then the Goessel Mennonite Church was started as a separate body and more recently the Tabor Church. Today these two churches have memberships of 290 and 340 resp., while the mother church, Alexanderwohl, has 894 members. Its ministers are: P. H. Unruh, pastor, C. C. Wedel and J. J. Banman, asst. pastors.—John Schmidt, H. J. Reimer and P. P. Quiring are the deacons.—Johann Schmidt, Albert Unruh, W. J. Reimer, J. H. Schroeder and David Ediger are the trustees, and Cornelius Voth, W. W. Unruh are the business chairman and secretary respectively. The church has a Senior C. E. Society, a Y. P. League and a Junior C. E. Society. Its Sunday School has 36 classes, with 72 teachers, there being two to each class. Rudolf A. Klassen and Cornelius Schmidt serve as S. S. superintendents. The total income of the church for 1938 was $3145.30, the expenditures the same.—Let us thank God that by his kind help and the efforts of consecrated Christian workers our rural churches are not dying out but experiencing healthy growths.

—*Oklahoma Missions.*—While Rev. and Mrs. Benno Toews were taking their needed vacation, the services at all six places of worship were splendidly carried on by the combined efforts of Indian workers and Rev. J. B. Ediger. Of this worthy work, Missionary Toews says in "The C. and A. Messenger," "For this worthy cooperation we owe sincere thanks, first of all to our heavenly Father, and then to those who allowed themselves to be used of Him. For the future we hope that such cooperation will continue, as it must if God's work is to go forward. Since the Bible clearly teaches that all Christians are members of the body of Christ, they each have a work to do." 1 Cor. 12:13.

—*Sad News about Dr. P. R. Schroeder.*—Reports have been circulating that Brother Schroeder had to undergo an operation at the Yankton, S. D. hospital. A note from Mrs. Schroeder explains that an ulcer had to be removed from the patient's intestines and that, while his condition is serious, the doctors say there is hope for his recovery. The family is grateful for expressions of sympathy and for prayers. "The fervent prayer of a righteous man availeth much."

—*The L. J. Horsch family of Upland, Calif.* in an auto accident.—On Aug. 18 Bro. Horsch wrote: I am writing this note propped up in bed. Every member of the family was injured in an automobile accident last Saturday. Betty Ann suffered the least. I will be in bed perhaps another 10 days and Mrs. Horsch about another 3 weeks. She will have to keep her right limb in a cast for some weeks. We all suffered concussions of the brain.—Thus it appears that while the injuries are painful they are not fatal, God be thanked. The family have our heartfelt sympathy and sincere wishes for an early recovery.—Editor.

—*First Menn. Church, Allentown, Pa.*—The pastor (Rev. H. G. Nyce) and family left for the New England States for the first part of their vacation. Later they plan to 'rest up' at the Promised Land Lake, in the Poconos.—Henry C. Beidler 'fell asleep' last Sunday noon after an illness of about eight years. The funeral was held in the church. Interment took place in Greenwood cemetery.

—*Fruits of Our Much Landed Advancing Education.*—In a certain town a new, modern school building has just been erected. As the desk in the old building were still good they were thoroughly cleaned and then installed in th new building. The man who did this work reports that between $100 and $150 worth of chewing gum has been "unearthed" on the 200 desks in *the high school.* He has found an average of about 50 cents worth of gum was "wadded" inside under the desks, also under the seats and down inside the iron frames. In the lower grade room desks there was very little gum found, but it increased towards the upper grades and *the desks in the assembly room were the worst?* — Whither are our high schools going?

—*Young Peoples' Retreat, Bethel Church, Fortuna, Mo.*—Since this church, the only one we have in Missouri, cannot well join others in a retreat, because of distance, it bravely arranged for a retreat of its own. It was held at the Lake of the Ozarks, Aug. 16, 17, and 18, with Rev. George Dick and Mrs. Dick of Lima, Ohio, and Mr. Harleigh Rosenberger of Bluffton as speakers. Following are the themes of some of the messages given: *What Foundation Are We Building?* Luke 6:48-49; *The Presence of God,* John 4:19-24; *Israel as a Witness for God; The Life of Christ; The Cross of Christ; Getting Acquainted with the World; Living Sacrifices,* Rom. 12:1-2; *Being Filled with the Spirit,* Acts 19:2.

WHOLESOME, HELPFUL BOOKS

BLAZE STAR

Religious Novel by Paul Hutchens

Price $1.00

Again Paul Hutchens has proved himself as the most outstanding religious novelist of the day. In Blaze Star, his tenth novel in less than five years, Mr. Hutchens again gives a wonderful lesson in soul winning, and yet retains the excitement and interest which the young people of today demand.

It is the story of Dale Mars, a radio announcer, who with an indulgent smile threw a letter from Maria Louverne into the waste basket. Who was she? Probably another foolish woman who had fallen in love with his "perfect" radio voice. The second letter followed the first into the waste basket, but when the third came, it troubled him. Was she small and violet-eyed as he dreamed? Was she young or old? Why was she asking him to call on her? Should he go to see her? Adele Waring advised, "I hope you won't make a fool of yourself!" The events that followed that strange meeting form a story of tangled love, of the struggle of faith over doubt, and the final triumph. It is a story that should be read by all Christian youth.

ZONYA

Religious Novel by Agnes Scott Kent

Price $1.50

With a background she knows and loves—the life and trials of the Jewish people—Miss Kent's new novel, Zonya, will be judged the best story that she has written.

The vivid scenes, beginning in Russia at the time of a Jewish pogram, through to Zonya's escape to America, and her conversion after trials and tribulation, are so interesting in their reality that the story seems almost an account of an eye-witness. In this story we see Zonya in Russia, her escape to America, the quest of her restless heart for some certainty of faith, her excursions into the maze of various cults and isms before finally being ensnared in Atheism, and finally we see her struggling toward the light until she finds it at last in Him Who is the light that lighteth every man. Miss Kent's wide knowledge of Jewish life, her close contact with this people and her devotion to their cause enable her to make Zonya one of the finest Christian stories written in recent years.

Send orders to

Mennonite Book Concern - - Berne, Indiana

—*"A Guide Book for Mission Society Leaders."*—Through the kindness of Mrs. J. S. Schultz of Bluffton, Ohio, we have received a little pamphlet with the above title. This is a most interesting and valuable piece of work. Following are the headings found in its pages: *Guide to Christian Living, Mission Study Books for 1939-40, Stewardship (Thanksgiving), Christmas (Service), New Year (Prayer), Home Missions, Missionary Pioneers in Foreign Fields, China, American Indians, India, Book Review Program, Devotion.* The sisters, Mrs. A. J. Neuenschwander, Quakertown, Pa.; Mrs. A. E. Kreider, North Newton, Kans., and Mrs. J. S. Schultz, Bluffton, Ohio, compiled the booklet.

—*Swamp Mennonite Charge, Penna.*—This group of churches, under the leadership of their pastor, A. J. Neuenschwander, have wisely arranged for a Series of Discussions with Young People at Union C. E. Meetings of all three charges: West Swamp, Flatland and Bethany. Here are some of the topics: *Friendship, The Purpose and Problems of Courtship, Factors that Enter into the Choice of a Life Mate, Engagement, Entering Life's Greatest Partnership.*

—*Grace Church, Lansdale, Pa.*—The flowers, which were placed in the stateroom of the Rev. Samuel Moyer family by our sick committee, when they were about to sail back to the mission field, were greatly appreciated. Among those of our men who enjoyed a deep sea fishing trip was Rev. Olin Krehbiel.—The Ladies' Aid Society and the Helping Hand Bible Class each contributed $10.00 toward the expenses of the Vacation Bible School, and the former group also gave $10.00 for whatever the Church Council needs it the most.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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NEWTON, KANS.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

VIVIFYING A CONGREGATION.—Like a single Christian life, so may a whole church get into a condition of lack of vitality. These few lines are not intended to offer a cure-all for such a condition, but merely to make a few suggestions. When looking for the causes of inaction in a church we are prone to turn to the pastor, and well we may, for he is supposed to furnish much of the life element. He may spoil things by riding a hobby, filling the ears of his hearers with the hows, the whys, the wherefores of a certain truth of God's Word and negecting the hundreds of other truths found there and needed for the cultivation of a healthy spiritual life. A tree to grow properly needs certain chemical elements in the soil, also rain, wind and sunshine. If any of them are lacking, its normal growth will be impaired. So the human soul needs to be given a goodly variety of food. It will starve on too much of the same food. Maybe the minister speaks in a monotone that induces a condition favoring sleep. Maybe he speaks too fast, making it hard to follow him, or too slow, making his hearers tired by waiting for the next statement. Maybe his language and thoughts are above the mental level of his audience. Maybe his sermons are too long and tiring while shorter ones would appeal. If the pastor will preach a sermon not to exceed 18-20 minutes, made up of interesting thoughts, logically arranged, animated by the spirit of God, spoken with a well modulated voice, couched in simple, understandable language, so that the boy and the girl from the elementary school can follow it with some degree of interest, and so that Brother Z. can take it home with him and give his wife the gist of it, that would in many instances vivify the congregation. However, the sleepy condition of a church may be chargeable to some extent to its officers. It may be that they are lax in their duties, expecting the pastor both to pull and push the church cart and themselves doing the riding. Perhaps they are holding office largely because they have held it so long and are guided by the notion, "Leave good enough alone," not realizing that the world moves and that the church must move with it. The S. S. Superintendent may be lacking in vision to see the need of improvement in the teaching staff, in methods of teaching, and in the selection of live lesson material. The membership of the church certainly can do no less than try to be regular in attending the church services and pray for its welfare and for the pastor, in an honest effort to keep the body alive.

* * *

A PRAYER FOR APPRECIATION OF WORKERS

(In remembrance of Labor Day)

God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment and to wrest from sea and land the food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth.—*Prayer of Social Awakening, Walter Rauschenbush.*

* * *

WORK is devout, and SERVICE is divine,
Who stoops to scrub the floor
May worship more
Than he who kneels before a holy shrine;
Who crushes stubborn ore
More worthily adore
Than he who crushes sacramental wine.
—*Roy Campbel MacFie*

* * *

"He that walketh uprightly walketh surely; but he that perfecteth his ways shall be known."
Proverbs 10:9.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

HOME MISSION WORK MOST IMPORTANT PHASE OF WORK

Rosemary, Alberta, July 11, 1939

Dear Mission Friends:

I shall attempt to give a brief report of my work of the last three months. To work for the Master is a joy and I have been glad to be able to help. Health and strength in body and soul have attended all my efforts.

During April and May my travels have been on shorter trips, such as arranging for Catechetical Instruction, conducting funerals, and also officiating at weddings.

Immediately after Pentecost, regular and longer trips were made. Baptismal Services were many as well as observances of Holy Communion. I have preached twice almost every day and in spite of rain and mud, I have made many house visits. On Sunday, July 9th, I celebrated the Lord's Supper with the Brethren at Namaka. Young and old came with eagerness to hear the message of Salvation. Some came 12 miles by horse and buggy and some even farther. No rain or mud kept them back.

The main places of my itinerant work were: Didsbury, Burn Ranch, Lacombe, Tofield, Lymbruck, Ryley, Irma, Castor and Namaka. After the 15th of July I expect to go far into the north.

On the average the folks are looking ahead with faith and courage, because the prospect for a harvest are fairly good in most places. Few places suffered from hail storms. I consider Home Mission work most important among these scattered people. The people desire more frequent pastoral visits, but often this is impossible, because the treasury is low.

I am very grateful for the monthly support sent me which makes it possible to serve these scattered believers. May the Lord richly bless all who support this work and the Board that directs it.

Most sincere greetings, C. D. Harder

SILENT CHRISTIANS.—How can we keep still about what God has done for us? His son has died for us and risen again. If we have received him as a Savior he has given us his own righteousness, given us himself to replace our sinful self. And, together with this *unspeakable gift,* God has "with him also" freely given us "all things" (Rom. 8:32). Shall we not then sing with David: I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation" (Ps. 40:10). Let us not be silent Christians but singing Christians. — *S. S. Times.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PROGRESS OF THE WORK IN ARIZONA

by J. P. Suderman

Oraibi, Arizona, 6-19-39

Greetings in the name of Christ the Lord!

During the past few months we have had many occasions to present the Word of God to the Hopis and the government people of Oraibi. Our prayer is that it shall accomplish His purpose.

Vacation Bible Schools

For the first time we endeavored to have Daily Vacation Bible Schools in Moencopi and Hotevilla. Here at Oraibi we have had these Bible Schools for a number of years. Mrs. Suderman and I went to Moencopi for one week and assisted Fred and Minnie Johnson in this work. The work was new to them there, but everybody thoroughly enjoyed it. At the close of the week Mrs. Johnson asked the children, whether they wanted to have a school like that the next year and, almost without exception, they all did. During the week we also had a general meeting, when we showed Stereoptican Bible pictures to a full church. The enrollment at Moencopi was 57.

The next two weeks we had a similar school here at Oraibi, where Mr. and Mrs. Henry A. Kliewer assisted us. We had 115 enrolled from both villages.

Following this we went to Hotevilla where we enrolled 88 children. Since the two villages near that station are a mile apart, we had one school in each village. Mr. and Mrs. Kliewer and Daniel Schirmer took care of the children in Hotevilla, while Mrs. Suderman, Mrs. Daniel Schirmer and I took care of the children at Bacavi. We are glad that our native workers are seeing the value of teaching the Word of God to the hearts of young children.

Conferences

During the month of May we had a workers' conference with our workers. We met at Moencopi, had a picnic lunch under some trees, after which we had a time of fellowship in prayer and discussion of plans and of problems. The workers all agreed that we should have more such conferences. Also in May the missionaries on the Hopi reservation gathered for two days of fellowship. Messages on the Holy Spirit were given by various missionaries, and discussion periods on certain general problems were held. This conference is similar to the ministers conferences which our churches have in the various districts all over the United States. Further, we gather once a month for a day of prayer. It was also decided at the conference in May that we should have a choral society among the missionaries.

During the Month of August the Southwest Missionary and Bible Conference meets at Flagstaff and most of our workers plan to attend all or part of the conference. This Conference meets two weeks.

Native Workers

Fred Johnson, who has been stationed at Moencopi for the last nine years, is getting along very nicely. He has cooperated very well. It was a happy time for him and his family when we could stay there and work together in the Daily Vacation Bible School.

Daniel and Amy Schirmer at Hotevilla are also cooperating with the rest of us. They feel the need of more help at Hotevilla. As the Mission Board knows, Miss Mary Schirmer has left Hotevilla.

K. T. Johnson is our official interpreter at Oraibi. He, too, is an efficient worker. Besides interpreting for us at our regular services, he also teaches an adult Sunday School class. One young Brother, who a year ago fell into grievous sin, has made a confession and is again in fellowship. He is not a worker in the church, however. He feels called of the Lord to enter the Lord's work some day.

The Deluge of Propaganda

Olin A. Krehbiel

"Let no man deceive you with vain words." Eph. 5:6.

I wonder how many Christians realize the amount of propaganda that is being dumped out upon the world this day and age. America is not exempt, but comes in for its share, as is evidenced by the fact that during the war, we, who are supposed to be an enlightened people, swallowed the bait of propaganda handed us and went "out to make the world safe for democracy." The world knows that we were left holding the bag. Today we are reaping what we have sown. America wanted to convert the world to our form of government and now we have dictators sending over their own propagandists to convert us. People thought democracy would cure all and they worshipped an institution rather than the God who gave us that institution. It makes little difference how wonderful the system of government, if the people are not God fearing, it will fail. The history of Israel reveals that. So we should have spent our time and resources in bringing the Gospel of Christ to the world and something worthwhile would have been accomplished.

Today, mighty America, a terror to foes without, is fighting for its life's breath, wide open to the attacks from within of Communists, Nazis, Fascists, etc. Those who oppose Fascism are called Communists and those who oppose Communism are given the label of Fascists. The true Christians who, of course, oppose both, often pay with their lives as was the case in Russia and in Spain. Through the smoke screen of lies it becomes evident that Christians are faced with a day of testing.

One can observe the manifestation of propaganda even at the World's Fair. To me, the most striking example was the U.S.S.R. building, although it was not the only one. They would have the millions of visitors to the Fair believe that everybody in godless Russia has a smile upon the face. The whole fair grounds radiates with our material advancement, but it also shows forth our spiritual deficiency. One of the symbolisms of our moral decay again impressed itself upon me when I got a headache from all the cigarette smoke the women blew into my face. Vice barons have not failed to see the usefulness of propaganda in promoting their trade. Newsstands display a regular rogues gallery of magazines. Atheists, scoffers, drinkers, gamblers, sex degenerates and the like have increased all over the land.

Our nation's new crop of political leaders no longer seek the direction of the Lord as was the case in the days of the great Washington and Lincoln, but they have the situation well in hand without the help of God by the use of propaganda. The outlook is especially dark when it is noted that Christianity, the only stabilizing force in the world, is closing the doors of the tabernacle and the temple is badly in need of repair. Oh, how greatly we need a revival as in the days of Josiah, for that alone can put off the evil day toward which we are so rapidly being pushed. Let it begin with us by making Christ our Saviour and our indispensible Friend.

A CENTRALIZED OR DIVIDED CHURCH?

Never in the history of the Christian Church has there been so much stir to unite divided bodies. The arguments advanced for union are many and there is merit in union. *The Watchman Examiner* in its practical way of looking at things had this to say on the subject: "During the last hundred years our Lord has been showing what he can do with a divided church. The door of every nation under heaven has been opened during the last century. Had the church been outwardly one, possessing mechanical unity, had the evangelization of the world been entrusted to one great mechanically united body, we would have been unequal to the task of entering these open doors. Again, by means of various religious bodies being at work at the task, the Scriptures have been translated into more than one thousand tongues, and the end is not yet. Through the different sects and denominations more than 167 missionary organizations have been operating on foreign fields. Surely there is truth in the axiom, *Divide and evangelize, centralize and fossilize.* This is vastly more important than mechanical unity.

—Rev. P. H. Unruh of the Alexanderwohl Church, held a series of meetings in the Bergtal Mennonite Church at Corn, Okla. from August 14 to 20.

Jottings Enroute to India

The *Royal Mail Steamer, "Ranchi"*, is steadily plowing through the waters of the Mediterranean Sea. In twelve days time, on August 12th, we are due in Bombay. Ahead of us is the Third Term of Service in India. Behind is a furlough filled with rich experiences and precious memories.

* * *

What *rich experiences* they were: Saskatoon, Camp Wood, Kansas, Berne, Indiana, Bluffton, Ohio, Lansdale, Pa., Souderton, Pa., and the final prayer service on the S. S. "Pres. Roosevelt," just before we sailed from New York on July 19, 1939. These were some of the high spots of the public life which took us to 66 speaking engagements west of the Mississippi, to most of the churches of the Middle District, and to practically all of the churches of the Eastern District.

* * *

No less rich and no less precious were the privileges we had in being with Father Penner, father of Dr. P. A. Penner of Champa, India, as we saw him in his home at Mt. Lake, Minn. He was still young enough at 91 years of age to climb an apple tree to saw off a limb. Or the *days we had with our aging parents* in Berne, Indiana. Or the days of quiet and strength with my aging mother at Lansdale. God's name be praised.

* * *

But all the above is not to exclude *the happy visits* we could have in the farm homes near Drake, Saskatchewan, nor the cordial welcome received in many homes at Wadsworth, Ohio, nor the insistent invitations to all sorts of gatherings in the Swiss Community round about Bluffton, nor Pulaski, Iowa, nor the contacts in four Young People Retreats, nor the hundreds of other homes and gatherings and friendships. God's glory was in all these. With all the above *we rested, and rested indeed* . . . at Blauvelt, N. Y.

* * *

Of special mention are the *receptions and farewells in the home churches* at Berne, Indiana and Souderton, Pa. These folks were royal. God's glory was there. Royal means of the King. God's glory means His holy presence. The occasions were just that!

* * *

And now we are going back for a Third Term. Never in all our days has the field been so needy for workers. Today there are only 16 workers on the field. A few years ago there were 26. Ten vacant places today! Who are the talented, ably trained Young Couples who will lay their talents at the feet of Jesus, and say, "Lord Jesus, take all we have and sanctify us for service in India." *Where are the churches, which will then back up the Mission Board with funds over and above regular contributions to provide for their support?* Perhaps this is the greater need. If one church provides the Young Couple, could not another church provide the funds?

St. Paul went through the well prepared seed bed of the Dispersion. He established one church after another through "all Asia", and Greece, and Rome. Our souls yearn within us that something similar may occur in the field where we shall work this term. Will you who read this make an item on your prayer lists for the next eight years: that the Spirit of God may completely dominate and empower us and our missionary coworkers; *that thousands may come to Christ in baptism on each station during these next nine years of this term.* Can it be God's will that the three quarter of a million souls in our field live Christless lives and go down to Christless graves? If not, cannot it be His will that at least one thousand on each station come to Him before we return to the homeland again? Will you pray? In faith? persistently? Very definitely and specifically? Will you also? And YOU?

Yours for Christ and India,

S. T. Moyer.

Words from Bethel College

YOUR MONEY OR YOUR CHILD

Children sometimes play a game called, "Your Money or Your Life." As Christian people we claim allegiance to our Lord and owe him both our money and our life as well as our children.

Many friends of the school are repeatedly making sacrificial contributions in money, for which Bethel is deeply grateful. Right now we are greatly concerned that the college shall also be considered worthy of the children of the friends of the school. Again and again we find members of our Mennonite constituency who have enough interest and faith in Bethel College to support the school in a financial way but not enough to entrust their child to the school for a few years. *Nothing is so humiliating as to discover a willingness to give or even to solicit money for the college, but then turn right around and send the children to another institution.* Some, of course, give neither, and the ideal situation is where the friends of the school give both their money and their child.

Bethel College needs both "your money and your child," but if it is a question of "your money or your child," we prefer the child every time. Jesus said, "Where your treasure is, there will your heart be also." The greatest treasure parents have is their child, and naturally the parents' hearts will go where their child goes, or perhaps we can even say, that where the child goes, indicates where the parents' hearts and treasures are.

Bethel College is unable to supply work for all students who ask for the privilege to earn part of their expenses and those who can pay their full bills especially should remember that if their child goes to another school, the $350 they give for board, room, and tuition means just that much less income here for Bethel College.

In short, Bethel College prays to become worthy so that the parents among our constituency would feel constrained to say, "Not my money *or* my child, but rather both my money *and* my child." Bethel College cannot be satisfied with itself until that is achieved. As we face a new school year, we therefore again commit the institution to the continued prayers of the friends of Christian Education everywhere.

Experiences in Personal Evangelism

Address by Ex-Missionary W. F. Unruh, given at the Western District Ministerial Conference

Evangelism has been defined as "the task of presenting Jesus Christ to people in such a way that they will repent from their sins and by faith in Him receive forgiveness of sins and thus enter into a new life through Jesus Christ their Lord." I think it is Dr. John R. Mott who has put it like this. It is a fine statement; but it would be better if a more definite recognition to the ministry of the Holy Spirit in this work were given. Saved souls are a gift of God. Jesus Himself in His high-priestly prayer refers to this fact, when He speaks of His disciples as "these men whom thou hast given me." It seems to me there is a certain amount of spiritual pride and arrogance, when people speak of "my converts". We are so prone to forget, how long and how patiently and persistently, and by what various approaches the Holy Spirit has been working with these souls, drawing them, leading them, convicting them, and striving with them to bring them to repentance and a saving faith. By far the greater work done to bring a person to Christ Jesus is done by the Holy Spirit and not by us. And yet we need to be conscious of the fact that we are indispensible to the Holy Spirit in this His ministry.

It is well, I think, that we should look into our experience to discover what approaches, methods, and strategy in evangelism the Lord has been honoring with fruit. I do not like to speak about personal experiences unless I can feel that they are a testimony to the grace of God. I hope that what I have to share will redound to the glory of our Redeemer. Permit me to speak quite freely about our evangelistic work in India, because my experience has been mostly there. I shall speak with the confidence that there is light from God which comes to us through our mission churches. We feel that God is leading that way. Dr. Henry van Dusen, dean of Union Theological Seminary of New York City, as he was returning from the Madras World Missionary Conference, made a statement something like this: The churches of mission lands lead the churches of the world in all trends and movements, especially in evangelism, in church unity, and in training for the ministry. When the World Missionary Conference has brought out this fact, I think, we may speak about our mission churches without apologies.

Since I shall speak as a missionary, it may be well for me to make a statement as to what we hold to be the position or status of a missionary in this task. We believe that he can do more good when he leads his church in evangelistic enterprises than he can when he tries to do it largely himself. This may hold for a pastor as well as for a missionary.

The Church of Jesus Christ will grow and posper most when evangelism is put central in church activity. All of the life and activity of the Christian people should be saturated with and controlled by a conscious evangelistic aim. The goal should always be to bring people to Jesus Christ and into the fellowship of the church.

In India the churches have received great inspiration and much guidance and help from the *Counselor on Evangelism.* This Counselor on Evangelism goes to the churches and helps the people recognize their opportunities in their respective neighborhoods and relationships. He shows them in what way others have brought many into the Kingdom of God, giving examples of fruitful evangelism. This Counselor on Evangelism keeps this God-given task constantly before the churches, by short articles in the papers, and by sending short 2-3 minute write-ups about some fruitful effort in evangelism to the pastors of the district, with the request that the pastors read these to the churches as a part of their Sunday morning worship service. When a pastor wants help to lead his church on in evangelistic enterprises, in directing bands of witnesses, he can call upon this Counselor. To me it appears that there is a need for just such a Counselor on Evangelism in our conferences.

There is a great power in the *Witness of Lay People.* Their testimony seems to touch hearts quicker than that of an ordained preacher who is set aside and paid for the things he says. We preachers can perhaps say it better than our lay brethren, but we cannot very often say it with as much telling power. When a lay brother tells his friends why he is a Christian, what he has received for his heart from Christ, his friends will want to have that also. They will feel that if he has received forgiveness and peace, it is also for them. If his life has been changed, they will want their lives changed also. It is just in this way that the Holy Spirit draws people and awakens in them a longing for the gifts of God in Christ.

But our lay brothers and sisters need to be taught how to witness to their experience. In India every year before we start our village evangelism, we have a period of training for these lay workers. They need to be taught what to speak about as well as what not to say, what to do as well as what not to do. They need to be led on to say, in the very best and most telling way, what they feel. And why not? We have glorious things to say, things for which the world is starving. Get the witnesses to say what they feel among ourselves first so as to be able to say it to others at favorable opportunities. I feel that the Holy Spirit needs our cooperation just here to help the church become a witnessing church. On this point the Madras World Missionary Conference has this to say, that in church evangelism the main responsibility rests with the pastor. In this task the enlistment and preparation of youth, of laymen, of women, of new converts and of those with special gifts and resources is of primary importance and rests with the pastor.

People are greatly influenced by the corporate witness of a group of Christians. It means more when a group of people comes out to say what one person might say. It makes people feel that the group has come out to "back up" what each individual says. In very many churches in India *Bands of Witness* have been organized which go out once or twice a week to witness and speak for their Lord. When these bands organize they promise each other to meet once a week for prayer and planning and then to go out together to some village to present the Good News.

Another plan is the *Week of Evangelism,* when every Christian is urged to go to his friends or whomever he can reach and say something for his Lord and Savior. Special sermons are preached to prepare the church for this week. Special prayer meetings are held to strengthen the people in this ministry of witness. During this week the Christian forces make a mighty impact upon the non-Christian world through the word of testimony and the sale of Christian literature.

Another united effort to bring the Gospel of Salvation to the people is the *Week of Evangelism among Relatives* when every Christian is urged to try to win his brothers and sisters and close relatives to Christ. During this week Christians often drop their work and make trips to visit relatives in different villages. They go to tell what the Christian religion means to them. It all helps and counts in this great work of fishing men. Through efforts like these the word of testimony and the Word of God is brought to people and the Holy Spirit can prepare their hearts for that great venture of faith when they give themselves to Christ.

We have found that we can do our best evangelistic work when we go *into the homes.* There is least distraction and disturbance there for one thing. Then also we can teach the entire family, father, mother, and children. Evangelistic work is most fruitful when it touches all members of the home; and the results are most satisfactory when people come into the church in families.

Our experience has taught us also that in evangelistic work we cannot rely on our own eloquence and wisdom. Speeches and lectures seem not to influence people much. *We must rely on the Word of God and its Power.* We are told that we are begotten again through the Word of God; and that we become partakers of the divine nature through the precious and exceeding great promises of God. To get people to trust these promises is the task in which we must help the Holy Spirit, so that He can give God's gifts in Christ to us. We have found that the best way to prepare the hearts of people for this is to tell and explain the stories of the Bible. Bible stories psychologically chosen according to the steps in the evangelistic program are of untold value in this work. By using them we need not feel that we preach at people, nor do the listeners feel that we preach at them. Both they and we stand by as it were and watch what is happening in the story. And thus the preaching is done by the Holy Spirit through His own Word.

I would like to refer to two other approaches which are used of God. One is the approach of the Oxford Group. They arrange *House Parties or Tea Parties* to provide opportunity for testimony of what God has done for them. How lovely, to invite people to a tea party with the express purpose of providing on opportunity to tell of the Savior's work of grace as they sip tea together. The other is that of the *Burma Gospel Team,* quite in vogue in Indian schools for some time. Here groups of people go before audiences and frankly open their hearts and lives in confessions of sins and in testimony of how Christ has made their lives new. The power here lies in the confessions and testimonies. Their frank confessions of sins will strike those hearts that are harboring hidden sin. Their testimonies of how they have come to a new life will point the way out to those who seek deliverance. This type of evangelism has been greatly used of God in India and seems to me to offer great possibilities in America.

Let me share with you how I have tried to help people into a vital experience before I administered baptism to them. I worked mostly with illiterate villagers and therefore what I did was done as simply as possible. One deep concern I had was to awaken in them a sense of guilt and to lead them to confess their sins before the Lord and ask His forgiveness. I would point out and explain as simply as I could the promise we find in I John 1:9. I tried to show them just how that promise related to each one personally. And then we would kneel down and each one for himself confess all known sins to the Lord and ask forgiveness, trusting in this promise. After this period of quiet prayer and confession, I tried to explain as simply as possible that our forgiveness is a gift of God, received by faith and trust in Christ, pointing out such promises as Acts 10:43. I tried to teach them how to trust and rely on Christ and these promises with all their hearts. And then we would kneel down again and each one for himself tell the Savior that we were now putting our whole trust in Him and His blood for our forgiveness and acceptance. After this I tried to make it clear that baptism

(Concluded on page 7)

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 17, 1939

MICAH: A MESSENGER OF SOCIAL JUSTICE

Micah 3:1-12; 6:6-8

Introduction

Little is known about Micah who prophesied in the days of Jotham, Ahaz and Hezekiah, in Judah. He was a native of Moresheth-gath, about twenty miles south west of Jerusalem, and also a contemporary of Isaiah, who lived in Jerusalem. He was distinctly a prophet of the poor and oppressed. In his day the country dwellers especially suffered from oppression and he found his call to his holy office in the great human need as he saw it.

Sins of Princes, Prophets and Rulers vs. 1-12

A degenerate aristocracy of the rulers and the wealthy, mastered by greed and growing wealthy on tyranny, grievously oppressed the poor tillers of the soil. The rights of people were trampled under foot and justice was sold to the highest bidder. Micah addressed the rulers, especially the judges who sought to practice justice, in the opening verses of our lesson. He is giving a very graphic and dark description of the social injustice meted out to the common people (vs 2,3). His language portrays most vividly the cruel oppression. The rich and powerful were utterly unmerciful and ruthless. They hated good and loved evil. He likens their cruel oppression to plucking the flesh off the bones and breaking them. Micah lays the chief blame for the awful conditions upon the leaders who had failed to do their duty, being wicked in heart. The prophets had abused their trust.

Micah's righteous soul was aroused for he felt keenly the suffering of the helpless victims of the oppressors. The Church, Christians should always espouse the cause of those oppressed through injustice, dishonesty and corruption. He warns that in the day of retribution (v4) the Lord will not listen to the cry of these heartless rulers.

The false prophets led the people into error. They preached the message that pleased their hearers and the better they were fed and paid, the more pleasing their message (v5). Spiritual night, a lack of vision, a darkness they can not penetrate and shame shall be the lot of these false prophets (v6,7). God will completely withdraw His presence from them.

Micah, in contrast, spoke to his people as the true prophet of God (vs 8-12). By the power of the Spirit of the Lord, he fearlessly exposed sin in high places and called it by its right name. Cruelty attended building operations and the love of money corrupted judges, priests and prophets. The temple being in Jerusalem, was not a guarantee of immunity from the natural consequences of their sins. Destruction and devestation were sure to come because of the prevalent wickedness among the leaders (v12).

God's Requirements 6:6-8

The nation personified speaks, inquiring what God requires of them so they may win His favor (vs 6,7). They believed that sacrifices can atone for sin and many thought that these or other religious observances could take the place of goodness. Micah told them of God's controversy with them (6:1-5), calling on them to consider what He had done for them. God's answer is summed up in a few words (v8)—not elaborate ritual, costly sacrifices and gifts, but true repentance, "do justice, love mercy, walk humbly with God." Righteousness and kind conduct and humble devotion, God desires above all else. These are the essential elements of true religion in all times. Jesus showed us how man can fulfill these requirements.

The world is much concerned about human rights and social justice. Man's program to bring this about has proved faulty and lacks success. It would be wise to sincerely try God's plan. Religion, Christianity must relate itself to everything that concerns life and human welfare.

EXPERIENCES IN PERSONAL EVANGELISM

(Concluded from page 6)

is a covenant with Christ and that they must give themselves fully to Him in obedience. Then we would again pray and each for himself promise our allegiance and obedience to the Redeemer. The Lord honored this simple way of leading people into the gifts of Christ. The joy and peace and love and the assurances that I have seen at many of these baptismal services gives me the assurance that God's gift of forgiveness and salvation was freely given through faith in Christ Jesus.

A word might be said about receiving those into the church who desire to follow Jesus. Experience seems to indicate that perhaps the best procedure is to baptise people when they have definitely declared their loyalty and allegience to Jesus as Lord and Savior and have given evidence that they have broken with the old life. Teaching must by no means stop with baptism, but rather be intensified. After their loyalties have been transferred to Jesus, Christian instruction will become more vital, meaningful and personal. That is why instruction after baptism is considered more effective than if it is given before baptism.

Let me close by referring to the fact that the Tambram World Missionary Conference has designated 1940 as a year for world-wide evangelism. I trust that what I have shared with you may help us to appreciate our God-given task and its possibilities more fully.

SERMON SKETCH

THE GREAT RESOURCES AND RESPONSIBILITY OF THE CHURCH

Rev. J. M. Franz, Pastor Emmanuel Church, Pratum, Oregon

Text: II Kings 4:1-7

In the story of our text we find a woman of the sons of the prophets coming to the prophet Elisha with a great burden. Her husband had been a righteous man but had been taken from her by death, and left her not only a widow with two sons, but also with the responsibility to pay off a debt. If she will not be able to meet this obligation, then the merciless creditor will take her two sons away from her and make slaves of them. There is no way out, the debt must be paid.

This story presents to us a picture of the church of Christ in the world with its responsibility and resources.

I. The Widow in This Instance is a Type of the Church

To be sure the church of Jesus Christ is no widow, for her head and bridegroom the Lord Jesus is alive, went as our forerunner into heaven, and is our high priest seated at the right hand of the Father. But the unbelieving world does not receive the things of the Spirit, and therefore considers Him dead, as to his body which was laid in Joseph's tomb, and therefore is treating the Church as a poor widow and has as far as possible its own way with the Church.

The true church of Jesus Christ has never been very popular in the world and is not popular today. This is clearly affirmed by our Lord in John 15:20-21. The true Church will never be treated differently by the world than Jesus Christ was treated.

II. The Responsibility of the Church Is Like the Widow's Debt

The widow's debt had to be paid, and so also the church's responsibility has to be met.

How hard this widow must have worked to meet this obligation, we may well imagine. We are not told what her debt was, only that it existed and that she could not pay it.

We are plainly told what the debt of the Church of Christ in this world is. Read Rom. 1:14-15, Acts 1:8, Mark 16:15. It is evangelism.

By this method God is today calling out a people for his name. There is no way out of this responsibility, and no substitute can be supplied, the work of evangelism has to be done and has to be done now, or else the world will come, just as this creditor had threatened to come, and take our sons and daughters and make slaves of them.

Unless the Church carries out a progressive program of evangelism, in our home communities, in home and foreign missions, the world, that merciless creditor, will come and take some of our fine young people and lure them away; the irreligious of our day will capture the others.

The church of Jesus Christ has no place in this world, unless it pays its responsibility.

III. The Resource of the Church Is Like the Resource This Widow Had

This widow had two resources. In her distress she cries to the prophet. He was the man of God and represented God. This is also our first resource. Where do we go in the hour of need? We may try every available means to meet our obligation, but let us not forget, that our best resource is God Himself.

Her second resource was a pot with oil, v. 2. This is all she had. How fortunate she was not to have other possessions, or else she might have overlooked this one most important need, when the man of God told her to take an invoice. This pot of oil represented the secret with which she would be able to meet her whole responsibility.

Oil is a type of the Holy Spirit. All Kings, Priests and Prophets of the Old Testament were anointed with oil, and without the anointing of the Holy Spirit there is also no Christian in the New Testament. Comp. 1 John 2:27 and Acts 1:8. This is the resource of the Church. By means of the Holy Spirit and in no other way can the Church meet the great responsibility of evangelism.

IV. How the Church Shall Meet This Responsibility

Here three things are mentioned for us to observe and do; 1st, as this widow obeyed the word of God by the prophet, so it is necessary for the Church to obey the word of God. Success will come only as God's word is obeyed.

2nd, as this widow made preparation to receive the oil, by bringing together empty vessels, v.3, so it is the duty of the Church to bring people, who have not heard the gospel under its sound, so they will hear, Rom. 10:17, and believe and thus be filled with the Holy Spirit.

3rd, there was also cooperation and harmony, v. 5. How this little group worked in cooperation until the work was done. So the true Church cannot succeed unless there is cooperation. It is the duty of the Church of Christ to face the world with a united front.

—*East Swamp Church, Quakertown, Pa.*—Some of the activities of this church during the week of Aug. 27 to Sept 3 were: Quilting in Church basement for all the Ladies, Prayer Meeting and Bible Study, Farewell social for Paul Shelly at the Hereford, Bally, Church, Sunday, Sept. 3. Harvest Festival, sermon theme, JOYFUL IN GOD.—From Nov. 3-5 the first Y. P.'s Week End Bible Conference will be held.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Western District Retreat News

(Continued)

CHRIST'S CALL TO SERVICE

The discussion of the four phases of Christ's Call to Service were held by four men—leaders in their field.

"Christ's Call to Service" is one of the most important problems of young people. Wednesday Rev. S. J. Goering led our discussion on "Missions." Thursday Dr. P. S. Goertz discussed "Education." Friday, Rev. Albert Gaeddert discussed "Social Service," and Saturday, Dr. P. H. Richert discussed "Layman's Work." Christ calls us just as we are to a need in His service.—L. Bartel.

RETREAT ENROLLMENT

The retreaters from various churches again gathered at Camp Wood for the annual Mennonite Retreat. The full time enrollment reached the mark of 148 including 12 retreat leaders. To many this retreat was a new thing, but to others it was a time and place to see friends that had been made at previous Retreats. Twenty-six out of the fifty-five churches of the Western District Conference were represented. The three churches leading in enrollment in order are: Eden, First Mennonite of Newton, and First Mennonite of Beatrice, Nebr. Nebraska boasts seventeen retreaters and Oklahoma follows close with fourteen present at the Retreat.

PICNIC

The Saturday evening dinner was served in picnic style out under the treas about a mile southeast of the campus. The retreaters hiked out to the picnic grounds and arrived shortly before the dinner was served. The menu consisted of bean salad, sandwiches, potato chips, pickles and watermelon. The hikers were so hungry, the camp staff had a hard job to satisfy their hunger. After the meal was finished the retreaters turned homeward *full* and happy.

I am more than ever convinced that the young people of today are a mighty fine lot of youngsters. Little of the sham and artifice of years ago. Open and straight forward, May God bless 'em.

HEGE-ETTES

You know what you got out of the Retreat? Just what you put in. If you are dissatisfied perhaps you are at fault.

One would think that some retreaters had a share in a film factory judging by the number of pictures they took.

Life is the same whether in school or at Camp Wood. "Boy meets Girl," blusher, Giggler, Sy Glancor, Silent Walker. Ah! Such is life!

If all the pictures that were taken the last few days, were laid one to end—they'd make a pretty Gallery.

Retreat at Shipshewana Lake, Indiana

"In the Service of the King" was the theme chosen for the eleventh annual Mennonite Young Peoples' Retreat of the Middle District and Central Conferences. A total of seventy-one representatives enjoyed a week of fellowship and inspiration on the Brethren Grounds on the shores of Lake Shipshewana from July thirty-first to August 6.

Five pastors of our Mennonite churches and one college professor were the faculty members. These six instructors and the courses which they taught were as follows:

Standards for Christian Living—Rev. J. E. Amstutz, Trenton, Ohio.
Christianity's Expanding Frontiers—Rev. I. R. Dettweiler, Normal, Ill.
Music—Dr. Samuel Flueckiger, North Manchester, Indiana.
Sunset Services and Morning Quiet Hour—Rev. A. E. Kreider, Bethel College, North Newton, Kansas.
The Life of Paul—Rev. A. S. Rosenberger, Dalton, Ohio.
Vocal Interpretation—Rev. G. S. Stoneback, Goshen, Indiana.

At the close of a three-year period of faithful service, Rev. Harry Yoder, Pastor of Silver Street Church at Goshen, Indiana, retired as chairman of the Retreat. Rev. G. S. Stoneback, pastor of Eighth Street Church in Goshen has been elected as chairman for the coming year.

Myra Basinger from Pandora was elected by the students as representative to help make plans for next year's program.

Bill Zentz of Goshen, Indiana was chosen as exchange delegate to Camp Mack, the Camp for the Church of the Brethren.

WHAT JESUS SAID ABOUT SEEKING GOD'S KINGDOM

Matt. 6:19-43

Senior C. E. Topic for September 24, 1939

Worship Service

Hymns: "Come Thou Almighty King", "I Would Be True", "Just for Today"

Scripture—Matt. 6:19-34

Prayer: Our Father who art in heaven, so teach us to number our days, that we may apply our hearts unto wisdom, and seek first the kingdom of God and His righteousness. Give us as much trust as the lilies of the fields and the birds of the air and trees, so that all fearfulness may be driven from our hearts. Help us in everything we undertake to do all for the glory of God and the furthering of Thy kingdom. In Jesus' name we pray. Amen.

Discussion, announcements, benediction.

Leader's Introduction

This Sunday we are concluding a series of three meetings on a few of Christ's teachings in His Sermon on the Mount. The first Sunday we considered right living, and last week the topic was prayer. Today we are going to think about the kingdom of God—what it is, where it is, and how we may enter it.

In reading over the Scripture lesson, we find that Jesus said the following things:

1. That there is a vast difference between the treasures of this world, which are transient and impermanent, and the treasures of the spirit, which abide forever.
2. That the quality of a person's spirit is indicated by the kind of treasures he most deeply cherishes—whether of the spirit or material, of this world.
3. That no person can cherish both kinds of treasure with an equal devotion any more than he can serve two masters at the same time with equal loyalty.
4. That if a person has a relative unconcern about the things of this world—the so-called necessities of life—the lack of abundance of them will not upset him.
5. That a person should trust in God, cherishing the treasures that abide, and living each day as it comes to the full, making use of the opportunities and advantages that are at hand.
6. That a person, if he is thus to have victory over the world, must seek the kingdom of God before anything else, must put first things—the things of the spirit—first.

What Is the Kingdom of God?

William T. H. Bayford asks, "What is the Kingdom of God?" And then he answers his question by saying, "It is not geographical, economical, mechanical or formal. From several distinct sayings of Jesus we conclude that the Kingdom of God is within, vital and present. What is it then? It is the reign of God's Spirit in human life, the recognition of His kingship; it is cooperation with Him in the establishment of righteousness and peace and joy. These are the things we are to seek."

"The Preacher's Mistake"

When a person seeks the Kingdom of God, it is an act of an individual soul, asserting its recognition of God's kingship in one individual life. But the word "kingdom" also implies that a body of people are joined together under one leader, aiming at common goals. We need the fellowship with and the cooperation of others in this kingdom in helping God to establish it upon earth. We must not withdraw or isolate ourselves from our fellow Christians. A common goal is enough to make us work together, even though small points of doctrine, creed, religious practices, etc., differentiate us. Above all we should strive for humility and a desire to serve where we can. Let us avoid the mistake of the minister in the following poem:

The parish priest
Of austerity,
Climbed up in a high church steeple
To be nearer God,
So that he might hand
His word down to His people.

When the sun was high,
When the sun was low,
The good man sat unheeding
Sublunary things.
From transcendency
Was he forever reading.

And now and again
When he heard the creak
Of the weather vane a-turning,
He closed his eyes
And said, "Of a truth
From God I now am learning."

And in sermon script
He daily wrote
What he thought was sent from heaven
And he dropped this down
On his people's heads
Two times one day in seven.

In his age God said,
"Come down and die!"
And he cried out from the steeple,
"Where art thou, Lord?"
And the Lord replied,
"Down here among my people."

—William Croswell Doane

Discussion Problems

1. Just exactly what did Jesus mean by the "kingdom of God"? In the thirteenth chapter of Matthew

the kingdom of heaven is compared with several widely different things: a man who sowed good seed in his field, a mustard seed, a treasure hid in a field, a pearl of great price, a fishing net. Are all these ideas compatible with each other? What was Jesus trying to teach in these comparisons?

2. Can we take Jesus at his word? If we do put the things of the Spirit first in our lives, will we certainly and always be given what we need for our physical maintenance?

3. Discuss the matter of divided loyalties. Do so-called Christians ever try to worship God and mammon at the same time?

4. What did Jesus mean by a "single" eye?

INTERMEDIATE DEPARTMENT

COMBATTING UNCHRISTIAN PRACTICES AT SCHOOL

Intermediate C. E. Topic for September 24, 1939

For Daily Reading:

Sept. 12. Cheating. Lev. 6:2-5.
Sept. 19. Companionship. Prov. 13:19-21.
Sept. 20. Truthfulness. Prov. 12:19-23.
Sept. 21. Sloth. Prov. 26:12-16.
Sept. 22. Fear of man. Prov. 29:25-27.
Sept. 23. Heed of reproof. Prov. 15:5-10; 31-33.
Sept. 24. Combatting unchristian practices at school. II Thess. 3:4, 5, 11-15.

Opening Challenge:

> And it must follow, as the night the day,
> To thine own self be true,
> Thou canst not then be false to any man.
> —Shakespeare.

Song, "I'll Live For Him"
Scripture Reading—II Thess. 3:4, 5, 11-15
Sentence Prayers

Assign the daily readings before the meeting begins and have these discussed as to their relation to school life today.

Let this be a personal testimony meeting and have the members relate times when they have had opportunity to combat unchristian practices.

If you have members who are willing to engage in a debate it would be very fine to debate for and against the Honor System used in some schools.

Song, "Serve the Lord in Youth"

Have the third verse sung as a solo and then have a brief time of meditation on those words.

Discussion:

If there is sufficient time we believe it would be most profitable to conduct this discussion in the form of a panel. Probably one of your members is very capable in leading discussions and he could lead it along these suggested lines or on questions which may come from the group. We will only suggest topics not discuss them. You who are in school now are more capable of doing that.

1. If it were true that "everybody cribs" would that fact make cribbing honest?

2. Is not cheating in exams really stealing marks which you do not deserve?

3. What is the attitude in your school toward boys and girls who live in the less desirable parts of your city or community?

4. What is the attitude toward families on relief?

5. What is the attitude toward those of other races?

6. What do you think of the practice of forming cliques?

7. Is there a tendency in your school to gather at undesirable places?

8. What differences in character do you notice between those who will not stoop to unchristian practices and those who do lower themselves?

9. Does there seem to be a difference between those who attend Sunday School and Young People's meetings and those who do not?

10. What can we as intermediates do to rid our schools of these unchristian practices? Do we expect to find it an easy job?

Song, "I would Be True"
Offering and announcements
Lord's Prayer

JUNIOR DEPARTMENT

JESUS AND HIS FRIENDS

Program for September 24, 1939

I. Worship Period:

1. Prelude. Pianist plays melody of "He Leadeth Me"
2. Call to worship in unison: "O come, let us worship and bow down: let us kneel before the Lord our Maker."
3. All gather around the piano for an informal sing. The Juniors themselves choosing favorite songs.
4. Scripture (Responsively):

Leader—"Even as the Father hath loved me, I also have loved you: abide ye in my love."

Juniors—"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Leader—"This is my commandment that ye love one another, even as I have loved you."

Juniors—"Greater love hath no man than this, that a man lay down his life for his friends."

Leader—"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

5. Song. (Solo voice the verses, Juniors join in on chorus, softly and prayerfully.) "He Leadeth Me", verses 1, 3, 4.

II. Mission Minutes:

Just as Jesus needed special friends to share in his work and help Him when He was here on earth, so He needs friends today to share in His work. He has called some as He called His friends of old to a special work. Some of these called ones we call missionaries, because they are sent with a wonderful message.

1. Can you tell what that message is?
2. And to whom the missionaries are sent?
3. What can we, as Juniors, do?
4. Each Junior name one of our General Conference Missionaries and tells where they are.
5. The leader should tell something about our mission collections and how our missionaries are supported. Refer to a report in either the Mennonite or Bundesbote. If your church's name is listed in that report draw attention to it. Could the contribution have been better?

III. Study Period. Aim: To help our Juniors realize that we are Jesus' friends if we accept Him as our Savior. That He will help us in our Christian life.

1. Sing one verse of "The Best of Friends I Have in Heaven"
2. Recall the names of the twelve apostles learned at the last meeting:

> "Of all the Twelve Apostles
> The Gospels give the names;
> First Andrew, John and Peter,
> Bartholomew (Nathaniel) and James,
> Matthew, and Simon, Thomas,
> Were friends both tried and true.
> Then Philip, James and Thaddeus,
> The traitor Judas, too.
> They followed Christ the Master
> O'er mountain, shore and sea
> Samaria, Judea, Perea, Galilee.
>
> —Author Unknown

3. Leaders Heart-talk:

We have been talking about the friends that Jesus chose when He was here on earth. Jesus wants all of us to be His friends, too. He wants to be our friend. He wants to be much more than our friend. He wants to be our *Savior,* but we must let Him, we must come to Him.

We say that Jesus is our Savior, because He saves us from sin, but what do we mean by that? What does sin do to us that is so dangerous that Jesus was willing to die for us to save us from it?

Someone has said, "Sin keeps you apart from God." It does. It makes us very unhappy. And God wants us to be happy. He loves us and wants our love. That is why He sent Jesus, to show us the terrible thing that sin does in our lives, and to make it possible for us to be God's children.

Jesus loved us so much that He took the punishment for sin—which is death—upon Himself. He died for us that we might be saved from death. He is our Savior, if we accept Him. He helps us to live, as God's children should live, if we but let Him help us.

4. Four Juniors discuss the following:
   a. Jesus prays for His Friends. Luke 22:32,; John 17:9, 20.
   b. Jesus teaches His friends to pray. Matthew 7:7-13.
   c. Jesus said, "If ye love me keep my commandments." Jesus gives His friends commandments. Matthew 22:37-39.
   d. Jesus helps His friends. Matthew 14:31a.
5. Duet, "Jesus Lover of My Soul" from rear balcony.
7. Pass slips of paper with the following sentences written upon it. Call for a one minute talk about the sentence from the one who has it.
   a. If we are Jesus' friend we will be loving and kind.
   b. If we are Jesus' friend we will love God's house (the church).
   c. If we are Jesus' friend we will love to give.
   d. If we are Jesus' friend we will love the Bible.
   e. If we are Jesus' friend we will talk often to the heavenly Father.
   f. If we are Jesus' friend we will think of others first.
   g. If we are Jesus' friend we will tell others about Him.
8. Leader sums up thoughts of evening and closes with a prayer.
9. All sing, "What a Friend We Have in Jesus"

◆

THREE KINDS OF GIVERS

Some one who had the gift to express truths wittily once said: *"There are three kinds of givers, the flint the sponge and the honeycomb."*

To get anything out of the flint you must hammer it, and then you get only chips and sparks.—Some people are stingy and hard; they give nothing if they can help it.

To get water out of a sponge, you must squeeze it, and the more you squeeze it the more you will get.—Some people are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

But the honeycomb just overflows with its own sweetness.—A few people delight in giving without being asked.

CORRESPONDENCE

BETHANY CHURCH, FREEMAN, C. DAK.

The Young Peoples' Retreat of this community was held at the Freeman Junior College, August 27-30th. The leaders were Rev. Walter Dyck of Burrton, Kansas, "Principles of Christian Citizenship"; Rev. H. Glen, Souix Falls, S. Dak., "Principles of Faith"; and Rev. A. E. Drake, Lennox, S. Dak., "Principles of Christian Living." Prof. Gerhard Toews of the college directed the music.

Rev. A. H. Leaman who served in the Mennonite Mission of Chicago for the past five years, will give a series of Bible lectures in the Bethany Church, beginning Sunday September the 3rd.

Last month while our pastor, Rev. Louis H. Linscheid, was visiting in Minnesota for two weeks, Harold Gross was in charge of the services. Rev. Gross is a local young man who is again going to take post-grauate work at the Hartford Theological Seminary this fall.—Teachers and students were given an opportunity to serve their home congregation Sunday evening, in rendering a Mission Sewing Society program before leaving for their various schools and colleges.

Mrs. H. A. Bachmann and son Siegfried of Woodlake, Calif., after an absence of twenty-four years, visited in this community for several days, while on a trip to visit the former's sisters and brothers in the east. The deceased Rev. H. A. Bachmann was instructor at the Freeman Junior College for many years and pastor of Bethany Church from 1905 to 1915.—Mrs. Gwendolyn Basinger Geiger and brother Carlos renewed acquaintances in this neighborhood, lately, while on the way to Boise, Idaho, where the former's husband is actuary in the social security department under U. S. civil service. Their father, Rev. Elmer Basinger, was pastor of Bethany Church in 1919 and '20 and again from 1924 to 1927. — Joseph A. Wollmann, Correspondent.

* * *

IMMANUEL MENN. CHURCH, PRATUM, ORE.

One Sunday morning in early May our S. S. Superintendent, Bro. Homer Leisy, announced that our pastor had something interesting to tell us. The information revealed the fact that God had laid His hand on our faithful superintendent for full time service and that he had offered himself to the Pacific District Evangelization Committee to serve the church in Dallas.

We had often prayed that the Lord would send workers into His harvest field from our group. Still we were somewhat surprised when He called for one who seemed so vital to us to carry on efficiently. We also felt honored and counted it a privilege to bid our brother and his family God speed, and pray that God may use them in bringing many precious souls to a knowledge of a personal Savior. We miss them greatly, as the entire family served faithfully in various departments of the work.

We are thankful to God for giving us a fine, consecrated, talented young man in the person of Homer Welty, a son-in-law of Bro. Leisy, to step into this so important position. He had served the school as assistant superintendent for sometime and the Lord is blessing the school under his leadership. It is very encouraging to see our young people willingly stepping into service and brings us real joy to work with them.

We have had a number of visiting speakers in the past months, among them are our own dear missionaries from China and India, the Fasts and John Thiessens.—Mrs. Jno. L. Merryman, Corr.

* * *

DONNELLSON, IOWA, August 24, 1939

To the Mennonite:

The young people of the four Mennonite Churches of Iowa held their Annual Retreat at the Eicher Church near Noble, Iowa, August 19 and 20. Rev. W. F. Unruh from the Pulaski Church, a former missionary, was the main speaker. His topics were: (1) The Principle of Stewardship as Taught by Jesus; (2) The Stewardship Entrusted to Us by God; (3) Places To Invest Our Talents; (4) God's Heart-Cry For Help. A delicious 6:30 banquent was served and Mrs. Unruh was the speaker.

The following resolutions were submitted and approved:

1. Resolved, that we thank our Heavenly Father for the blessings received and the opportunities given us to meet together in a Young People's Retreat.
2. Resolved that we express our thanks and appreciation to the Young People's Society and the Eicher Church for their kind hospitality.
3. Resolved, that we urge the young people of this district to work toward the goal which, when reached will put the Mennonite Church, not as individuals, but as a church back of a definite peace program.
4. Resolved, that we express our appreciation to Rev. and Mrs. Unruh for their helpful messages.
5. Resolved, that we as Endeavorers should take a new interest in our C. E. for the coming year.—Eileen Kohl, Donnellson, Iowa.

THE MENNONITE

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New Staff Members for Bethel College

A number of new staff members are to step in this year at Bethel College, to help shoulder the responsibilities of directing young minds into creative, Christian lines. These new staff members are well trained and are equipped to fill the several vacancies that have come in recent months.

Ralph C. Kauffman, A. B., B. D., comes to Bethel to do work in the field of sociology. He was a graduate fellow at Yale University and has done work for the Family Welfare Society in Rochester, N. Y.

Felix J. Schrag, A. B., B. D., who held the first externeship at Hartford Theological Seminary, is the new field representative. Arnold Voth, A. B., M. S., a graduate of the University of Arizona, is to be instructor in agriculture.

Mrs. Lulu Wertman, B. S., who for some years served as college dietition and supervisor of the dining hall at Park College, comes to Bethel in the same capacity.

Miss Lola M. Hill, A. B., M. S., who holds her advanced degree in home economics from the University of Wisconsin and has taught with unusual success, comes as instructor of home economics.

Miss Honora Becker, A. B., A. M., who holds her advanced degree from the University of Colorado, and served on the Bethel College faculty in the English department this last summer, comes to continue her work in that same position, with much experience as a successful teacher.

David D. Eitzen, A. B., Th. M., who for the current year will be on leave of absence to continue his studies and serve as instructor of Pastoral Psychotherapy and Biblical Literature at the University of Southern California, is later to join our staff as professor of Bible and psychiatric counselor.

The vacancies on the college staff have been due to various reasons. Dr. Roy E. Geeting accepted a position at Alfred Holbrook college, Manchester, Ohio, in the economics and history departments.

Mrs. Mamie K. Phillips, formerly of the home economics department, was married to Mr. Don E. Long this summer, and will make her home at Peabody, Kansas.

Harry E. Martens is to be on leave of absence to continue graduate work at Columbia University.

Rev. J. M. Regier has accepted the pastorate of the Johannestal Church, but will continue to devote part time to the interests of the college.

Willis Rich resigned from his position here during the year to associate himself with the Rich Mercantile Co.

Dr. J. E. Linscheid, head of the English department, passed away suddenly on August 5, 1939. He had served on the college staff for eighteen years, and his going is a great loss to the school.

Applications indicate that the student enrollment will again be large.

IN MEMORIAM

Father, JOHANN H. SCHROEDER, son of Heinrich and Sara Schmidt Schroeder, was born in the village Kleefeld in South Russia, August 5, 1854. He imigrated to the United States of N. A. in July of 1874. He was baptized upon the confession of his faith on December 26, 1875, by Elder Jacob Buller and united with the Alexanderwohl Mennonite Church, Goessel, Kans. On December 10, 1878, he married Katharine Warkentin. To this union were born 8 sons and 3 daughters. Of these one son and one daughter died in infancy. Mother died on February 27, 1897, thus ending this union of 19 years, 2 months and 17 days. He married Mrs. Aganetha Buller, Sept. 4, 1904, thereby assuming paternal obligations over 4 children from our second mother's first marriage. In the fall of 1920 they moved to Moundridge, Kans., and in May 1923 they joined the Christian Mennonite Church at that place. About 5 years ago his sight became impaired and his health in general failed gradually. On Easter Sunday, April 9, 1939, he had to be transferred to the Bethesda Hospital at Goessel, Kansas, where he died August 20, 1939, at the age of 85 years and 15 days. At the Bethesda Hospital he suffered intensely at times. His desire to go home is now fulfilled and in faith in Jesus his redeemer he entered into rest. He leaves to mourn his departure: his wife, Mrs. Aganetha Schroeder; the children, John J. Schroeder, Canton, Kans.; Mr. and Mrs. H. J. Klassen, Sedgwick, Kans.; Mr. and Mrs. David Schroeder, Buhler, Kans.; Mr. and Mrs. Peter M. Schroeder, Newton, Kans.; Mr. and Mrs. J. M. Janzen, Wichita, Kans.; Mr. and Mrs. Henry Schroeder, Canton, Kans.; Mr. and Mrs. Adolf Schroeder, Moundridge, Kans.; Mr. and Mrs. Alvin Schroeder, Hillsboro, Kans.; Mr. and Mrs. Arthur Schroeder, Goessel, Kans.; one sister, Mrs. Jacob Enns, Canton, Kans.; two brothers, Peter H. Schroeder, Goessel, Kans. and Abram H. Schroeder, Newton, Kans.; 30 grand children, eight great grandchildren, 4 step children, 15 step grandchildren and many other relatives and friends.

Funeral services were held Wednesday, August 23 at the Church of Christian, where Rev. Peter Buller spoke in German, Rev. P. P. Wedel, his pastor, in English. Rev. P. H. Unruh gave a brief sermon at the home and Rev. C. C. Wedel officiated at the grave.

* * *

MARY DYCK HOHMANN was born in Franklin, Iowa, November 11, 1864, and passed away at her home south of Deer Creek, Oklahoma, August 23, 1939, having reached the age of 74 years, 9 months, and 12 days. She had been in failing health for some time and bedfast since the Sunday before she passed away.

At the age of 15 years she was baptized by the Rev. John Hirschler and became a member of the Mennonite Church of Franklin, Iowa. At the age of 20 years she went to the Cheyenne and Arapahoe Indian Mission at Contonment, Okla., where she worked for a number of years.—She returned to Moundridge, Kansas, where she was united in marriage to Adam Hohmann of Deer Creek, Okla., March 16, 1899, at the home of her parents. To this union were born 5 children, Anna, Esther, Elsie, Henry, and John. She was one of the organizers of the Mennonite Church of Deer Creek, of which she remained a member until the time of her death.

She is survived by 3 daughters and 2 sons: Anna, Esther, and Henry of Deer Creek, Mrs. V. V. Dombaugh of Anthony, Kansas, and John Hohmann of Kaw City, Okla.; 3 sisters and 2 brothers: Mrs. Wm. Billman of Deer Creek, Miss Anna Dyck, Mrs. E. B. Schmidt and Henry Dyck of Moundridge, Kansas, Wm. Dyck of Reedley, California; two grandsons, and many relatives and friends.

STATEMENTS MADE BY WASHINGTON

"Peace with all the world is my sincere wish.

"The Constitution is the guide which I never can abandon.

"Gambling is the child of avarice, the brother of iniquity, and the father of mischief.

"In every act of my administration I have sought the happiness of my fellow citizens.

"True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation.

"Upon the decease of my wife, it is my will and desire that all the slaves whom I hold in my own right shall receive their freedom.

"It is not uncommon, in prosperous gales, to forget that adverse winds blow."

"OPPORTUNITY RENEWED"

Another Viewpoint of Opportunity

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake to ride and fight and win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again."

"Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow."

» » JOTTINGS « «

—*Dr. J. E. Hartzler of the Theological Seminary at Hartford, Conn.* has again served as lecturer of the Bible Institute at the Mount Gretna, Pa. Camp meeting, which is held by the United Brethren in Christ Church and has just gone through its 47th annual session. The themes of Dr. Hartzler's addresses were: *Religion in a Changing World, The Land and the Book, The Unseen Hand in Life, The Bible—Inside and Out, Is He Big Enough? Faith, the Telescope of the Soul, What Does it Mean? The Master Power, Building the City of God.*

—*Grace Church, Enid, Oklahoma.*—Rev. H. N. Harder, the pastor, writes: The work is just going fine. Average attendance for August was 71, the highest 100 and the lowest 45 (on Sunday of the Orienta Convention). On August 13 I baptized four people, a gain of eight since organization in October, 1938. A few more have applied for membership.—Aug. 17, Abram Glenn arrived at our home. This makes almost a quartet, with daddy it will be four.

—*Bethany Church, Freeman, S. Dak.*—Sunday, Aug. 20, Rev. Orlando Waltner, who with Mrs. Waltner is soon leaving for the mission field in India, preached for us.—The local Ministerial Ass'n held its regular meeting on Aug. 16 at the North Church. Rev. Harold Gross, the speaker, used for his theme, "The Minister's Opportunity in Pastoral Counselling."—Sunday, Rev. J. H. Anderson of Minneapolis spoke of his work in the prisons. His message was very vital and touching. This is a mission cause, committed to our trust by our Lord and it is right before our doors.

—*Reunion of the Fretz Family, Lansdale, Pa.*—This family whose history dates back to Colonial days held its fifty-first reunion at the Deep Run Mennonite Church, which is not far from the spot where the first arrivals of the clan settled on coming to America. Rev. A. M. Fretz, the nearly 86 years old pastor of the Deep Run, Bethel and Springfield churches, was unanimously reelected president of the family, which office he has held continually since the first reunion. The other officers are: William F. Fretz, Pipersville, vice president; Jacob R. Fretz, Lansdale, secretary; Francis M. Fretz, Bedminster, treasurer. Thirty-three of the members present had attended the first reunion in 1888. The family descended from two brothers, John and Christian Fretz, who emigrated from Manheim, Germany, about 1715. It has spread all over this country. Fretz reunions are being held also in Indiana and Canada.

—MARRIED. *Miss Lucy Awkland and Mr. Walter Jenkins,* at the East Swamp Church, Quakertown, Pa., Aug. 26th, at 4 p. m. The maid of honor was Miss Lillian Landes, the bride's maid, Mrs. Evelyn Awkland, the groom's best man, John Awkland, Jr.

—*Bethel Church, Fortuna, Mo.*—For our morning messages during September we plan to speak on the book of Colossians: *The Price of Redemption, The Completeness of our Redemption, The Result of Our Redemption, Our Christian Fellowship.*—Here are your questions. What's your answer?

"What kind of a church would you have if every member were like you? Would you like to see your pastor at certain places you attend? Are you interested enough in our conference work to have THE MENNONITE bring you the latest information? When did you pray for one of our missionaries by name last.—*Church Bulletin.*

—*First Church, Reedley, Calif.*—Of the service recently rendered this congregation by Rev. R. Weinbrenner, Dr. J. H. Langenwalter, pastor of the church, writes as follows in their bulletin:

"It has been both pleasant and profitable to have Rev. and Mrs. R. Weinbrenner in our midst for nearly twelve weeks. It would be difficult to enumerate all the helpful touches they gave to the spirit of our fellowship and to the effectiveness of our work. We bespeak for them a career of Christian leadership and living which shall be an honor to God and a source of helpfulness and of blessing to those whose lives they may touch. We wish them well and shall never forget the bond of friendship which has been established during the term of their interneship."

—*Rev. Arnold Funk, pastor of the Brudertal Church, Hillsboro, Kans.*, and family recently visited in Mrs. Funk's home, the Loganbill family, Fortuna, Mo., and Rev. Funk gave the Sunday morning sermon to the Bethel Church.

—*From Bulletin of Eighth Street Menn. Church, Goshen, Ind.:* "This is 'Friendly Week.' The Friendly Society has set this week aside for a membership drive. This society is an attempt to give an opportunity for its members to do more than is required of us, an opportunity to do "More than others." Organized in 1935 its aim is to "assist in a meager way, in bearing one another's burdens, and in expressing our mutual sympathy in a monetary form, through an organized channel, when the messenger of death visits any home represented by membership in our congregation." It goes not only to those who are members of the Society. It "goes a little farther." Give it your consideration. We urge you to join when contacted by some member of the Society. There are thirty-five members at present. The aim is fifty. All members of the Society who are willing to make a few contacts will please meet in the Lifter's Class room immediately after the service this morning."

—*Mr. G. H. Willms, manager of the Herald Publ. Co.*, Newton, Kans., and family, have recently made an extensive trip east, going as far as St. Catherines, Ont., where they visited his aged mother and four brothers, also the World's Fair at New York, Niagara Falls, and other places of interest.

—*Mennonite Patients.*—*Rev. H. J. Krehbiel, Reedley, Calif.*, ex-president of the General Conference, is reported to be seriously ill, though remarkably sustained.—*Dr. P. R. Schroeder of Freeman, S. Dak.*, is still lingering in the Sacred Heart Hospital, Yankton, S. Dak., though with more hope. *Mrs. Richert, wife of Dr. P. H. Richert of Goessel, Kans.*, is confined at the Bethel Hospital, Newton, Kans., suffering from a serious heart ailment. She is slightly improved at present. *Rev. P. J. Wiens*, missionary on furlough from India, residing at 312 E. 5th St., Newton, Kans., has been suffering from sciatica for twelve weeks. He has been in the hospital twice, once for 10 days, and recently a couple of days when his tonsils were removed. Will the readers of this paper, especially the friends and acquaintances of these sufferers kindly remember them in their prayers?

—*The Hebron Church near Buhler, Kansas*, will celebrate the 60th anniversary of its existence Sunday, Sept. 10. In the forenoon there will be a homecoming service at which three former pastors, the Reverends P. E. Frantz, Dr. P. S. Goertz and J. M. Regier will speak. In the afternoon a historical program will be given and in the evening a musical program.

—*Paso Robles, Calif., Aug. 28, 1939.*—Dear Bro. Thierstein: We have reached our last "service" station. After the services here in the First Menn. Church and in the San Marcus Church, we shall leave for home, Monday, Sept. 4th. The people in Upland, Los Angeles, Shafter, Reedley, at Lake Sequoia and here have been very kind toward us. We have met many friends and have made new ones. California is a great country with its mountains, deserts, woods, lakes, orchards and many good people. About 90 young people attended the retreat at Lake Sequoia, a beautiful spot 5500 feet high in the mountains among the giant redwood trees. We have experienced the presence of God.—Yours, A. Warkentin.

—MARRIED.—*Miss Rose Buller*, daughter of Mr. and Mrs. Fred Buller and *Mr. John Ewert*, son of Mr. and Mrs. Henry C. Ewert, in the Friedensberg Church of Avon, S. Dak., Aug. 16 at 2 p. m., by the pastor, Rev. D. A. Schultz, assisted by Rev. John Dirks of Hartford. Reception and program at home of the bride in the evening.

—*Mr. R. G. LeTourneau of Peoria, Ill.*, manufacturer of road building machinery and outstanding Christian, recently dedicated his third large factory "to the guidance of God and his Son, the Savior of humanity." The plant is located at Toccoa Falls, in the North Georgia mountain district. In his dedicatory address he said in part, "We hear the argument of what we could accomplish if we had a man to show us what to do . . . a man to lead us out of our problem . . . a man who could win our confidence. We have that man—that man is my Savior and your Savior, the Lord Jesus Christ! If we would only listen to Him!"

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, SEPT. 12, 1939 NO. 36

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Letter to President Roosevelt

Feeling certain that all members of our Church desire that President Roosevelt know that they prayerfully uphold his hands in his pacific efforts to keep the United States out of war and to aid the belligerants in effecting a just and peaceful settlement of their differences, the following letter was sent to him at Washington.—C. E. K.

Newton, Kansas, September 6, 1939

To the President of the United States
The Hon. Franklin D. Roosevelt
Washington, D. C.

Dear Mr. President:

Your radio address of September 3d, 1939, and your subsequent statements of neutrality on the part of the United States, concerning the undeclared war in Europe, are greatly appreciated by The General Conference of the Mennonite Church of North America; this the more, because this Church believes that the use of armed force in settling international differences violates the letter and spirit of the New Testament, and specifically the life and teachings of our Lord, the Head of the Church.

May God grant you, Mr. President, continued wisdom in the just and peaceful guidance of the affairs of our beloved land and in every future effort to heal the hurt caused by this un-christian outburst of violence. To this end be assured of our support and prayers.

Yours sincerely,

(Signed) C. E. Krehbiel,
Conference President.

Notice to Young People Societies

In view of the war in Europe, I herewith call on Young People's Societies to hold PEACE RALLIES in order to discuss the following subjects:

"How can we make Peace testimony more effective?"

"How to help keep America NEUTRAL?"

"What to do if called on to fight?"

Olin A. Krehbiel, Pres. Y. P. U.

Emergency Relief Work

Dear Readers of the Mennonite:

The following very urgent appeal has just been received from China. It needs no further comment, only that, we hope many will feel constrained to give as the Lord may direct them, to help care for these unfortunate ones in our mission field.

Tamingfu, Hopei, China, July 25, 1939

Dear Brethren of The Relief Commission:

Greetings! The wheat harvest in the north end of our China Missionfield was from 60 to 70 percent of a good crop. This was sufficient to bridge us over until the fall crop of millet, corn, beans, kaffircorn, sweetpotatoes, etc. could come in. However the overflowing of the Chang River on the west and the Yü River on the south has flooded the Tamingfu district. It is now almost three weeks since the flood came upon us, and still the fields remain deep under water. The fall crop in this district is totally destroyed. With heavy hearts we look forward. It cannot be otherwise, but that during the coming winter there will be much suffering. Since a large portion of the Hopei Province is hard hit by the flood, relief will be difficult, but we shall do all we can to relieve severe suffering. Any funds that come in for this purpose will be faithfully used in behalf of the needy.

Very faithfully yours, H. J. and Maria Brown.

We would also like to remind you again of the great need in Canada, referring particularly to the transportation debts of those families who are absolutely unable themselves to pay. Gifts for the above, have not come up to the expectation by the Board. May God give willing hearts and hands to pray and give. It is the Master's work.

Please send all donations to Rev. P. H. Unruh, Goessel, Kansas. The Emergency Relief Board wishes to thank you for all gifts in the name of the Lord and the needy who are helped.

John C. Mueller, Secr.

And the King said: "Inasmuch as ye did it unto one of these my brethren—even these least—the hungry and naked—ye did it unto me." Matt. 25:40.

EDITORIAL

THE PRESIDENT'S ASSURANCE TO KEEP US OUT OF WAR.—Though things have been said during the past few months that made it doubtful whether our government would take a positively neutral stand in case of another war in Europe, we now have every reason to thank God for the assurances given us by our President of his determination to keep the nation neutral and at peace. Now it behooves all of us Christians to pray continually that God may sustain him in that attitude. How comforting statements such as the following from him: "At this time let me make the simple plea that partisanship and selfishness be adjourned, and *that national unity be the thought that underlies all others.*" "This nation will remain a neutral nation but I cannot ask that every American remain neutral in thought as well. Even a neutral cannot be asked to close his mind or his conscience . . . *I have said not once but many times that I have seen war and that I hate war. I say that again and again* . . . I hope that the United States will keep out of this war. I believe that it will. *And I give you assurances that every effort of your government will be directed toward that end . . . As long as it remains within my power to prevent, there will be no blackout of peace in the United States.*" The President has already put in full effect the Neutrality Law.—T.

* * *

CHURCH BULLETINS.—By church bulletins we mean the sheets which church boards or pastors issue weekly, with the Sunday worship program and announcements. They have their value in placing the whole program at once before the audience and making it possible for the service to proceed without interruption. They thus also save the time that would be consumed by the pastor in making the announcements, in giving out the hymns, scripture passage to be read, etc. The bulletins sent us by quite a number of churches as well as others that have come to our notice, form the basis of our comments which it is hoped, will be received kindly. These helpful bulletins, enough for each one attending the service, can be produced at so small a cost that even the poorest church can afford to use them. All that is needed is some paper and a simple duplicating outfit (even mimeograph machines can now be had at around $20.00), and somebody that is willing to give a little time to do the work. The simplest and least expensive bulletin is the single sheet, two-page kind, with the order of service on one page and the announcements on the other. Some of the churches that issue four-page bulletins, buy the sheets with the outside pages already printed with worthwhile material and then fill the inside with the local program and announcements. This kind of bulletin looks a bit more dignified but costs more, and there is the question if one filled with home material is not apt to be a bit more popular. — In most bulletins the congregation is listed with the singing of "Gloria Patri", the Doxology, three hymns and, in a few, for Responsive Reading. That is as small a part as the congregation should have in the service. The reading of a selected portion of the Scriptures by the congregation should be made *a very essential part of the service.* But why *Responsive Reading* and not *Reading in Unison* which means so much more. Why should we in this day continue the liturgical practices of the mediaeval church? In responsive reading the meditation is disturbed by the effort to fall in line when the turn comes. It is a bit like two persons trying to eat a pie together, one taking a forkful and eating it while the other waits his turn, making it a half-hearted instead of a full-hearted affair. — One very desirable practice is a minute or two of meditation before and after the pastoral prayer, while the organist softly plays the strains of some suitable hymn. "Amens" or other responses after the prayer by the choir spoil the spirit of meditation and should be omitted. — In some programs the offering is listed, in others not. But why not? Is it not a part of worship? So why not list it and give it due significance with a meaningful label, such as: *Worship in Giving, the Fellowship of Sharing, Gifts for Those in Need?*—In the announcement part one wonders why things like the following couldn't find a place? 1. An appeal for prayers for the really sick in the congregation, or others who are well known. 2. On Sundays when the offering is lifted for missions, education, publication or relief why not emphasize the urgency of the cause behind it, as there often is. 3. Prayers for missionaries and others away from home who are going through trying experiences. — Church bulletins are not a luxury but a great help to the service. Churches that have tried them would not want to be without them.—T.

More Comment on the New Hymn Book

by A. J. Richert, Los Angeles, Calif.

While Prof. W. H. Hohmann and Rev. Lester Hostetler were working on the English Hymn Book at Upland, I paid them a long visit. I was impressed with the thoroughness of their work and their consistent and conscientious endeavor to meet as nearly as possible the requests and suggestions of those in our conference who are concerned about the forthcoming Hymn Book. So far the book promises to be a cherished addition to the musical literature of our conference. If the conference at large could realize the earnest attitude of this committee and the great amount of work in preparing the copy, also the fine prospects of satisfactory and very acceptable results, I believe ample gifts would be forthcoming to cover the cost of all preparatory work and the making of good uniform plates. It is unreasonable to expect any possible profits of the first edition to cover the cost of all preparatory work.

MENNONITE PRINCIPLES

In this column will be published the next couple of weeks statements of Mennonite principles and doctrines as they are recorded in different documents, so that they may be handy of access to our young men, in the event we should be drawn into the new war.

"STATEMENT OF POSITION" and "STATEMENT OF OUR CONCEPT OF PATRIOTISM"

Adopted by the Historic Peace Churches of North America

STATEMENT OF POSITION

"We, Friends, Brethren and Mennonites, assembled in the Conference of the Historic Peace Churches at Newton, Kansas, October 31 to November 2, 1935, remembering in gratitude to God the historic testimony of our churches, desire in absolute renunciation of war for the wholehearted practice of peace and love, to state the basis of our common position:

1. Our peace principles are rooted in Christ and His Word.

2. Through Jesus Christ, who lived among men as the incarnation of the God of love, we become partakers of the spirit and character of our Lord, and thereby are constrained to love all men, even our enemies.

3. Christ has led us to see the value of human life and personalities, and the possibilities in all men, who by spiritual birth from above may become sons of God.

4. The spirit of sacrificial service, love, and goodwill promotes the highest well-being and development of men and society, whereas the spirit of hatred, ill will, and fear destroys, as has been demonstrated repeatedly in human experience.

5. Since good alone can overcome evil, the use of violence must be abandoned.

6. War is sin. It is the complete denial of the Christian spirit of love and all that Christ stands for. It is wrong in spirit and method, and destructive in results. Therefore, we can not support or engage in any war or conflict between nations, classes or groups.

7. Our supreme allegiance is to God. We cannot violate it by a lesser loyalty, but we are determined to follow Christ in all things. In this determination we believe we are serving the interests of our country, and are truly loyal to our nation.

8. Under God we commit ourselves to set forth in the true way of life this statement of position and assume the obligations and sacrifices attending its practice."

STATEMENT OF OUR CONCEPT OF PATRIOTISM

"As members of the Historic Peace Churches we love our country and sincerely work for its highest welfare. True love of our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international goodwill will make for the highest welfare of humanity anywhere. Our faith is in security through love, protection through good will; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes, because it is un-christian, destructive of our highest values and sows the seeds of future wars. We feel that we are true patriots, because we build on the eternal principles of right which are the only foundation of stable government in our world community."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KAI CHOW HOSPITAL SERVES

C. L. Pannabecker

5 o'clock—the afternoon rush at the hospital is over—4 o'clock the student nurses left to go to class and since then the doctors and graduate nurses have finished the remaining cases. The crowds in the hall have broken up—the last ones have seen the doctor, gotten their advice, treatment, medicine, and turned home, many with a walk of 10 miles or more ahead of them. The quiet is a decided contrast to an hour ago; now the nurses are cleaning up, the coolie is sweeping, the accountant is figuring, the secretary is going over the patients' records. We might sit down besides him and see what has been done here since 2 o'clock this afternoon.

64 record sheets means 64 patients seen in 2 to 3 hours, which means fast work. We have occasionally seen over a hundred. Some of these diagnoses are much like you would see in a hospital in America: syphilis, 2 patients to-day, conjunctivitis, abscesses, knee infection, infected cyst in skin, and here is a woman who had an ovarian cyst removed here a month ago, scabies, anal fistula, even chillblaines and pin worms and toothache, tuberculosis, and amebic dysentery, 2 patients with gun shot wounds of the arm and shoulder. Here are a few you don't see so commonly in America; trachoma, 5 cases to-day but if all the school children who had it came at one time there likely would be one to two hundred; 5 Kala Azar kiddies, with enlarged spleens, livers, and swollen "tummies", one complicated with amebic dysentery.

From this group of 64, five were admitted to the hospital. One other patient with amebic dysentery wanted to be admitted, and should have been but we simply had no bed for him, and this is not yet the busy season. We are building wards to increase our capacity this spring by 25 to 30 beds, but even this will not take care of all our needs.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Lymburn, Alberta, May, 1939

Dear Brother Neuenschwander!

Encouraged by Elder Toews, I shall try to give a report of the field of labor here in the North of Alberta. Our Mennonites have grouped themselves in four places: Wembley, Beaverlodge, Lymburn and Grand Prairie, and number about 15 families at each place. The first three groups form together the Hoffnungsfeld Mennonite Church, while the last one is not yet organized. It has until recently been served by us once a month, but this has now been no longer possible, due to certain conditions. The first three groups each have a minister and, besides, two ministerial candidates who greatly assist in the preaching of the Word. Aside from the groups named there are many Mennonite families scattered over the Peace River Valley. They live singly, separated from our people, join all sorts of religious sects, or become lost in the confusion of the world, without giving heed to the salvation in Christ, which they once knew. And there are many of this type. Our youth, young men and young women, work out in the smaller and larger towns, and on farms. Through their constant and almost uninterrupted serving for others they are weaned away from their parental homes, and also from our denomination into other unaccustomed conditions, where they are neglected in their spiritual-religious life or are exposed to evil. Many lose their faith and go ways that lead to the loss of soul and body.

All this work I face in the consciousness that I cannot overcome it nor catch up with it, for it would take all my time and involve great cost. During the current year I have not been able to do much work outside. An operation that I had to have prevented this, so that I had to confine myself to preaching and house visits among the groups mentioned. But I hope to drive out in the summer months, if the Lord gives grace, strength and the means. May the Lord bless the work done in weakness and create a willingness which will bear this work that often seems so complicated and to hold out little hope on praying hearts and generous hands.

With brotherly greetings, J. D. Nickel.

—*Rev. Elmer Basinger* of the Mennonite Church at Summerfield, Ill. reports that Dr. J. E. Hartzler is to deliver a series of lectures in their church the week beginning Sunday, Sept. 17 and ending Sunday, Sept. 24. A cordial invitation to attend this feast of lectures is extended.

—On Sept. 9 at 2:00 p. m. took place the 43rd anniversary of the Mennonite Home for the Aged at Frederick, Pa. A good program was rendered.

BETHEL COLLEGE

When Bethel College was built fifty years ago it was founded by Mennonites, for Mennonites. However, through all these years non-Mennonites have always found a welcome. The growth in the student body in recent years has been primarily from the ranks of Mennonite youth. To the administration this is encouraging. Out of 352 students in 1935-36, 61.9 percent were Mennonites.

An ever increasing number of students are compelled to earn a large share of their school expenses. During the past school year two hundred students were thus employed. This fact naturally creates many problems, as to how to co-ordinate the work program with the study program. To help meet this situation, the college decided to change from the semester system to the quarter system, beginning in 1939-40.

By combining work and study the student can receive the education he desires and needs, but it cuts the financial income of the school short, since no sufficient cash is forthcoming. The school year just past was financially very trying. However, during the last weeks of the fiscal year, in July 1939, a dozen churches came to the rescue of the school by making financial canvasses through the Bethel College Fellowships. The result was that although the reduction of the debt has been very small, the condition as a whole was greatly improved. Many thanks to the churches.

The training of public school teachers has always been one of the most important tasks of Bethel College. It is safe to say that far over a thousand teachers have gone out from our school. The Teachers' Placement Bureau has served very effectively. In 1937, out of 58 candidates (including former teachers and students and that year's students) 43 were placed. In 1938, out of 106 candidates 88 were placed. In 1939, (up to August 15) out of 136 candidates, 95 were placed. Each year a number of candidates remained in their old teaching places. The number of vacancies reported to our Bureau the last three years were 308, 409, and 390.

The "one-course-study-plan" during summer school is another attempt to meet the needs of the teachers. School teachers desiring to make further study, take only one course at a time, receiving one hour of college credit per week. These studies are either two, three or five-hour courses. This plan has been in effect two years and has been very favorably received by summer school students, which is evidenced by the increased enrollment during this time: 94, 127, 145.

A large percentage of our graduates always have full time Christian service, the ministry or missionary work, in mind. Of the last five graduating classes, twenty five are now either in this kind of work or preparing for such service.

On August 5, 1939, a most faithful servant of Bethel

College, Dr. John E. Linscheid, passed to his eternal reward at the age of 52 years. For six years between 1905 and 1914 he was a student at Bethel, graduating in 1914, and for eighteen years, 1921 to 1939, he served as professor of English. He has left an indelible mark on the lives of hundreds of his students.

Thus the work at Bethel College goes on and shall continue, as long as the vision of our people is wide enough, and the hearts warm enough to sacrifice.

FAREWELL, DEAR FRIENDS

Farewell, Dear Friends, farewell, we say,
Since you forsook your house of clay
And moved to a much better place,
How much we miss your loving face!

And since your soul has been released,
To us henceforth you are deceased;
We hope, you safely did arrive
In your new home of higher life.

The parting in this world is hard,
Of those of whom we are a part;
All loved ones who must yet remain
Are feeling it with crucial pain.

What an illustrious life you led,
Is proved by all the friends you've had.
Your work has ended here on earth,
And who can calculate its worth?

Your home has changed—the empty chair
Does indicate you are not there;
Your voice is silent since you left,
Which proves to us that we're bereft.

Although you did from us depart,
You left a warm spot in our heart,
And memories of every sort
Give hope and joy and much comfort.

Just wait a while—we're coming too,
Rest peacefully till we meet you;
And what a meeting that will be,
When we'll meet in eternity!

By S. P. Preheim.

Dedicated to the memory of our recently departed friends: Benj. B. Goering, Moundridge, Kans.; Mrs. Peter M. Waltner, Freeman, S. Dak.; John B. Geisinger, Zionsville, Pa.; Mrs. Wm. S. Gottshall, Quakertown, Pa.; Henry C. Beidler, Allentown, Pa.; Mrs. Albert C. Luginbill, Bluffton, Ohio; Peter Schneck, Dalton, Ohio; Prof. John E. Linscheid, North Newton, Kans.; Mrs. Jonathan P. Flickner, Moundridge, Kans.; Joseph H. Goering, Moundridge, Kans; Mrs. Mary Eicher Miller, Wayland, Iowa; Rev. Isaak Friesen, Shafter, Calif.

Evangelizing Our Neighborhoods

J. B. Epp

V. HOW

1. Ways of Working

"And they went forth preaching, teaching, and healing." "Teaching them to observe all things . . ." There is such a great variety of service, that we can only suggest a number of ways, while new ways will constantly present themselves. We learn as we *go.*

Workers may start out, let us say, by *visiting homes* where there are the sick, the old, the friendless, and the neglected; with songs, scripture reading, prayer, a testimony or two, and a word of encouragement, leaving with them a few tracts, perhaps a Penny Gospel. Usually people are very grateful for such visits. Do not forget the children! Tell them a Bible story, teach a few Bible verses and a few choruses or a little song, and a little prayer, if they do not know these things; and leave with them a few pictures and some easy reading matter. Whatever the reaction may be in a place, be sure and *keep the door open* to come back! This may require much tact sometimes. Pray for wisdom.

Other Ways: Young men may put up *Gospel signs* along the highways. How to do this? Learn from the business people. *Write letters,* where necessary. *Invite people to services,* where you know that the full Gospel is being preached or taught. Give out *tracts,* carefully and prayerfully, everywhere. Visit families all along, thus by and by *canvassing the whole neighborhood.* Give *Biblical Programs* in public places. These should not be long but *full of life,* and to the point. Expect practical results everytime. Start *Mission Sunday Schools* and *Christian Endeavors.* Arrange *Daily Vacation Bible Schools* and *Children's Bible Classes* on weekdays throughout the year. Also neighborhood Bible classes with young people and older ones, and start winter *Bible courses.* Visit jails, reformatories, county farms, trying to arrange regular meetings and Bible classes, if possible.

Follow up the work constantly. Later arrange *revival meetings,* in school houses, or wherever possible. Have a *loan library* of the very best scriptural books.

2. How to Win the People into the Right Way here follow a few *principles:* Above all, remember, this is *not a social service,* although *some physical help* may be given in places, and this largely as a means towards spiritual ends. Recall Jesus' method at the Samaritan well. Study this principle. We want to *get the tree healed,* and better fruit will result. All service must lead toward *the real aim:* To lead souls to Christ; and then lead souls closer to Him.

Always leave the definite impression that this work is *non-sectarian.* Let the people know and feel it that *you are not coming to get anything that is theirs, but to do them good.* You want to help them to help themselves. Be interested in what they are interested in, as far as possible, and *lead them out and on into better ways.* Find things commendable, and speak of these. Help to *make Christians* out of them. Church membership will be taken care of later. Let them *help you,* in any way possible, to make new contacts. Most families are thankful, if shown better ways of bringing up children. — Let the singing of spiritual songs be heartfelt, rather than just pleasing to the ear. It should be harmonious rather than loud. Songs must have a great message of *Christ and the Gospel,* and therefore the words should be plainly understood.

3. How to Keep Them in the Right Way

"Teach them to observe the *all things"* of Matt. 28:20. Keep on following UP all the work. *Teach* much Bible! Provide good Sunday literature. Lead on and on, into a fuller and deeper Christian life. Put people to work as soon as possible, young and old, to help you, and to pass on to others what they have learned, received, and experienced. This will help them to grow in all things. Do not organize churches, but lead people to churches that are really commendable. The Lord will direct.

SERMON SKETCH

GAIN THROUGH LOSS

Rev. W. Harley King, Pastor, First Menn. Church, Colfax, Washington

Mark 8:34-35. " . . . For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Introduction

The words of the text were spoken by our Lord himself and are recorded six times in the four synoptic gospels. It is one of the potent sayings which might have been termed, "an hard saying", because of the seeming paradoxical statement. If the critics of that day were like some of today they might have been heard to say, such utter foolishness, that cannot be. But perhaps it is not as paradoxical as it seems.

I. The Significance of Following Christ

Multitudes were following Christ, literally, wherever he went: disciples, inquirers, sign-seekers, skeptics, and the indifferent. Our Lord had no difficulty in distinguishing the true disciples. He would however have his hearers openly declare themselves: believers or unbelievers; disciples or opposers; either for or against him. The invitation was, and still is: "Whosoever BELIEVETH on him hath LIFE" and is free from condemnation (John 3:15-18). Such a Gift to undeserving man! Let none deceive himself, however, the cost of discipleship must be considered. It may prove to be a test of one's love for and fidelity to Christ. A yielded life, a surrendered will he desires. In John 12:25 we find the words, "He that loveth his life shall lose it."A hard blow at all selfishness.

II. The Cost of Discipleship

It is stated in the form of a challenge in three parts.

First, "Let him deny himself." Not deny himself something, but self. Say, no, to the self life and yes to God. (Gal. 2:20; John 12:24.)

Second, "Take up his cross." Not the trials which sometimes befall us, though they may be a cross, but his cross whatever that cross may be, he asks us to bear to the place of death.

Third, "And follow me." To go where he leads, whatever the cost, follow. It may mean being scoffed at; it may mean persecution or even ostracism for another. (As it does for our American Indian brethern).

III. The Alternative and the Respective Recompense

The alternative is stated in the text in a striking way. Life, is used in a double sense: the physical or temporal and the spiritual or eternal. The aim in life will determine the goal and the result. To live for this life only may mean the loss of both. Example, the rich fool of Luke 12:17-21. To place first things first, the eternal, the spiritual to the end that Christ may be exalted and the gospel promgulgated gain in spite of loss material or physical. Where is there a captain, a pilot, a fireman, a nurse who will desert his post in the face of danger to save his own life. To do so would mean to bear the world's contempt which would be worse than death. If that is true in a worldly sense, can it be any less so in the spiritual realm? Illustration: The candle to which is given a light and a place to shine must needs give itself, be consumed, if it is to give light and be of service.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 24, 1939

ISAIAH: FORTELLING THE BIRTH OF THE MESSIANIC KING

Isaiah 7:14; 9:1-7; 11:1-5

Introduction

Isaiah lived and prophecied in troubled days for Judah. Ahaz, a king with little or no faith in God, was on the throne and Judah was in constant trouble because of her enemies, Syria and Assyria (7:1-13). Isaiah called upon the king and the people repeatedly to put their trust in God. It appeared to be a hopeless task. Isaiah declared to his people a revelation of the divine will and predicted dire results unless there were a change of heart. Isaiah surpassed the other prophets in the extent of the predictive element. His predictions concerning the Messiah are remarkable, reaching their climax in the wonderful 53rd chapter.

The Virgin Son 7:14

Isaiah is urging king Ahaz against seeking the help of the Assyrian king against Israel and Syria (vs. 11-13). Ahaz refuses to ask God for a sign to prove that Isaiah's words will prove true. Therefore the Lord himself will give him a sign (v14). In faith Isaiah foresaw the coming of the Messiah as a child, born of a virgin. His name was to be "Immanuel", which means "God with us". This could not be true in an ordinary birth. It meant that God would become incarnated in human flesh in the son, born of a virgin. This prophecy was so remarkably fulfilled in the Babe of Bethlehem.

Light Shining in Darkness 9:1-7

Israel was in a dark day when the Assyrian invaders swept the country—Galilee—and carried the people into captivity (v1 also 2 K. 15:29). Dark gloom enveloped them. In these darkened places the people shall see a "great light" (v2). The Messiah, King, Israel's only hope, was to come to Galilee. These people were to receive unusual blessings through Him. He is to bring spiritual light and joy into people's hearts in a world lying in spiritual darkness.

The kingly character of the coming Messiah is here portrayed. He is the bringer of light. He is also to liberate the people from the yoke of the oppressor. Isaiah had been talking about the Assyrian invasion and oppression (8:7, 8). He thinks of the Messianic deliverer from oppression. Isaiah's people needed most of all, deliverance from the burden of sin and that is what humanity needs, above all else, today.

The Messiah is described as a child "born unto us", that is Israel; a Son, given unto them, God's extraordinary gift unto man. He shall be the Head of the Kingdom. No one title is adequate to describe his characteristics (v6). These titles reveal the various aspects of his character. He is the Prince of Peace, the arbiter of peace between God and man, the one who alone can bring peace to our warring world today. His government and peace shall be increasingly established as men shall yield themselves to Him. Wars are instigated by men who have not yet enthroned Him in their hearts. His reign will be in righteousness and justice for ever (v7). He is everlasting and his Kingdom will be everlasting.

Nature of Christ's Kingdom Rule 11:1-5

The royal line of Israel is compared to the stump of a tree. Out of the seemingly lifeless stem will spring forth a Branch—the Messiah. His supreme endowment shall be "the Spirit of the Lord." He shall be divinely endowed (vs. 2-4). His character is here described. Isaiah describes here conditions as they shall be after Jesus rules upon earth. He pictures marvelously the characteristics as seen in the life of Jesus while here on earth. He was anointed with the Spirit of God, his equipment for his task.

We should enthrone Christ as King in our hearts and lives.

The Mennonite Conscience and the World

By Dr. Henry Stauffer, Berkeley, California

To be a Christian is to be a resolute idealist. And that means being different from the world in so far as the world is a force hostile to Jesus' way of being good and doing good. The Mennonites have always taken Paul's admonition seriously: "Come ye out from among them and be ye separate." (II Corinthians 6:17).

There are three possible reactions to the world:

1. Yielding unresistingly to the insistent pull of mass gravitation. This insures a man's regularity, popularity, and, in the long run, his ethical non-entity. For the crowd is very often in the wrong. And a few sane idealists who have dared to step out from the rank and file and bear witness to the truth that was in them have become the lights of the world. Difficult as the role of the non-conformist is, it is the only course that leads to self-realization, self-respect, and the respect of others.

2. Fleeing from "the maddening crowd's ignoble strife," resolved to live alone or with a group of kindred spirits who take upon themselves the triple vow of poverty, chastity, and obedience. Those who have chosen this course are called monks and nuns. I know the negative Protestant reaction to these words. But I submit that, in view of all the facts, it is neither fair nor scientific to toss monasticism jauntly into the scrap heap along with the delusions of an infallible church and witchcraft. For we cannot forget that during the five centuries of the Dark Ages a few monks were the sole custodians of the priceless manuscript of the Greek classics and of the oldest three manuscripts of the Greek New Testament. These monasteries were the vital germs of the future universities and libraries of Europe. What would the world be today, if these little and almost unknown groups of idealists had forgotten their vows and gone to sleep!

3. Remaining in the world, but daring to be different—the choice of the Mennonites. This course was exceedingly difficult and dangerous at the beginning of the reformation four hundred years ago, when the Mennonite movement originated. And it is difficult today, especially because of our complex economic and social structure. The modern man who takes Jesus seriously and who therefore tries conscientiously to act his part and fails to measure up to the exacting situation deserves sympathy and encouragement rather than denunciation.

A Mennonite of high standing some years ago was asked by his party to accept its nomination to the governorship of his state. He declined because, if elected, he could not have taken an oath to enforce all the laws, including the one which prescribed the death penalty for murder.

During the World war a certain Protestant layman in New York who had inherited great wealth found himself in a very trying situation. He was so strongly opposed to the war he felt he could not accept any of the profits received for manufacture of war implements. However, some of the corporations to which he belonged, but in which he did not own 51 per cent of the stock, decided to accept large orders at an enormous profit. He was the helpless victim of circumstances. He took the only honorable course open by devoting one million dollars, his share of tainted war profits, to the relief of the distressed Armenian refugees.

In 1873 a colony of Amish Mennonites of Lancaster county, Pennsylvania, settled in Kansas, hoping there to keep the even, unworldly tenor of their way. And they realized their desire until on an evil day oil was discovered in their vicinity. Immediately they had to meet the devil's bait in an entirely new form. Here was a chance to get easy money for which they had no use at all. In Pennsylvania it was easy to defy the fashions of the world by going unshaven, wearing broad-brimmed hats, and riding in plain, horse-drawn buggies, while their neighbors whirled by them in automobiles. But it was not so easy to resist the wily arts of the trained, high-pressure salesmen of the oil companies who followed them around the fields with generous contracts, begging them to sign on the dotted line. Finally the stricter members of the sect sold their farms to their "worldly" brethren at the mere cost of the land as homesteads and fled from the scene of temptation to Iowa or back to Pennsylvania.

I cite these cases not to hold them up to ridicule, but to make vivid the difficulties that beset the path of any one who dares to be different and who is ready to pay the cost. The Mennonites have succeeded in a greater measure than did the larger Christian groups in keeping themselves "unspotted from the world." Whether the price they paid was not too high in many cases is an open question.

Coming to closer grips with the real meaning of the renunciation of the world, whether in the Roman Catholic or the Protestant way, we see that it implies the choice of a partial, instead of a complete cultural, civic, and political status; in other words, voluntary limitation of privileges and obligations. For the stricter Mennonites it means the refusal to vote, hold office, and bear arms.

Such a course raises the ethical question whether those who refuse to bear their full share of responsibility for the maintenance of an efficient government are entitled to all the benefits which such an organization guarantees to its citizens. The man of the world may rightly insist that those who refuse to bear arms when war threatens the very existence of the state are in duty bound to make full compensation for such civic slackness in other ways. The Mennonites have always conceded the justice of such claims and have gladly given their full measure of service to the state in various ways. The Russian Mennonites in the nineteenth century during the many years of their residence in the Ukraine conducted a conspicuously successful social and agricultural experiment station. And so they rendered a greater service to Russia than by bearing arms. Likewise in Poland, a stronghold of Roman Catholicism. In spite of the fact that the Mennonites there were regarded as dangerous heretics, they were long tolerated because of their distinguished service to the wealthy landowners.

Only that part of our environment with which we correspond is culturally significant for us. There may be an oratorio on the air, but it becomes real and culturally significant only to the man who snatches it from the mystic ether by turning his radio dial so as to receive it.

The Mennonites insured themselves against the blighting effects of too close contact with the secular affairs of the world by corresponding with but a part of their environment and so limiting their cultural status. This major decision accounts for their maintenance of private schools, their preference for the German language, their settlement in the country, and their rejection of an educated ministry. Their opposition to the public school system in Pennsylvania, which evoked severe criticism, was due to the fact that experience had proven that the free mingling of their children with worldly children resulted in a disrelish for the plain ways and severe ethics of the parents.

The total effect of this self-chosen, restricted cultural status was insulation against the subtle influence of the scientific spirit of the day; and it accounts for the perpetual exodus of many of their most talented boys and girls to churches whose standards of membership are much less exacting. It led inevitably to the deplorable error of renouncing as sinful the love of beauty in sound, color, and form. I recall my experience as a child whose parents were members of a small Mennonite sect, the River Brethren, in Stark county, Ohio. To them any attempt to improve the congregational singing was an instance of worldliness. The orthodox attitude was expressed by one who insisted that the refusal to participate in the singing merely because not every one was singing in the same key was due to sinful pride. In this view the one purpose of singing was to "make a joyful noise unto the Lord." In this they did succeed. But to at least one adolescent the effect was not especially edifying.

(To be concluded)

—*Rev. Benj. Ewert,* the efficient and long experienced traveling minister among our brethren in Canada, and Mrs. Ewert are in Kansas from 186 River Ave., Winnipeg, Manitoba, for a visit among relatives and friends. One of their objectives is to attend the golden wedding of their brother and sister-in-law, Mr. and Mrs. Jacob Toevs of Newton, Kansas.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

From the Shipshewana Retreater

We note that the Mennonite young people of the Shipshewana Retreat exchanged retreat delegates with the Church of the Brethren and the Quakers. The results were very edifying. This is a good means of promoting inter-denominational cooperation and friendliness.

Reverend Kreider of Bethel College conducted some very inspiring sunset services on the shore of the lake. After quiet music he told of a notable character who works "In the Service of the King." He builds his talks around the scripture: "Seekest thou great things for thyself—seek them not." Some of the men used as illustrations were, Wilfred Grenfell, Albert Schweitzer, Frederick Oberlin, and Booker T. Washington.

Subjects used by various groups in the daily chapel services were, "Peace," "Music," "The Greatness of Service," and "Wisdom and Understanding."

For improvement of future retreats, Harry Yoder suggests, a common bunk house for all boys, a common bunk house for all girls, a common dining room, and a schedule for two groups—those of intermediate age and those older.

A HOPE

As a new school year begins may many young people avail themselves of the strong Bible departments of our church colleges. Bethel has so strengthened its Bible department that it offers to grant a Bachelor of Theology degree.

A MEANS OF CHRISTIAN GROWTH

Christians are continually tempted to dilute the strength of the Christian religion. They are tempted to act and think as though the Christian life were a capsule to be taken and not something to be cultivated by hard, diligent labor.

Christ taught that those who would follow Him would have to put forth effort, sacrifice, and continually seek to grow. To live otherwise means making Christianity shallow and ineffectual.

Various Christian agencies exist in order to deepen the Christian life by the impartation of Christian knowledge and inspiration. Among them are the C. E. societies. Thus, the C. E. societies and the programs they render are not ends in themselves but rather means unto an end. They should exist not for entertainment but for edification.

The Christian Endeavor material in these pages is intended for the latter purpose. It should prove very useful for the planning of Christian Endeavor programs. However, it is capable of rendering a much greater service. To those who take the time and effort to read it, it can give knowledge and inspiration for making Christianity real and vital in everyday life.

In Genesis we read, "And Isaac went out to meditate in the field at eventide." This was a very wise thing for a young man to do. If we fail to take time to meditate on the problems of our own Christian growth and the problems of human society, then we can expect a shallow, superficial Christian life. Dynamic Christian living does not come easily.

Why not use some time in your daily worship period for meditating on the weekly C. E. topic. It will help you to grow daily and it will help you to receive and contribute much more effectively as the C. E. topic is considered in your C. E. program. This material is intended for the use of all young Christians, not for program committee members only. Regardless of whether your program committee does or does not use it, read it and grow. It is a means unto an end in which we should all be interested. Let us see clearly. Leaders, this needs your encouragement.

Eastern District C. E. Convention

Quakertown, R. D. No. 2, Pa., Sept. 4, 1939

The following is the list of the Officers and Resolutions favorably acted upon at the Eastern District Christian Endeavor Convention on May 30, 1939.

OFFICERS OF MENNONITE YOUNG PEOPLE'S C. E. UNION, 1939 - 1940

President, Mr. DeWitt Temple, 129 Herman St., Philadelphia, Pa.; *Vice President*, Mr. James Gerhart, Bally, Pa.; *Recording Secretary*, Miss Grace Moyer, 612 S. 5th St., Allentown, Pa.; *Corresponding Secretary*, Miss Alverda Bauman, Quakertown, R. D. No. 2, Pa.; *Mission Secretary*, Miss Margaret Slotter, Kulpsville, Pa.; *Treasurer*, Mr. Chester Mill, Blooming Glen, Pa.; *Intermediate Superintendent*, Mr. Norman Geissinger, Palm, Pa.; *Junior Superintendent*, Miss Anna Baum, Hilltown, Pa.

RESOLUTIONS

The Resolution Committee presented the following Resolutions for adoption:

Be it resolved that:

1. We are grateful to the Heavenly Father for His loving kindness to our organization during the past year, and for this Memorial Day; also, we offer our heartfelt thanks to Rev. Swartz and all his helpers who are showing us true Christian hospitality.

2. The Executive Committee continue efforts made to branch out in our Young People's Work by investigating the possibility of a joint meeting of Brethren, Friends, and Mennonites, and the possibility of a radio broadcast over a local station.

3. We take an active part on planning for the General Conference in 1941 and that we notify the Eastern District Conference to this effect.

4. The incoming Executive Committee appoint a "Mennonite Correspondent" to send advance notices and following reports of all our activities.

5. The Eastern District Conference C. E. will cooperate with the General Conference in working out the Follow-up system, especially supplying membership of the local societies to General Conference Christian Endeavor Union.

6. We endorse resolutions adopted by the General Conference C. E. Union and that the local societies be urged to put them into effect.

7. We, as a Christian Endeavor organization, wish to express our appreciation to our own Eastern District Conference and to the General Conference for their direct stand which they are taking on the subject of Peace and World Brotherhood. We wish to go on record as willing to uphold the principles of Peace as expressed by our Mennonite forefathers.

(Signed) Ernest Leitzel   Dorothy Dietz
Walter Temple   Edna Spaeth
Wilbur Lauer

NOTE: The material for the Senior C. E. for this isue unfortunately has failed to reach us.—Editor.

INTERMEDIATE DEPARTMENT

WHAT DIFFERENCE DOES IT MAKE WHAT WE BELIEVE?

For Daily Reading:

Sept. 25. Belief necessary to please God. Heb. 11:5, 6.
Sept. 26. Abraham's belief. Gal. 3:6-9.
Sept. 27. Without belief a promise failed. Heb. 3:18 - 4:2.
Sept. 28. Belief the way to salvation. Acts 16:27-34.
Sept. 29. Unbelief about Christ leading to belief in a lie. II Thess. 2:8-12.
Sept. 30. The fate of unbelief. Rev. 21:8.
Oct. 1. What difference does it make what we believe? Psalm 12.

Opening Song, "My Redeemer"
Scripture Reading—Psalm 12
Sentence prayers asking God to help us to form proper beliefs and expressing gratitude to God for His goodness to those who believe in Him.
Chorus, "I Have the Joy, Joy"

We want this meeting to echo with real joy.

Bible verse-finding contest between girls and boys. Use these verses which have a bearing on the topic. Ps. 78:22; Matt. 8:13; Matt. 9:28; Matt. 18:6; Mark 1:15; Mark 5:36; Mark 9:23; Luke 8:13; John 1:7; John 6:36; John 12:36; John 14:1; John 16:30; John 20:31; Acts 8:37; Acts 13:93; Rom. 1:16; Rom. 3:22; Rom. 9:33; I Cor. 1:21; Gal. 3:22; Heb. 4:3; Heb. 11:6; I Pet. 2:7; I John 5:1.

Song, "Thy Word is Like a Garden, Lord"

Thoughts on the topic:

Joy and peace come from believing in things worth believing in.

1. It is a joyful thing to really believe in the forgiveness of sins.

2. It is a joyful thing to believe that every trouble that may come to us is an opportunity for us to become better men and women. It is a part of our process of Christian growth.

3. It is a joyful thing to make unselfish sacrifices.

4. It is a joyful thing to live those convictions which we believe. It is only then that our lives will have an influence upon others for good.

Song, "Somebody"
Offering and announcements

Closing thought by the leader

"Our joy is founded on the conviction that in Christ our sins are forgiven; through Christ our cross is made purposeful and bearable; with Christ our service is redeemed from selfish motives: This joy no man taketh from us. It is the joy of perfect peace—it is to live in the very atmosphere of heaven. In this world where so many souls are desperate and afraid, all who claim to believe in a God of hope are challenged to be different from the average. How joyful are you, and to what measure are your mind and heart at peace in believing? How well do you proclaim by the light of your countenance, that it is good to be alive?"

Close with Psalm 19:14.

The more sincere and positive we are in our belief, as a rule, the less demonstrative we are.—Beecher.

JUNIOR DEPARTMENT

"SING UNTO THE LORD"

Plans for October

October 1—"Come Before His Presence With Singing." Psalm 100.2.

October 8—"Speaking To Yourselves in Psalms and Hymns and Spiritual Songs." Eph. 5:19.

October 15—"And the Ransomed of the Lord . . . Shall Come . . . With Songs. Isaiah 35:10.

October 22—"I Will Sing Unto the Lord For He Hath Triumphed Gloriously." Exodus 15:16.

October 29—"Singing and Making Melody in Your Heart to the Lord." Eph. 5:19.

Verse for the Month. Psalm 104:33, 34.—"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord."

Song for the Month: "O Could I Speak the Matchless Worth," M. H. B. 239.

"COME BEFORE HIS PRESENCE WITH SINGING"

Psalm 100:2

Program for October 1, 1939

To the Leader:

We have a wonderful heritage in our congregational singing. Just recently a visitor in a Mennonite Church remarked about the beauty of the congregational singing in that church. This has always been a characteristic of Mennonite Church worship. May we as Junior leaders make this precious to our Juniors in this month's study.

In this lesson we want to stress the thought of worshipping God with our singing, in the next lesson we will study the Psalms. On October 15 the Songs of the Bible and follow that with a study of hymns and illustrative pictures, completing our months work with a program of hymns we love.

I. Worship Service

1. Prelude
2. Call to Worship—"O come let us worship and bow down; Let us kneel before the Lord our Maker: For we are His people, and the sheep of His pasture."
3. Song, "O Worship the King," M.H.B. 31, v. 1, 2.
4. Scripture: Psalm 108:1-5 by a Junior Boy and Psalm 98:4-6; 40:3 by a Junior girl.
5. Prayer by leader
6. Song—"O Could I Speak the Matchless Worth" (The Leader should read the words of this song and make necessary comments before it is sung)

II. Mission Minutes

1. Choose and sing a mission song
2. Invite a representative of one of the missionary organizations of the church to speak briefly to the Juniors of the aims and work of their organization.

III. Study Period:

Aim: To help our Juniors to realize their responsibility and privilege in sharing in the congregational singing.

1. Recall the songs sung during the morning worship. What was it, a prayer song or a praise song? Sing one verse of each song sung.
2. Discuss:
    a. Why do we sing in our church service?
    b. How do hymns help in the service?
    c. Which hymns do you enjoy most to sing, one that you have memorized, or one that you must read in order to be able to sing?
3. "We should memorize some good hymns. Why?" Might be discussed by an older person.
4. Two Juniors speak on "Where apart from church service, may we serve God by singing"
5. Boys chorus sing a favorite hymn
6. Girls chorus sing a favorite hymn
7. Verse of month in unison—Ps. 104:33, 43
8. Talk by leader:
    Bring out the fact that songs are older than sermons." People sang before preachers preached. Every song has a message for each hymn was written by some one who had a reason for writing it. We should find this message and then sing the song in such a way that the essage is brought out. A prayer song should be sung prayerfully. We must think of the words of the song we sing just as we think of the words of the prayer we pray. It is our privilege to sing with all the others in the church service. May we do this to the honor and glory of God.
9. Sing a song that is a general favorite
10. Leader's closing prayer

* * *

Note.—Mrs. R. G. Warkentin, Wichita, Kansas, writes to tell us that the poem "O Jesus Once a Nazareth Boy" can be used as a song to the melody of M.H.B. No. 353.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Invitation to Annual Hospital Gift Day

To be held All Day, Thursday, Sept. 14 at Home for the Aged, Newton, Kans., beginning at 10:00 A. M.

Friends of the Institution far and wide are cordially invited to visit the Hospital and its additions on this day, enjoy the programs, meet friends, and leave whatever contribution they desire to make in cash or supplies to help along in the benevolent service that the institution renders.

With the extensive building program, which included the training school and new clinic annex, the Bethel Hospital has made some phenomenal advances this year. Because of its ever increasing scope and area of service, it is hoped also that a much enlarged crowd of visitors will attend the Gift Day exercises next Thursday. With new opportunities and responsibilities have come also new needs which the Hospital must meet and therefore solicits the support of many friends at this time.

Two programs will be given, one in the afternoon and one in the evening. There will be interesting addresses and special music which everyone will enjoy, and to which everyone is invited. Ladies of the senior and junior auxiliaries will serve a lunch at noon and will have refreshments available at the afternoon and evening programs. All receipts from the sale of food and sundry articles will be used for the benefit of the institutions.

The new hospital annex, built at an approximate cost of $50,000, was just recently dedicated. It marks a distinct advance for better hospital and medical service, and also helps to meet the exacting present day medical requirements. Many who have not yet had the opportunity, will want to see this hospital addition which was made possible only through the united labors and sacrifices of many friends.

To old and new friends and supporters, to all who read this, the Bethel Hospital and Bethel Home for Aged therefore extend a most hearty invitation for the coming Gift Day. Whatever gifts they can bring will be very gladly received and very much appreciated.

Extracts of a Letter from South Anerica

Tomorrow it will be a week since Brother *Henry Fast* left the ship to come to us, and yet it seems as though he had been long among us, as though he had never been a stranger here. We have all come to love him.

To me was accorded the honorable commission to meet Bro. Fast at the steamship and bring him here. It did not take much effort to single him out of the crowd of passengers. It pleased Bro. Fast very much to find so readily a guide in this foreign land with a foreign language. After customs formalities were attended to, we traveled by train to the one-million city St. Pauli. During this short distance we rose 800 meters from sea level. In St. Pauli we had the privilege of meeting some of the young Mennonites employed there, among others also the two sisters Ediger who five years ago came here from Canada.

On Sunday morning we took our seats in an autobus that conveyed us on good roads, through a beautiful mountain region to Curitiba, 520 kilometers away. Here we were anxiously looked for, as there was to be a meeting in the evening, at which Bro. Fast was to speak. The joy of meeting was great. The greetings of elder, Bro. Jacob Hübert, were concentrated in the word of God, "Du hast wohlgetan, dass du gekommen bist." What Bro. Fast has been to us in four short days, resp. five evenings can not be expressed in such a short letter. Old and young, children, men and women were captivated by what the Brother had to report to us.

Now it became clear to us in what great danger we find ourselves. In the danger, namely, that we here at this lonely spot drift away from the great work of our denomination, from the great activities in God's kingdom. That we lose the vision for the large things. That we will soon see no work challenging us. And when that is the fact, we become lost in little things. Through this we have again been stirred up. I shall not proceed farther for fear that I may anticipate things that Bro. Fast will write.

With gratitude and greetings,
Peter Klassen

From Chr. Bundesbote, addressed to its editor.

—MENNONITE CHURCH, BUTTERFIELD, MINN.—Plans had been under way for some time by the members of the Mennonite Church to help Rev. Schultz celebrate his birthday on August 27. This was to be in the nature of a surprise. As he had previously arranged to be out of town Sunday afternoon and evening, the group met at the church Monday evening, and when all was in readiness Rev. Schultz was sent for. This was the regular evening for Senior choir rehearsal and as he often attends these rehearsals, his suspicions were not aroused. When he entered the church, he was greeted with the "birthday song." A short program was rendered and a collection was taken. To show their love for him and their appreciation for his services, the congregation presented him with a purse amounting to $125.—Corr.

—*Rev. H. N. Harder of the Grace Church,* Enid, Okla., will conduct a series of morning devotions over radio station KCRC, 1360, from 7:30 to 7:45. Everybody is cordially invited to listen.—At the baptismal service, recently, 300 worshippers crowded the new church.

—*"The Zion Mennonite Church of Donnellson, Iowa,* held its baptismal service Sunday, Sept. 3. Four young girls and three young men were admitted as church members."

A GENERAL CONFERENCE CHURCH

CUAUHTEMOC, CHIHUAHUA, MEXICO

H. P. Krehbiel

Cuauhtemoc

Inhabitants, Occupation, Surroundings

CUAUHTEMOC, MEXICO

View from the northwest. Lake in the foreground—retained by dam. City is spread out over several miles. The mountain peaks rise, some of them several thousand feet above the surrounding plateau country.

As is known from the preceding section of this report, the town Cuauhtemoc is located in the western part of the state Chihuahua in Mexico. In civilization this part of Mexico is still very backward. It is within but very recent time that Mexico has attained a form of government under which the citizens, whether native or immigrant, are really free and have the right to own land or engage in other undertakings for independent selfdevelopment. Formerly all land was owned by land-barons as family heritages, or was owned by the Catholic Church. The rest of the inhabitants, especially the natives, were virtually peons or serfs. In consequence the aboriginal inhabitants were very poor, without culture and utterly unprepared to take advantage successfully of the opportunities now open to them. They lacked practical knowledge and experience. Then also they had no capital with which to purchase land, even at a very low price. There were only a few here and there who were able with some degree of success to take advantage of the opportunities offered them under the new regime.

As has frequently happened in history, Mexico is seeking to attract successful farmers from countries of Europe and North America to locate in Mexico, buy land and farm it. This they do with the expectation that native Mexicans will learn from their example the art of up-to-date farming. However this lead only very slowly to the attainment of the end sought, namely to the conversion of these children of nature into successful modern farmers.

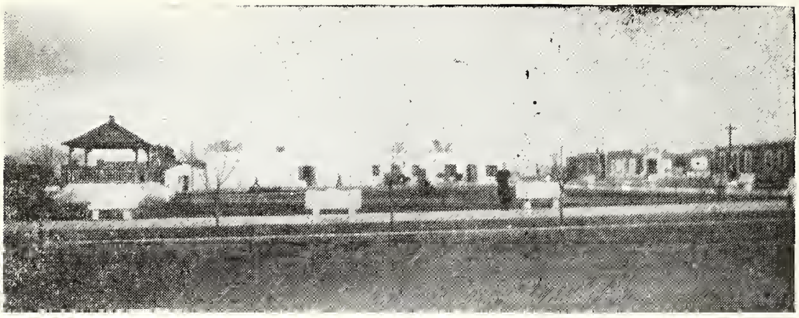
Residence of the brothers and families; Rev. Jacob Janzen, wife and child, and Wilh. Janzen, wife and two children.

It should be mentioned that before 1922 no Mennonites had as yet located in the Cuauhtemoc region. That whole territory had only widely scattered land barons occupying extensive haciendas. Their property consisted mostly of cattle, horses and donkeys. Very little farming was done. Thus the region was in this respect seventy years ago, very similar to the West Central Plain of the United States and stretching beyond into Canada, an uninhabited plain, a prairie country.

It was about the year 1923 that Mennonites began to settle a short distance north of Cuauhtemoc. That brought some life into the little village. In 1926, David Redekop Sr. decided to locate here. As reported previously, he located in the village. Mexicans continued also to locate here and build houses Mexican fashion, and sought employment. Some other Europeans also continued to locate here, some on farms, some in business. But Mexicans far outnumbered all other inhabitants of the town. However, these natives appear to be pleasant people with whom it is not unpleasant to deal. At present the town has greatly expanded until its population now numbers about four thousand.

The government appears to be liberal. In the center of the city there is a public clinic, in which, according to information received, two days each week sick persons without means receive free examination and treatment. This public clinic is also patronized by European immigrants including Mennonites and other Germans.

The owners of larger estates have built in the city their own pavilion for gatherings or meetings of their group as also by individuals for occasionally spending a night there.



CUAUHTEMOC CITY CENTER

The Park. Note the cement walk, the comfortable seats and the Band Stand. In the central background note David Redekop's business establishment. See buggies, still used there, standing in front of the store.

Spanish idealism is conspicuously observable at the pretty, though still young public city park. It is located in the center of the town and covers an entire city block. Ornamental trees are planted within the park. These are irrigated during the dry periods. A liberally wide cement walk surrounds the park, and many substantial cement seats along the walk invite the public to be seated. In the center of the park a small roofed over platform serves as music stand or lecture platform at occasional public meetings.

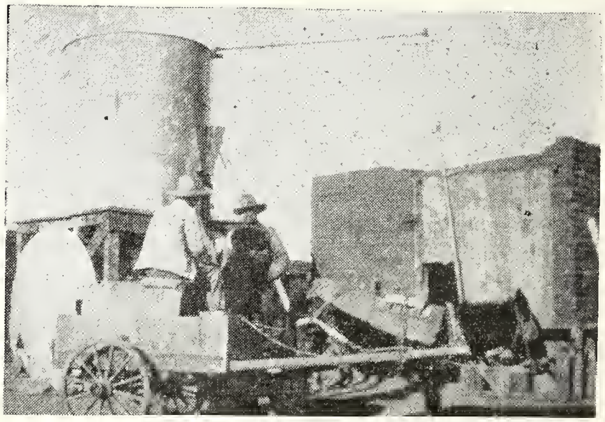
Excepting the large buildings in the center of the city, almost all the buildings in the city used for residence or other purposes are constructed of adobe blocks, and very few buildings are more than one story structures. As this mode of building is quite inexpensive, even the poorest are able to live under their own roof.

This is preeminently a farming country. Much corn is grown. We saw many fine cornfields in the Mennonite colony north of Cuauhtemoc. At this time the farmers—men and women—were out in the fields, busy harvesting the fine large white corn ears. Besides corn, much oats are grown. At many places the farmers were busy assembling the oats in stacks or under roof. Another extensively raised product are beans. One farmer related that on one farm operated jointly as a family undertaking, the bean harvest in 1938 was from a field of more than 300 acres, while oats on the same farm covered a field of about 700 acres. Corn, oats and beans constitute the chief food of the Mexicans, and there is a very satisfactory market for these products.

The city does not thus far have its own waterworks. In its development there were opportunities for persons of practical vision. Among such was David Redekop Sr. So years ago he established a private waterworks near the center of the city. This plant is in daily operation. From all parts of the city customers come. On two wheeled carts customers carry away water for the family. A German is in charge of the waterworks. In addition this enterprising Mennonite refugee brother operates a butter factory alongside his commercial establishment with a fullblood Mexican as the buttermaker. He also operates two cheese factories far out in the Old Colonist Mennonite settlement. There is in this Mexican country for farmers and others a promising future so far as material interests are concerned.

And now for a look at this country in general. Mexico from a continental point of view is peculiar in its geological and topographical characteristics. The eastern and western parts along the coast are very low, being only slightly above sea level. However along the central length of the country, north and south, is one extensive plateau, along each side of which high mountain chains form a continuous rim as it were for an immense dish of which the plateau is the bottom. Almost all the water which falls within the inner side of these mountains is thereby retained and conserved for the wide-expanding plateau. At many places there are larger and smaller lakes, which rarely or ever become dry. Such a large lake is located about ten miles northeast of Cuauhtemoc. It is about five miles wide and ten miles long. The plateau is lifted from 6500 to 8000 feet above sea level.

A temperate climate prevails the year round, as this



WATERWORKS IN CUAUHTEMOC

Water pumping works in building to the right. The pump goes almost all the time. The large tank does not hold water enough for one day's supply. The Mexican sitting on the barrel is settling with the German superintendent of the works for the water bought. When the little donkey moves on with his load, other patrons waiting will follow.

region is located only about 25 degrees north of the equator. It is never hot in the summer nor ever cold in the winter.

VIEW OF PLATEAU NEAR CUAUHTEMOC

A distance view over the plateau northwestward of Cuauhtemoc. Visible in the distance are mountains enclosing the plateau. Within the plain a few farmsteads are faintly visible, either isolated farms or portions of Mennonite villages. This expanse visible here is about 40 to 60 miles wide and about 100 miles or more in length northward.

As a whole this great plateau is reasonably level and well adapted for the use of modern farm machinery. Wide extending plains await the husbandman. These plains are covered with a rank growth of native grass, on which animal life thrives. As may be seen on the accompanying picture, the city of Cuauhtemoc lies on a higher elevation than does the land expanding to the north, while immediately to the south rise romantic mountain heights. The glorious view reminds one of the Swiss mountain heights, only that here the eye sweeps out over the wide expanding and majestic plains lying at the foot of the mountains.

In respect to school and cultural training Mexico is still at a very low level. In the large cities—Mexico City, Chihuahua, Vera Cruz and a few others—the state schools are progressively active. However in the interior, in sparsely settled regions only very meagre or no educational opportunities are available to the growing generation. Immigrants are more or less dependent on establishing their own schools supplementary to what the state offers. So for example there exists in Mexico City a school maintained by Germans, where in addition to the subjects required by the state German is taught. Students come to this school, which has an enrollment of about 900, from various parts of Mexico. Some of the Mennonite people in Mexico have attended it.

So far as advanced education is concerned, it will be wise for the Cuauhtemoc Hoffnungsau Mennonite church group to lean definitely, for the present at least, on the Canadian Mennonite schools, by sending their studious youth and future church workers to those schools, particularly Gretna and Rosthern. However, at the same time, the fine school for younger children which is at this time in successful operation under the capable spiritually minded guidance of Mrs. Jacob Janzen needs to be continued and further expanded in the future.

Both secular and religious education and spiritual nurture will very likely for some time to come require the cooperation and support of other Mennonite churches. The faithful utilization of this precious opportunity will bear richly blest spiritual and temporal fruit to the glory of God in the coming generations. For this lone General Conference church in the great country of Mexico, can easily become the gateway for a wide expanding influx of Mennonite settlements, churches, schools, and Christian homes. It may prove to be a spiritual blessing to many natives, the descendants of a notable ancient ancestry, a people for whom Jesus also came to this world to save.

(To be Concluded)

» » JOTTINGS « «

—SUNDAY, SEPTEMBER 17, HAS BEEN DESIGNATED AS A DAY OF PRAYER AND THANKSGIVING FOR OUR SCHOOLS AND COLLEGES. LET US MAKE USE OF THIS PRIVILEGE.

—*Rev. H. J. Krehbiel* feels very grateful to those who have sent him many beautiful flowers, to those who have written him, and all those who have helped him with their prayers. He is improving slowly and all of us pray that he may soon be able to return home. Mrs. Krehbiel bore up well during all the trying days of her husbands sickness.—*J. H. L., Reedley, Calif.*

—*Rev. W. S. Gottshall to Change his Home.*—A letter from his daughter, Mrs. Flora Gottshall Geiger has this information: Father had hoped to spend his last days among his friends and relatives in this vicinity, the Mennonite Home at Frederick. But since Mother's death he has been so lonely and unhappy in these same surroundings, that we three children have planned a change for him. He is going home with me this evening, Sept. 4, and will make his home with us. This will take him far away from his old friends, but we feel that a change may benefit him. As to his health, his speech is very poor, he can't carry on a conversation, his eyes are too dim to read even his beloved Bible in very large type. So please send THE MENNONITE which he always enjoyed to read to my address:

Rev. W. S. Gottshall,
Care of Mrs. Homer Geiger,
1729 Allendale Ave., East Cleveland, Ohio.

NOTE: May all readers of this paper who know the good brother pray for him that God may sustain him with His comforting presence.—*Editor.*

—*San Marcos Church, Paso Robles, California.*—MARRIAGES: On August 8, *Miss Katherine Claassen,* daughter of Mr. and Mrs. Henry Claassen, to *Mr. Abe Schultz,* Rev. F. F. Jantzen, the pastor, officiating.—On August 17, *Miss Gertrude Schroeder,* daughter of Mr. and Mrs. E. H. Schroeder to *Mr. Peter Becker* of Los Angeles, the pastor officiating, at a beautiful church wedding. Reception at the bride's home with supper and a nice program.—On Aug. 13, Mr. and Mrs. Fred Smiley celebrated their 25th wedding anniversary, with over 200 guests present. Many beautiful and useful gifts were received.—Ten of our C. E. Members attended the retreat at Sequoia Lake.—Dr. A. Warkentin of Bethel College preached for us on three evenings.—Fred Smiley, Corr.

—*Mennonite Church, Deer Creek, Okla.*—Rev. J. B. Epp, Beatrice, Nebr. preached in this church Sunday, Sept. 3, and spoke to the young people in the evening. Rev. John Lichti, pastor emeritus of this church, delivered the sermon at the Deer Creek Mennonite Church, Sunday, Sept. 3, substituting for Rev. H. E. Miller, the pastor there, who with Mrs. Miller attended the ordination of Rev. and Mrs. Marvin Dirks as missionaries to China, at the Gnadenberg Church, near Whitewater, Kans.—The Missionary Voth family from China will be at the Medford Church Sunday.

—*Rev. S. P. Preheim, Freeman, S. D. writes.*—"Our family is well. Bro. P. R. Schroeder is on his way to recovery. The hot weather has been cooled off by a rain. The young people have had a very profitable and blessed retreat. Their three instructors were a Presbyterian, a Lutheran and a Mennonite, all three were very able and consecrated men—With best wishes that God may preserve your health and strength to enable you to serve as editor of the Mennonite for a long time yet."

—*Mrs. Arthur J. Richert* of the Emmanuel Church, Los Angeles, Calif., her father, Rev. J. W. Regier, and her son, Erwin, are in Kansas. The young man will enroll in Bethel College, the father will make his home the coming winter at the Bethel Home for the Aged. Mrs. Richert will soon return to the Angel city.—*Later: Brother Regier died at the Home Friday evening. The funeral is to be at the Zion Mennonite Church, Elbing, Monday, Sept. 11 at 2:00 p.m.*

—*Dr. E. L. Harshbarger of Bethel College* who has safely returned from a study tour at the Hague, Holland, was to give an address at the Zion Church, Souderton, Pa. at 8:00 p. m., Sept. 9, on "The Mennonites and the Present European Crisis." Mrs. Harshbarger and the boys had gone to New York, to meet father and bring him home.

—*Mrs. Emma K. Bachman* of Woodlake, Calif., wife of Rev. H. A. Backman, deceased, who for a number of years served as instructor at Jr. Freeman College as pastor of the Bethany Church, Freeman, is out on a visiting tour with her son. At present they are in Kansas. Mrs. Bachman is a Bethel graduate.

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by J. Vernon Jacobs

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by Will H. Houghton, D. D.

President of Moody Bible Institute

The great cry today, not only of Christians but of many thinking people is **back to the Bible.** The teachings of the Bible must again be made to permeate the life of people or they will face destruction.

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THE INDIVIDUAL IN OUR PRESENT-DAY WORLD

by Cecil V. Crabb, D. D.

Author of "Psychology's Challenge to Christianity"

Price $1.00

Many psychologists have been leading us in a blind chase of airial notions about man's soul or psychic self, far away from its source, GOD, and the TRUTH of the matter.

In this book, easy to read and digest, Dr. Crabb shows how to fit the psychology of the individual into the tenets of the Christian religion. He proves that Christianity furnishes the finest basis for the integration of traits which go to make up personality. Here is a simple key to self-understanding which should be in the hands of the general reader and especially parents and those engaged in any kind of Christian teaching.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, SEPT. 12, 1939 NO. ~~36~~37

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EDITORIAL

AMERICA'S NEUTRALITY AND THE NEW WAR.—Naturally the views of the people of this country with respect to the possibility of remaining neutral as the conflict across the seas progresses, reveals a curious division. We quote this as given by a usually reliable "Exchange": "America would fight," some said, "because Europe would not let us stay clear. Recalling the ceaseless waves of Allied propaganda that helped wash the U. S. into the World War, they pointed to the already strong sympathy in this country for the so-called democracies, the alreday violent hatred most Americans feel for Hitler and his axis allies. With this fertile soil to work in, they argued, it would not take British and French propaganda experts long to bury the U.S. isolation under a mountain of enthusiasm to "save the world for democracy."

(2) America would fight, others held, to protect its economic interests. U. S. property in Europe is worth something like one and a quarter billion dollars; more important still, this nation sells a full third of all its exports in the European market. Despite laws forbidding new U. S. loans to the prospective European belligerents, some felt, American money would be raised, indirectly, to finance still another war. In this finiancial and economic stake in a friendly Europe, they saw a catapult which would eventually hurl America into the maelstrom.

(3) Soberest and most alarming of the arguments that war ,if it came, must engulf this nation too was this—the U. S. must fight dictatorship now in Europe or later at home. The philosophy and methods of the totalitarian states, it was said, demanded an ever-increasing sphere of power. Victory in Europe, far from appeasing their appetites, would lead them finally into attack on the western hemisphere. With their European enemies vanquished, with the great British and French fleets at their command, they would soon confront the Americans with the bloody prospect of a fight for life in their own lands. Rather than risk such a catastrophe, some believed, the U. S. would finally cast its lot with the new Allies." How much actual reason there may be in each of these views, we would not dare to conjecture. They all imagine us getting into war eventually.

For us Christians, however, the vital question is: What can we do in the face of such an alarming outlook? *In the first place*, we ought to maintain our faith in the President's assurance, *"that our government will be directed toward the end of keeping us out of war." Secondly*, we can write Pres. Roosevelt that we are praying for him that God in His love may uphold his hands in steering the ship of state away from the maelstrom of the awful conflict; that we do this with the conviction that war is contrary to the teachings of Jesus Christ. *Thirdly*, we can appeal to the members of Congress, our representatives in Washington, to do all they can to help maintain our neutrality in this crisis.

Upon request the following short form for such an appeal is presented here::

Date -------------------

Name ------------------------------
Address ------------------------------
Dear Mr. ---------------------------

In the matter of the benevolent neutrality of the United States in the present conflict in Europe, may God grant you the wisdom that comes from His love.

Yours sincerely,
Name --------------------
Address ------------------

Note: *The above form is merely a suggestion It will be better if as many as can will alter it as they see fit, so as not to make the appeal sterotyped. It may also be advantageous to wait with these appeals nutil Congress is assembled in Washington.*

Mennonite Principles

By prearrangement a delegation of Brethren, Friends and Mennonite on February 12, 1937, had a pleasant and profitable twenty-minute audience with President F. D. Roosevelt at the Whitehouse. During this meeting each of the three groups presented to the Chief Executive a formal declaration of their convictions on war and peace. We reprint here the copy of the declaration of the Mennonite group:

MENNONITE PRINCIPLES ON WAR AND NON-RESISTANCE

The following is a summary of the attitude of Mennonites on the subject of War and the principles of non-resistance which have been abhered to by Mennonites more than four hundred years and some of the Biblical grounds on which they are based.

"1. The spirit of sacrificial service, love and goodwill promote the highest well-being of man and society, whereas the spirit of hatred, ill-will and fear-inherent in war—destroys. Matt. 5:9: Blessed are the peacemakers, for they shall be called the children of God. Rom. 14:19: Let us therefore follow after the things that make for peace.

"2. Through faith we have become partakers of the character and Spirit of our Lord Jesus Christ, who lived among us as incarnation of the God of love, and we are thereby constrained to love all men, even our enemies. Matt. 5:44; Luke 6:27: But I say unto you, love your enemies, do good to them that hate you. Rom. 12:20-21: Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Overcome evil with good.

"3. War is sin! The destruction of life is wrong. It is contrary to the Spirit of Christ and Christian charity, indeed to everything that Christ represents. War is wrong in spirit and in method, since its object and practice is destruction, hence we hold it inconsistent to participate in war. Matt. 26:52: Then Jesus said unto him, put up again thy sword into its place; for they that take the sword shall perish with the sword.

"4. Christ forbade his followers not only all practice of revenge, but even all the vindictiveness from which we draw our principles of non-resistance. Rom. 12:19: Dearly beloved, avenge not yourselves, but rather give place to wrath, for it is written, vengeance is mine; I will repay, says the Lord. Matt. 5:38-39: Ye have heard that it has been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

"5. Our first and highest allegiance is to Christ whom we are determined to follow in all matters. Acts 3:29: Then Peter and the other apostles answered and said, We ought to obey God rather than men.

"6. In keeping with the above expressed principles we believe ourselves sincerely loyal to our country and believe that we can thus best serve its interests and highest welfare.

"Under God, whom we serve, we commit ourselves to set forth in this true way of life this statement of position and to declare ourselves willing to assume the obligations and sacrifices attending its practices."

The above statement, drawn up by representatives from different branches of Mennonites, together with copies of Ris' "Articles of Faith" and Smiths' "Menno Simons, Apostle of the Non-resistant Life", was presented to the President by: C. L. Graber of the Am. (O) Mennonites and A. J. Neuenschwander of the General Conference Mennonites.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A CRY IN THE NIGHT

We sat up in bed! From the direction of the hospital came the sound of weeping and wailing which had awakened us. Oh, that cry in the night when a loved one slips away!!

Thoughts flew back to the first time we heard this heartbreaking cry after our furlough. That time it came from a Chinese mother whose baby had died of smallpox on our boat. As she beat her breast and swayed her body back and forth in time to her lament, we passengers could only stand by helplessly for we could not speak her language. But her cry haunted us as we turned back to our cabins.

One night, shortly after we had arrived in Mauhadih, we were again startled by an anguished cry that broke out on the still night air. That cry could only mean that someone had died. We remembered that there had been a very sick patient at the dispensary. We heard Rev. Wiens walk over to them. Gradually the cries became more controlled and then we heard the people leave with their dead. But we could imagine the wailing that would break forth when they reached their non-Christian village.

And now this cry! A woman's voice rose above the confused wails. We heard the cry for "Mother" and decided it must be the woman from Chanaudi village who had died. But we had thought she was improving! Years ago she and her husband had been baptized together with others of their village. For some reason or other they had become dissatisfied and had gone back into heathenism again. The years went by. Two daughters and a son were baptized here in Jagdishpur. Other children came here to work. The old father and mother began to talk of coming back to Jesus. The mother took sick and was brought here to her children. Finally she was brought to the hospital and she was improving.

To our questions the reply was, "Yes, we want to be united with the Christians again. Our children are all here. We want to receive our last handful of earth from the Christians." This "last handful of earth" is a great concern to the village people of India. At the burial those with whom they are in fellowship each pick up a handful of earth and throw it into the grave as a last mark of love and respect. Hence this mother's desire for the "handful of earth" from the Christians.

But death stalked in that night and it was too late to take the step that would outwardly unite her with the Christians. The cry, "Mother, oh Mother" fell on deaf ears. Though we believe that she had again turned to Jesus, yet in the delay she had robbed her children of the comfort that the outward uniting with the church would have given. —Christena H. Duerksen.

What Must A College Do to be Christian?

By President Ralph Waldo Lloyd of Maryville College

It must desire, with a great desire, to be Christian. Nothing less is likely to make an American college Christian. The institutions, the educational writers, the current philosophies of education, of greatest prestige just now, usually ignore the Christian religion as a life essential. All speak of "character," "skill in living," "religion to be studied like other social elements." But where, in the places of most educational prestige, do educators set forth God the Father or Jesus Christ the Son and Saviour specifically and passionately? Only constant courage will enable the Church college to do it in the face of the current situation. Those who do not really wish to be considered distinctively Christian have tremendous influence.

(2) To be Christian, a college must be free. Without question, some institutions do not count themselves at liberty to emphasize Christian belief and training to any effective degree. Law, tradition, clientele, alumni, faculty or custom may limit a college in this matter. One fears that most tax-supported and independent institutions are more timid than is necessary. *But the Church college is officially free to be as Christian as it can and will. It is missing its most distinctive opportunity when it lessens its effort at this point.*

(3) The board of directors or trustees must be committed to this purpose. The board is comparatively permanent; it has power to set the policies; it selects the president, who in turn has chief responsibility for choosing a faculty and for putting policies into effect. Unless this board is composed of men and women who are greatly concerned about the college and its Christian character, and who know something of the spiritual and educational issues in our secular society, the religious character of the institution is sure to suffer. *Choosing directors or trustees merely because of their personal influence and wealth is a dangerous procedure.*

(4) A Christian faculty is probably at the heart of the whole matter. Without effort, even without realization, more than one Church college has drifted far into the current of secularized education merely by adding from year to year faculty members trained chiefly in secularized institutions.

Present standards and requirements demand graduate training for teachers. So far as the writer knows, *there are in the United States no strong graduate schools, other than schools of religion and theological seminaries, which claim to be deliberately Christian.* Graduate schools are not antagonistic to Christian faith; as institutions they merely ignore it as an essential. Some graduate students, of course, adopt anti-theistic beliefs and develop feeling against orthodox religion. But the greater danger is that teachers will come unconsciously to count as unimportant in all education what is left out of their own education.

It is not difficult to discover well trained teachers and officers who are *friendly* to religion; but every college president who wants Christian teachers knows it requires vigorous effort to find teachers who are *enthusiastic* advocates of a Christian interpretation and program. A half century ago practically every teacher in a Church college was a minister; today there is an unfortunate prejudice against ministers and their training on the part of many who control or influence educational standards.

Few who write the recommendations which make up the usual set of teachers' credentials know what we really mean by a Christian college. After almost a decade of experience in searching for enthusiastic Christians among people holding Ph. D. and M. A. degrees, the writer is convinced that some Christian graduate schools are sorely needed, that theological seminary graduates ought to have more consideration, and that investigation of candidates for Church college positions must be far more than is carried on for teachers in general.

(5) The curriculum must be built and taught, with some special emphases. We are speaking here of colleges, not of such special and vocational institutions as Bible schools or theological seminaries. All liberal arts colleges, Christian and non-Christian, offer substantially the same courses. How can one liberal arts curriculum be more or less Christian than another? The answer in part is: *First,* a college intending to be Christian certainly must see that all its students study the Bible and Christian beliefs, ethics, and philosophy as thoroughly and extensively as they do any other field of knowledge; there is special value in doing so under a college faculty and with a college student's maturity and intellectual interest. *Secondly, the Christian teacher must be able and committed to give an interpretation and correlation of his subject, whatever it is, that squares it with Christian truth and strengthens the Christian life.*

The college with which the writer is connected requires of every student who graduates a total of ten semester hours of English Bible, three hours of Ethics and Christian belief, and three hours of some other related subject, these making thirteen per cent of the total graduation requirement. This is an unusually large amount, but it in no way hinders academic recognition. *One regrets the continued tendency of colleges and Church boards to lessen the Bible requirements in Church colleges.*

Another major curriculum problem is in the fact that few standard textbooks are written by those holding the point of view we are advocating. Even authors who are earnest Christians usually omit any direct advocacy of the Christian faith; many textbooks set forth untenable and unchristian material; *but the most common tragedy is in treating Christian essentials as unimportant or to be studied as mere human phenomena.* We need college students and graduates who are not only Christian, but consciously and enthusiastically Christian.

(6) The selection of students is of major importance. They set much of the tone and they must be youth whose background prepares them to respond to a Christian program. *No college can hope to overcome in three or four years the influence of the preceding eighteen years on the majority of boys and girls.* If a student body is largely one of irreligious or unchristian background an effective Christian program will not have a reasonable chance. Also students are affected by one another quite as much as by faculty or official institution. A Christian college aims to win youth to Christ, but it wishes likewise to help those who come to college as Christians to remain Christian through the questioning, assertive period of college age.

(7) There are many effective forms of student organization and activity which do much to make colleges Christian. Unless the religious life of the student body is vital and virile enough to produce and carry strong Christian activities there is not likely to be any great institutional influence. This activity is both a result and a cause. The college has much of the responsibility for maintaining it, for the college, not the student, is the permanent factor.

(8) The institution itself must organize all these factors toward the end that students who attend will normally become more Christian in belief, in faith, in manner of life, in service, and become established in the church. Church attendance, at regular churches if possible, should be a clear requirement, with refusal to be deceived by the plausible argument that since no one can be forced to be religious or good, youth should not be compelled (most colleges require attendance at other activities); and daily chapel of a definite religious form; and proper rules to protect these boys and girls (after all they are just our own boys and girls) from themselves and the unuseful or bad investment of energy; and frank teaching and enforcement of standards on drinking, vice, dishonesty, profanity, and other unchristian conduct. Young people today are as fine as ever youth were, but they need more rugged not more compromising or comfortable experiences.

Surely there is need for times of focusing attention and decision upon Christ and His offer and requirements. For the supreme effort of this kind each year there has been discovered no substitute for the "college meetings". *"Meetings" held for at least a week and preferably longer; carefully and prayerfully planned; with the entire institution, faculty, and Christian student groups supporting them; with other extra-curricular activities discontinued for the period; with strong gospel preaching and a program of personal interviews and campus prayer groups; with some opportunity to indicate decisions for Christ and His service:* such "meetings" exert a mighty influence. No series of lectures or forums or guidance programs or the like can compare with "meetings" of this kind.

What must a college do to be Christian? Well, what has been written reveals a conviction that the process is very far-reaching; but it is definite and within the power of every free college where the Christian foundation and traditions have been retained; if they have not been retained enough, a long building program is necessary. But to be Christian is worth all it costs any college.—*The Presbyterian*

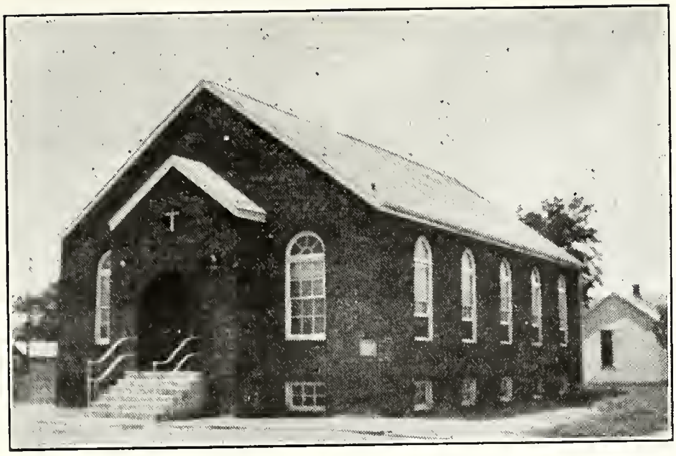
PRAYER

God gives us the great privilege of prayer for our own good and His glory. He intends prayer to be a joy and a constant blessing to us. Many a Christian has become cold in prayer, and some never have been warm in prayer. Does any Christian say, "I do not know how to pray"? The Bible teaches us how to pray, and the Spirit of God is ready to help us in prayer. Jude 20.

A fruitful Christian life without prayer is an impossibility. Prayer is the mighty power with which God has entrusted us to bring about His will in His Church and in our individual lives. Through unceasing, fervent prayer every child of God can be fruitful. When the people of God learn to pray, their lives will abound with fruit for eternity, multitudes will be saved, believers will be edified, and the Lord will see of the travail of His soul and be satisfied.

To continue in prayer is God's command to us. I Thess. 5:17. It is sin to neglect prayer. I Sam. 12:23. Prayer is God's appointed method for us to obtain what He has to give. Matt. 7:7-11. To pray is to be fruitful. John 15:7, 8, 16. Prayer can be true missionary service. I Tim. 2:1-4; Matt. 9:37, 38. The apostles practiced prayer and regarded it as most important service. Acts 6:4; I Thess. 3:10. Our Lord Himself is now making intercession for us at the right hand of the Father; if we want to be like our Lord, we should give much time to prayer. Heb. 7:25; Rom. 8:34.— G. P. Rand in *Christian Monitor*.

—*A timely Article by Dr. J. H. Langenwalter in the* Reedley, Calif., church bulletin, which we shall bring in the next Mennonite has this fine opening paragraph: *"A cool head and a warm heart is a way of expressing what Jesus taught His followers through word and deed with much emphasis.* It suggests one of the finest Christian virtues. Not in twenty-five years has it been so necessary this virtue as it is now." —Readers, watch for this worthwhile article.



Grace Mennonite Church

York and Adams Streets, Enid, Oklahoma

The Grace Mennonite church of Enid, Okla., is happy to report that by the grace of God this young but hopeful church has been able to set several important milestones. Praise God for that!

"Resolved, that the Home Mission Committee (of the Western District Conference of the Mennonite Church) sent someone to Enid to investigate concerning the prospects of establishing a Mennonite Mission in the city of Enid and to send or station a worker there if deemed advisable." This resolution, passed at the 1934 session of the Western District Conference, was the result of a request made by a number of Mennonite families living in Enid and feeling the need of spiritual unity and cooperation. These families had been meeting in private homes for fellowship. This resolution also marked the beginning of definite work in Enid. Since the 1934 session our churches have manifested definite interest in the work here and have heard our Home Mission Committee report annually on the work. At the 1935 session the Conference passed a resolution to make the Enid field a permanent project to the Western District Conference.

Many were the joys and trials of those who attended here faithfully and labored as ministers of the Gospel and Sunday School teachers. Rev. J. B. Frey ministered here from March 1935 to July 1935. Then the undersigned were appointed by the Home Mission Committee to minister to this group. From March, 1935 until July 2, 1939, we met in a home for services.

A new impulse came to this group in October 1938, when several more devout families joined us. We then felt the time had come for us to organize a church. Ten days before the 1938 session of our Western District Conference which was held at Enid, Okla., we were organized by elder Rev. A. J. Dyck, Inman, Kans. The name Mennonite Mission was changed to Grace Mennonite (Church). The other happy thing that we experienced at that time was a definite resolution to build a new church in Enid.

During November until February of 1939, the H. M. C., the trustees, and the Grace Menn. Church were busy drafting plans for a church. On February 12, 1939, at 11:45 the congregation met at the place where the church was to be built for ground-breaking service. These services were very impressive and left a definite blessing upon all present. During a period of almost 5 months the church you see in this issue was being built. It is a work of faith and love and devotion to our Lord Jesus and a proof that men and women have experienced Christ. You people have made this church possible and may God bless you richly.

The church is built of brick, backed with tile and is 36 x 56 feet. It has a full basement which will be a fine place for Sunday School. The main auditorium and balcony seat about 250-270 people. Besides the auditorium the main floor has four side rooms: a nursery, store room, primary S. S. class room, and a Pastor's Study. Those who have seen it say it is an attractive building. We are happy for it.

The church is also deeply grateful for the many spiritual blessings it enjoys. Since organization in Oct. 1938, four people have joined by letter and testimony, four were baptized in August and other additions are now pending. Our Sunday school enrollment is a little over 100. The attendance during summer months was good. The highest being 92, and for preaching 105. During August the average attendance was 71. We are looking forward to a blessed fall and winter. The prayer meetings are quite well attended, the highest in August was 31. We have a choir of 22 young people.

It always affords us much pleasure to meet you when you are driving through Enid to pay us a brief visit and to look at the new church. We are happy to serve in this field and most earnestly covet your prayers and interest. May God grant us more days of grace and peace to preach the Gospel of Jesus Christ.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 1, 1939

THE INFANCY OF JESUS

Matthew 2:13-23

TOPIC: THE WORLD INTO WHICH JESUS CAME

Introduction

The lessons of this quarter are chiefly upon the teachings of Jesus as found in the first half of Matthew's Gospel. The aim is "To learn the teachings of Jesus concerning the Kingdom of heaven and their significance for the life of today." Because of Christ's supreme authority as a teacher, his teachings should rank first in interest. There is no phase of his teachings which has lost its interest and hence may be ignored. He exemplified them in his own life and proved his power to make them effective in others. Because Christ is divine and has all authority and all power, his teachings will stand out as unique to the end of time.

God Protects the Infant Jesus vs. 13-18

Our lesson context requires a study of verses 1-12. The wise men, students of the stars, came to Jerusalem having been guided on their way by a star, seeking the new King of the Jews, to worship Him. They followed the light they had and God gave them fuller light. After they had received the desired information in Jerusalem, they started at once toward Bethlehem, following the star until it led them to the Christ Child. They worshipped Him—that is of first importance—then they gave Him the gifts, the best they could give to Him. God then guided them on their return journey by another method—a dream (v12).

God now acts to protect the infant Jesus from the fiendish scheme of Herod who pretended a desire to worship Him. Throughout the whole narrative in Matthew, God's protecting care is evident. God did not leave anything to chance. He came to Joseph in a dream (v14) and bade him to flee with Mary and the child to Egypt for safety. There they were to stay until God bade them to return. Joseph obeyed without hesitation, feeling secure under God's protection. The cruel king in his mad anger, ordered all the male children in Bethlehem under two years old to be slain. This was one of the last acts of the seventy year old king.

Childhood of Jesus at Nazareth vs 19-23

Herod died soon after his cruel edict (v16). God again appeared to Joseph in a dream (v19) and asked him to return to the land of Israel (v20). Herod dies, but the young Child whom he sought to slay, lives and returns but not to the place of his birth. God is still leading and protecting the Child (v22) and Joseph went with his family into the hills of Galilee, to the city of Nazareth. There is scarcely anything given in the Gospel record about the childhood years in Nazareth. He grew there physically, in wisdom and in favor with God.

The Word Into Which Jesus Came

In the fullness of time God sent His Son. Various factors helped to make the time of Christ's coming opportune. Augustus Caesar ruled over the Roman empire from the Atlantic to the Euphrates river and had brought the vast territory under law and order and peace such as was unknown before this time. This was very advantageous for the new religious movement inaugurated by Christ. The religious preparation for His coming was very important. Through the Jews some were prepared to appreciate his message. They, through the century of teaching and discipline had acquired a knowledge of the true God and of His demands that they forsook idolatry. The Jews of Jesus' day believed firmly in the one true God of Justice and holiness who would redeem his people through the expected Messiah. The world of that day was needy of redemption because of moral decay. Christ is the only hope of the world of today.

SERMON SKETCH

"BRINGING BACK THE KING"

Rev. W. R. Augsburger, Pastor, Grace Church, Albany, Oregon

Text: II Samuel 19:10

In Europe we have the case of the ruler of a nation dertermined to bring back lost territories to that nation. The Scriptures, on the other hand, record the case of a ruler who was waiting to regain his entire empire. This man had fled from his domain due to internal rebellion. He fought with his adversary and won the battle. Yet, ere he returns to his rightful throne, he awaits an invitation from his subjects. The current question in Israel at that day was: "Why speak ye not a word of bringing the king back?" (II Sam. 19:10).

All of us are familiar with this event in the life of King David. Under the pretense of paying a vow unto the Lord, Absolom obtains leave of his father, King David, to go to Hebron. Here Absolom's conspiracy reaches its fruitation, and he is crowned king in the city where David had originally been crownd.

The events follow in rapid sucession. David, upon hearing of his son's rebellion, flees from Jerusalem. Absolom triumphantly enters into the capital city and usurps his father's throne. Absolom will not rest until he kills David, so he leads his army against David and his servants. The Lord gives the victory to David—Absolom being slain in battle. Now that Absolom is dead, the Israelites inquire among themselves: "Why speak ye not a word of bringing the king back?" These words reach David's ears, causing rejoicing. Yet, his heart is grieved because the people of his own tribe, the tribe of Judah, have not invited him back. David sends a message to the elders of Judah saying, " . . . . ye are my brethren, ye are my bones and my flesh: Wherefore then are ye the last to bring back the king?" (II Sam. 19:12). Then it is that King David is finally ushered in triumph back to his rightful domain.

We are witnesses, Christians, that there has been a rebellion in this world, and that the present world continues therein. " . . . . the whole world lieth in wickedness" (1 Jn. 5:19). God's own created people have turned against Him (John 1:11), even as Absolom turned against David. Satan is reigning in the place which belongs to the Son of God. Through all the centuries, since the initial rebellion, there has been warfare between the servants of God and the servants of Satan. According to Hebrews 2:14, Christ Jesus took upon Himself the form of man "that through death He might destroy him that had the power of death; that is, the devil." The crucifixion of Christ, therefore, means that Satan is a defeated, roaring lion. Thus, if we believe these things, "Why speak ye not a word of bringing the King back?"

The Church of Jesus Christ, like Judah of old, today is loath to say a word about bringing back the King. One wonders if the heart of Jesus does not burn even as the heart of David—"Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"

Space permits one to but briefly enumerate a few reasons why the Coming Again of Jesus is important and should occupy an eminent place in the doctrines of the Church:

1. The Second Coming of Christ is said to be mentioned 318 times in the 260 Chapters of the New Testament, and it occupies one in every 25 verses from Matthew to Revelation.
2. By far the greater number of the predictions concerning Christ in the Old Testament are connected with His Second Coming.
3. The apostles of Jesus preached the doctrine and even looked for His return in their day.
4. The Church is exhorted to look for His Coming. (Titus 2:13; 2 Peter 3:11-13).
5. Christ Himself again and again instructed His disciples to watch and look for this blessed event. (Mt. 24:42, 44; Mt. 25:13).
6. No doctrine tends to produce more holiness and righteous living among Christians than the fact that Jesus is coming—it may be today! (Titus 2:11-13; Luke 21:34-36).
7. The last message of Christ to the Church and the concluding words of the Bible are: "Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

"Why say ye not a word of bringing back the King?
  Why speak ye not of Jesus and His reign?
Why tell ye of His Kingdom, and of its glories sing
  But nothing of His Coming back again?
Why tell ye of His Kingdom, and of its glories sing

"Dost thou not want to look upon His loving face?
  Dost thou not want to see Him glorified?
Would'st thou not hear His welcome and in that very
      place,
  Where years ago we saw Him crucified?

"O hark! creation's groans, how can they be assuaged?
  How can our bodies know redemptive joy?
How can the war be ended in which we are engaged,
  Until He come the lawless to destroy?"
(James M. Gray).

"Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the King?" (II Sam. 19:12).

" . . . Now therefore why speak ye not a word of bringing the King back?" (II Sam. 19:10).

"Come quickly, blessed Lord; our heart a welcome hold
  We long to see Creation's second birth;
The promise of Thy coming to some is growing cold,
  O hasten Thy returning back to earth.
Bringing back the King, oh, bringing back the King!
  The angel choirs of Heaven their hallelujahs sing,
Brniging back the King, oh, bringing back the King!
  Ye ransomed let your joyous welcome ring!"

"A Few Suggestions Regarding Our Attitude Toward War"

by Dr. H. F. Toews, Teacher of Bible, Tabor College

The war that has been feared for a long time is upon Europe. Poland and Germany are engaged in heavy fighting. England and France, also, have entered the conflict. In fact, we fear that it is only a question of time when again Europe will be in a great war taking in many countries.

That America is not neutral in sentiment and attitude even at this hour we know from the radio reports. We are glad to hear that the administration claims to date, to have strictly refrained from making any pledges to any power of Europe. Let us hope that we remain neutral. That it can be done, we do not doubt, when we think of such countries as Holland and Switzerland in the World War. They remained neutral and out of the war. At the same time, we know what happened to the United States.

During the World War it became my duty to serve on a Conference committee of the M. B. Church dealing with the questions pertaining to the Mennonite doctrine of exemption. Six times I visited camp Funston during the winter and spring and summer that we were in the War. At this time I feel it my duty to call attention to a few things learned from that experience. In the first place I want to say that the young men that were permitted to stay at home longest were those on the farm engaged in profitable employment, especially of their own, where no one could well be secured to carry on their work instead. This, no doubt would again be so in the event that America were drawn into the war. Good successful farming was looked upon by the government as good reason for exemption.

In the College we felt it was not right for young men to enroll as ministerial students in order to escape the draft. Those that did such a thing made it hard for those that had right claims. The rule should be this: Where young men are candidates for the ministry or religious work before the thought of war enters in, they are of course entitled to such claims. But to make it an escape from military service after the war begins, arouses suspicion. And such suspicion I found to be well founded upon facts by the government. I believe that we need not fear that the constitutional right in this matter will not be honored by our government. It has in spite of the fears of many always been so honored in the past.

Then it behooves us to be worthy examples of neutrality. Neutrality means that we refrain strictly from taking either the one side or the other openly in our speech or action. Though we may have our convictions of right or wrong in the matter, and in our feeling cannot be strictly neutral, we should nevertheless be so in all we do and say. We should look upon even such an event as an opportunity to live out the faith of our fathers. But we should not give the impression that we desire to use our principle of conscientious objection to war as a happy means to escape the hardships and dangers of war only.

Another point I would like to mention is that the Mennonites should not permit members of their churches on relief roles of the government too much. The history of the Mennonites shows that they have been very careful at all times to take care of the poor among themselves. When this is not done let us be sure that it will be held up to them as inconsistent with the principle of non-participation in war.

Hillsboro, Kansas, Sept. 8, 1939.

The Mennonite Conscience and the World

In the course of time inevitably many of those who had been aesthetically starved in childhood awoke to the awesome fact that the true, the beautiful, and the good form a holy trinity and that the love of these three helps to find the gateway to the abundant life. Spoken language alone cannot convey the full meaning of truth, goodness, and beauty. But when they are clothed in fitting forms of speech and rendered in music that matches the language, we have complete expression. Unfortunately I did not experience the full glory of music until in my twenty-sixth year in Boston I heard Handel's *Messiah* rendered by a great chorus and orchestra. On that eventful night I was reborn. Suddenly I became aware of an unsuspected affinity with the beautiful. When the audience arose and stood reverently during the *Hallelujah* chorus, I was caught up into the seventh heaven of ecstasy. Then for the first time I felt the glory of Christ's great adventure of faith and love and knew it was predestined to ultimate triumph. In that sacred hour the idea of duty in connection with the Christian enterprise gave way to that of privilege.

One other factor of this voluntary limitation of cultural status which has unfortunate practical implications is the error of regarding Jesus as a literalist. On the contrary, he was an outspoken essentialist. It was that which brought him into conflict with the good people of his day and sent him to the cross. To the conscientious literalists he was an irreverent image-breaker. To those who accused him of undermining the authority of the law and the prophets he replied: "I have come not to destroy them, but to give them deeper meaning." It was this deeper meaning perceived, for example, in the law forbidding the murder and adultery which created a wide cleavage between himself and the literalistic Scribes and Pharisees. His refusal to be bound by the letter is apparent in his deliberate violation of the Sabbath law, when he found an opportunity to serve, and in his kindly treatment of an adulteress, whereas the law prescribed the death penalty in such a case. This is the only right course, if the evolution of man means the steady growth of knowledge through experience and if "Time's latest off-spring is the best." If being a Christian means imitating the Master, it is clear that he expects his followers in all ages to examine inherited creeds, doctrines, and customs critically, interpret them according to their essential meaning, and discard such as have been outgrown.

In conclusion the following deductions, transcending all sectarian differences, are offered as guides to the abundant life:

I. The absolute "thou must" of conscience is the awesome voice of the Eternal speaking through the experience of mankind.

II. The human race has progressed by the painfully slow and wasteful method of trial and error. Which means that what good people have regarded as duty their equally conscientious descendants often have branded as gross error or crime.

III. Concientiousness alone is not a sufficient guide to right conduct. The Puritans of New England in the seventeenth century, believing that the absolute will of God was expressed in Exodus 22:18 ("Thou shalt not suffer a witch to live"), hanged nineteen innocent persons.

IV. Conscience must be continually illuminated and shaped by growing knowledge. He who would know what his duty is in a given case must with open mind seek for all the knowledge available and be ready to

(Continued on page 11)

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
· Secretary
McPherson, Kans.

The Swift Current Dormitory Project

Los Angeles, California

Has your Christian Endeavor or Sunday School taken interest in the Swift Current Dormitory project? Here are a few facts about the school which might spur us on.

It was started by Rev. N. D. Bahnmann in the fall of 1936 with the financial support of the General Conference. During the past year the school has been run on a self-supporting basis.

There are two teachers receiving remuneration from the Conference.

$230 were receivd as donations during the past year besides vegetables and farm products.

Students pay 7.50 a month toward board and room plus tuition.

The church basement is partitioned off into four rooms for lodgers, one kitchen, a pantry and a coal bin. Up till the present, all the girls roomed and boarded down there.

Subjects taught: English Bible, Bible doctrine, Personal evangelism, Scripture memorizing, Eschatology, Exegesis, German Bible, Bible history, Church history, and German language.—Louise Richert.

Commitment to Christ

Senior C. E. Topic for October 1, 1939

MAIN TOPIC: *Committing Ourselves to Christ,* Rom. *Christ,* Rom. 12:1-8.

I. Worship Service

1. Songs: O Happy Day," "There's Not A Friend Like the Lovely Jesus," "More About Jesus Would I Learn."
2. Reading of main topic and prayer
3. Quartet—"I Want My Life to Tell for Jesus."

II. *Leader's Introductory Talk:*

Being with Jesus transforms the life of any one, no matter how humble or how ignorant, how gifted or how capable he may be. His life will be different, it will increase in meaning and in value. It will make life beautiful as well as useful. The following little poem brings the thought of this transforming power which Jesus has on our lives.

"A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its odor scented all the room.

" 'Who art thou?' was the quick demand.
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandize?'

" 'Nay! I am but a lump of clay.'
'Then whence this wonderous sweetness—say?'
'Friend, if the secret I disclose,
I have been dwelling with the Rose.' "

III. Suggested Topics for Short Talks

Practicing self-denial. Luke 9:23-26.
Putting on "the new man." Eph. 4:21-24.
Living as Christians. Col. 3:12-16.
Renouncing the world. I John 1:15-17.
Yielding ourselves to God. Rom. 6:11-13.

IV. Facts for Study

We are in a revolutionary world. Hitler, facing 30,000 German youth, said, "We want you as slim as tigers, fast as greyhounds, as hard as stone." A tame, easy-going church cannot win in the world where forces like that are rampant. A bigger, better, holier generation must be developed.

Christianity must give its youth a religion of power discipline, exuberance of spirit, a sense of control, wisdom, resourcefulness, faith, and love of advanture. Fear, cowardice, self-pity, cynicism, the sense of futility and pessimism must be cast out. It can be done only by a great experience of God.

V. For Discussion

How does our life become different if we commit ourselves to Him, and to His way of living?

VI. What do the following stories suggests about the effect of committing life to Christ?

Christ continues to reveal God through the lives of his followers. A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished some one said, "Ah, yes, we knew him, he used to live here." Somewhat surprised, the missionary said, "No, he lived centuries ago in another land." The man still insisted he had seen Jesus, saying, "Not so. He lived in this village, and we knew him." Whereupon the crowd conducted the missionary to the cemetery and showed him the grave of a medical missionary who had lived, served, and died in that community.

Christian Ideals Every Day.—Branch Rickey, has never played baseball on Sunday nor has he even seen a game played on that day. Because he was a Christian gentleman, those who, at first, booed him because of his stand soon came to regard him highly. When asked just what Christ meant to him, Branch Rickey's response was: "He means everything. From boyhood I have had a growing religious experience. I want to live the ideals of Christ every day, in business and on the athletic field. I want to grow to make my responses to certain situations arise as automatically Christian as my nervous responses are unconscious when I drive an automobile." Such lives as this are helpful examples of the possibilities that are ours for growing more and more Christian after the pattern of the greatest leader, Christ.

VII. Food for Thought:

I will strive to live this whole day through, hour by hour, in the consciousness that my Heavenly Father is near me, and that underneath me are His everlasting arms.

"Have Thine Own Way, Lord
Have Thine own Way,
Thou art the Potter, I am the clay—
Mould me and make me,
After thy will;
While I am waiting,
Yielded and still."

INTERMEDIATE DEPARTMENT

IS GOD REAL TO US?

Intermediate C. E. Topic for Oct. 8, 1939

For Daily Reading:

Oct. 2. Hagar's experience. Gen. 16:7-14.
Oct. 3. Abraham the friend of God. James 2:21-24.
Oct. 4. Speaking with Moses mouth to mouth. Num. 12:1-8.
Oct. 5. At the Psalmist's right hand. Ps. 16:5-11.
Oct. 6. Beset behind and before. Ps. 139:1-12.
Oct. 7. The voice from heaven. II Pet. 1:13-21.
Oct. 8. Topic. Ps. 53:1, 2; 46:1-3.

Revelation

All things burn with the fire of God
Violets bursting from the sod:
The hill-top, tip-top cherry tree,
Shouting with silver ecstacy;
Wild birds blowing down the wind;
Blue-brook music far and thinned;
Many-hued roses; rains that beat
On spreading fields of yellow wheat;
Sun-flame, moon-flame, flame of star;
Opal-walled heaven where bright clouds are;
Dreams, and pain, and love's desire . . .
All things burn with God's white fire.

Verne Bright (F. H. Revell Co.)

Opening song: "God, that madest Earth and Heaven"

Scripture Reading: Ps. 53:1, 2; 46:1-3

Sentence prayers asking God to reveal himself in a new way to us.

Read James 2:21-24.

Song: "Jesus is the Friend You Need."

"God is real. He is seen in an inner experience. He is felt, not physically, but with the soul. The soul knows."

Are we as intermediates certain that we have had this inner experience? In our discussion today we want to strive to find how God can become more real to us. Perhaps we feel that he is real to us but the opportunity may come when we want to help someone else have this essential inner experience. The following are suggested as guide posts in our thinking. We need to know how to develop God-consciousness.

1. The Bible. Study and concentration of God-inspired words.

2. Meditation. "Meditation is spiritual digestion."
   a. On the Word of God.
   b. On life's great themes.

3. Prayer. "He that cometh to God must believe that he is and that he is a rewarder of all them that diligently seek him." In prayer we talk to God. By talking to God we are drawn up to him.

Song: "Father, In the Morning"

God becomes real to us through Jesus Christ
   1. His teaching.
   2. His life.

The closer we draw to Jesus the closer we draw to God. You cannot know God until you first know Christ.

Bible references: Luke 10:22; John 5:23; John 10:30; John 10:38; 2 John 7, 9.

How to know God in Christ.—Bible references: Acts 16:31; Isa. 35:8; 2 Cor. 5:7; Rom. 8:16, 17; 2 Tim. 1:12.

Song "Something for Jesus"

Offering

Announcements

Song "Jesus is All the World to Me," "God will take care of You."

Closing prayer by superintendent.

(Have the pianist play the last Hymn during the prayer and while the Intermediates are leaving.)

JUNIOR DEPARTMENT

Program for October 8, 1939

"Speaking to yourselves in psalms and hymns and spiritual songs," Eph. 5:19.

To the Leader:

The Psalms, the Hymnbook of the ansient Jews, and of the church from the very start, and in some circles today, are not used enough. They express all religious emotions and conditions of man and if he but read them they are a source of strength, comfort and devotion. F. B. Meyer says, "Would you each morning truly meet God and worship Him in Spirit and in Truth, then let your heart be filled with the Word of God in the Psalms." It has been said, "The psalter rightly holds the middle place of the Bible being the heart of both Old Testament and New Testament." Let us make this precious book still more precious to our Juniors in this lesson.

Setting: A large Bible opened to the Psalms may be placed on a small stand or table. Place a lighted candle at each side of the Bible, and a large basket of autumn flowers and foliage in front of it, on the floor.

I. Worship Period.

1. Quiet Music.
2. Call to Worship. "Oh come, let us sing unto the Lord; Let us come before His presence with thanksgiving, Let us make a joyful noise unto Him with Psalms."
3. Songs: Select hymns based on psalms. Suggested are: M. H. B. No. 53 (Psalm 19), No. 192 (Psalm 119:18), No. 56 (Psalm 103:4), No. 202 (Psalm 72:6).
4. Scripture: Psalm 100, by a Junior.
5. Prayer.
6. Verse of month in unison: Psalm 104:33, 34.
7. Solo—M. H. B. No. 239, V. 1, 2, 3.

II. Mission Minutes

The September "Missionary News and Notes" is rich in material that will be of interest and help to Juniors. Let two Juniors report on letters found in it.

III. Study Period.

Aim: To help our Juniors appreciate and use the Psalms.

1. Three different Juniors read from memory familiar Psalms, (those usually memorized).
2. An older Junior should prepare a talk on: "The Psalms."—The Psalms are hymns that the Hebrew people sang at home, in the temple or synagogue or when they went on a journey.

Jesus probably learned many psalms as a boy.

Each year the people went up to Jerusalem for the great feast of the pass-over. They traveled in companies and rested by the campfire at night. They sang psalms as they journeyed and as they rested. The songs they sang were called "psalms of pilgrimage."—They are Psalms 120 to Psalm 134. They all tell about going up to Jerusalem to worship.

Many of the Psalms tell of God's beautiful world. The Psalms about the out-of-doors are called "nature psalms." Some of these are 8, 19, 104. Some were songs of thanksgiving and praise like Psalm 100. Some are prayer songs, Psalm 122 is a prayer song. The praise songs were probably the favorite songs of the Hebrew people. Many of the psalms tell us about the Lord Jesus. That is another reason why we love the psalms. Psalms 22, 23, 24 tell about Jesus.

The Hebrew people sang the psalms in their homes and family devotions. The 63, 103, and 130 were often used in the morning. At noon the psalm 4, 7, 19, 104 may have been used, and in the evening the psalms 3, 4, 8, 127, 134, 139 were used.

3. All stand and sing: "The Lord is My Shepherd." (Psalm 23).
4. Read Psalm 24 or Psalm 121 antiphonally. Have two speaking choirs. One in the front of the church and one in the rear.
5. Bible Drill. Find the verse, read it, and tell whether it is a prayer verse, a promise verse, a praise verse or a verse that tell us about our Lord Jesus. Psalm 24:1; 32:5; 121:7, 8; 40:3; 104:33; 51;10 104:24; 149:1; 119:33, 34; 95:2; 1:3; 16,11; 22:1.
6. Leader's Heart-Talk and Closing Prayer followed by the song "Into My Heart."

MENNONITE CONSCIENCE AND THE WORLD

(Continued from page 8 and concluded)

change his mind, if new facts should show him to be in error. That is the scientific spirit. The discovery of the germs of contagious diseases and the means by which they are communicated made a new code of sanitary laws necessary and created new duties.

V. Willful, avoidable ignorance of God's ways in nature and of his way of dealing with man, lagging a century behind accredited discoveries of science is plain sin. He who believes too much misses the mark as truly as he who believes too little. To believe that the ethics of the Old Testament are as binding today as they were three thousand years ago and on a level with the insight of Jesus in the Sermon on the Mount is to be guilty to the sin of lying for God! A belated conscience has often proved to be a serious social hindrance and peril.

VI. The superior insight of the great exemplars of high religion — Jesus, Isaiah, Paul, Kagawa, and Gandhi— has discovered new continents of truth; and these rare spirits have become pioneers in th creation of the Christian ideal which today with awesome and winsome insistence challenges all mankind. And he who fails to obey its imperious call for the best known thereby loses his soul and his one chance to count for the utmost in the building of that society which ought to be.

IN MEMORIAM

Rev. John B. Baer was born May 19, 1854, near O'Fallen, Illinois. He departed this earthly life and passed on to his home beyond August 23, 1939, at the age of 85 years and 3 months. Besides receiving a common school education, he studied one year in the Mennonite school at Wadsworth, Ohio; one year each at a Methodist, Baptist, and three at a Presb· institution, and in three years worked his way through Union Theological Seminary, N. Y., from which he graduated in 1880· During vacations he was active as colporteur for the American Tract Society, also in the city Mission work of the 5th Avenue Presbyterian Church, N. Y., two years.

In the year 1886 Brother Baer was ordained to the ministry by Rev. A. B. Shelly. It was in the same year that he joined in holy wedlock with Miss Jennie Roberts who, as a true helpmate shared with him the joys and sorrows of life.

He served as the efficient Home Missionary and Field Secretary of the General Conference, 15 years; as pastor of the St. John and Ebenezer churches, Bluffton, Ohio, 10 years; of the Mennonite Church, Aberdeen, Idaho, 3 years, and of the Mennonite Church at Summerfield, Ill., 6 years.

Funeral services were held Aug.23, in "Rest Home" at 1055 N. Kingsley Drive, Los Angeles, where Bro. Baer passed away. The funeral sermon was preached by Rev. Eugene Eyman. As a text appropriate passages were chosen from I Cor. 15 and I Thess. 4.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit that they may rest from their labors; and their works do follow them." Rev. 14:13.

* * *

JOSEPH H. GOERING, son of Jacob and Kathrine Ries, was born on the 29th of October, 1857, in Waldheim, Russia. He was baptized upon the confession of his faith and taken up as a member in the Mennonite Church. In the year 1874 he came with his parents to America. On the 20th of April in the year 1880 he entered into holy wedlock with Mary Strausz with whom he was permitted to share the joys and sorrows of life for over 58 years, which they spent on the farm near Moundridge, Kansas, until 9 months ago when she preceded him in death. This union was blessed with 7 sons, one daughter, two sons dying in early childhood. He was very active all his life and busy until the 19th of June when he fell and broke his leg. He was taken to the Bethel Hospital immediately and remained there for two months until his departure on the 18th of August, 10:50 a.m. He suffered patiently these last days of his earthly life even as he had always done. In the hours of severe pain he found refuge in prayer unto the Lord. He could say out of experience with the Psalmist: "The days of our years are three score years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow for it is soon cut off, and we fly away." Brother Goering was the father of Missionary Sam Goering. He attained an age of 81 years, 8 months, and 18 days, and leaves to mourn his departure 5 sons, one daughter, 2 daughters-in-law, 12 grandchildren, 4 great grandchildren, 4 brothers, one sister, and many friends and relatives. The deceased was buried from his church, the Eden Mennonite church. Rev. Walter Gering and Rev. J. C. Kaufman conducted the funeral services.

* * *

MRS. ALBERT S. AUGSPURGER, daughter of Christian and Anna Kinsinger Mosiman, born February 6, 1872, died August 26, 1939. In early youth she united with the Mennonite Church of Trenton, Ohio, remaining a loyal and faithful member until death. On September 3, 1896, she united in marriage with Albert S. Augspurger. Surviving are her husband, two daughters, one son and two grandchildren (One son and daughter preceded her in death) and seven sisters and five brothers.

Rev. J. E. Amstutz, her pastor, conducted the services from the Mennonite Church, Tuesday, August 29th. Interment was made in the Mennonite Cemetery.

CORRESPONDENCE

HEBRON CHURCH, BUHLER, KANSAS

Sunday, Sept. 10 was a memorable day for the Hebron Church, 5 miles east of Buhler.

In the morning three former ministers(Rev. P. E. Frantz, Rev. J. M. Regier, Dr. P. S. Goertz) reminded us of the changeableness of the things about us, pointing us to the 'Things that Abide'. During these perplexing times we need an anchor that will hold, something that does not change which is "Jesus Christ, the same yesterday, today and forever".

At the same time a mission program was given in the church. Mrs. A. M. Lohrentz spoke of the Chineese, and Martha and Frieda Wiens told of the life in India and showed things they had brought from India.

At noon a fellowship meal was served by the congregation, at which over 550 were fed. This and the evening meal made it more convenient to anew acquaintances and talk over "the good old times". The afternoon program was of a historical nature bringing to mind experiences of the early years of the pioneers in this part of the country. It was real pioneer work, for these early settlers had left practically all and came to this country to find freedom to worship God. Rev. C. E. Krehbiel opened the afternoon session and Rev. P. P. Wedel closed it with prayer.

The evening gathering was the largest, filling the tent to capacity, several hundred being outside of the tent. The choirs of the Hoffnungsau, the Buhler Mennonite, the Inman Mennonite, the Bethel Church and the Hebron Church, as well as the Stucky family from the Alta Mill, rendered a program which was enjoyed by all. How pleasant it is for members of different churches to gather and mutually present a program for the edification of all.—We are grateful to our heavenly Father for the pleasant weather and the many blessings received during the day.

* * *

FIRST MENNONITE CHURCH, NEWTON, KS.

Rev. Wilber Regier of Emmanuel Church, Los Angeles, Calif., preached for us August 6. His subject was *Faith*. August 13, in the evening, our Young People's C. E. and the Choir gave a program in Wichita. On the same evening a young peoples peace meeting of the Western District was held in our church.—On August 27, in the evening, our orchestra gave a very interesting and edifying program.—During Dr. Warkentin's absence in the west, Dr. Schellenberg, Rev. Krieder and Smucker of Bethel College taught our teacher's meeting.—The Senior Bible Class was taught by different ministers, and students of the congregation.—With kind greetings, C. H. A. v. d. S., Corr.

* * *

GRACE MENNONITE CHURCH, DALLAS, ORE.

How time flies! Here winter is almost upon us again. And all the turmoil about us, it is terrible. What will happen next? Everything we read about indicates that what will happen in the last days is coming to pass.—We have been very busy here lately. Will soon have our church finished. The floor is being laid now. It is a pretty sight to see from one Sunday to the next, how the work is going forward. —August the 13th we had several visitors in our church, Mr. and Mrs. Julius Franz of Monroe, Wash., and family, also Mr. and Mrs. Henry Eitzen and son Oliver of Shafter, Calif. They have a number of relatives in Dallas. In the afternoon a number of relatives and friends gathered in the City Park for a very enjoyable visit.—Oliver took a number of moving snap-shots of our church.—Our pastor and family have bought them a home near Dallas, now they don't need to drive so far.—Sunday evening our C. E. gave a musical program which was very well received by a full house. It surely is marvelous what big crowds we are having now. It certainly is time we finish our church. We need and appreciate your constant prayers for the work here at Dallas.—Most everyone here is busy with the Hops or Prunes, with a very good crop in view. About a week ago we had a little rain which was very beneficial.—We expect to dedicate our church to the Lord in a few weeks. We wish you could all be here on that day.—Mrs. Leonard Schmidt, Corr.

* * *

BETHEL COLLEGE CH., N. NEWTON, KAN.

With the opening of school in the fall of the year the Bethel College Church again finds itself host to a large group of students, new and old. In the contacts with students from the various churches of the Conference, we feel ourselves in a measure in contact with the various churches of which they are members. Sunday, September 17, the homes of church members were opened to the students, each faculty member family taking in three or four students, for an afternoon's visit and entertainment.

September 24 this church intends to observe the Lord's Supper. This service is always a wonderful blessing and inspiration to all who attend, and the invitation is freely extended to all of God's children who wish to partake with us.

The various activities of the church which have been partially suspended during the hot summer months are one by one reopening. The Women's Missionary Society is urging women and girls who are not yet members to join with them in their first fall meeting September 19.

The entire school, and the church mourn the passing of one of its most lovalble young people, Melba Kliewer, daughter of Christ Kliewer, and member of Bethel College class of 1939. The funeral took place in the Bethel College Church, Friday morning, September 15. —Correspondent.

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SALEM ZION CH., MARION, S. DAK., 9-14-39

Vacation days are over and school bells have called children and youth back to their tasks. Several have left this community to attend various colleges, or to resume the teaching profession.

Our church extended an invitation to Rev. John Bartel, Mountain Lake, Minn., to conduct a series of meetings in August. He was able to come, and all who attended were spiritually blessed.

The Young People's Retreat took place at the Freeman College Auditorium. The first meeting was held on the evening of Aug. 27 and for 3 days following they had a fully outlined schedule. The enrollment was the largest it had ever been and the teachers made the class work both inspirational and enlightening.—On Sept. 10th, the Salem Zion Choir gave a very fine cantata entitled, "The City of God" under the able direction of John P. Miller. There were many present and all music lovers were impressed by its story in song.

The farewell services for Rev. and Mrs. Orlando Waltner which were to be held Sept. 17, have been postponed indefinitely. Waltners are not able to get their passports, due to the present war dangers and so will remain in the States temporarily.

Last Sunday forenoon, Miss Elizabeth Foth spoke to us about her Mission work in the poorer districts of New York City. Hearing of how unfortunate some are, living in poverty and worldly sin, we were again reminded of the many blessings we enjoy from day to day. May we always be grateful to the Lord, and pray that as we receive we shall also share.

The weather here has been very warm and dry, and a good rain is not yet in sight.—Corr.

» » JOTTINGS « «

ANNOUNCEMENT
SIXTY-FIFTH EASTERN DISTRICT SUNDAY SCHOOL CONVENTION — SEPT. 23rd, UPPER MILFORD CHURCH - ZIONSVILLE, PA.
SESSIONS: 2:30 and 7:30 P. M.
SPEAKER: REV. WILLARD CLAASSEN
PASTOR ROARING SPRINGS CHURCH
THEME: THE PLACE OF THE SUNDAY SCHOOL IN THE CHURCH

—*Our Colleges and Higher Schools.*—Now that the schools are getting lined up for another year of work, we are anxious to bring such items of their activities that may interest our readers. Bethel College has already been heard from and we have the promise of an article from Bluffton College. Who is next?

—*Rev. A. S. Bechtel of Hanston, Kansas,* writes *among other items:* "It is still so dry, very dry here and has been so uncomfortably warm and hot for the past two weeks. Hope summer's backbone will soon break. You people in the eastern half of Kansas, with good rains for some time, don't realize what a paradise you are living in.

—Our friend *Bro. H. F. Toews, Teacher of Bible at Tabor College,* has our hearty thanks for his timely article on "A Few Suggestions Regarding Our Attitude Toward War." We are sure our readers will appreciate it. We shall bring it either in this issue or in the next

—*We are in possession of a very good paper* on "What is Good Choir Music" by Rev. H. E. Miller of Deer Creek, Okla., which he read at the recent Oklahoma Convention; also a report of that Convention by Prof. August Schmidt, both of which we shall bring as soon as space permits.

—*Rev. J. M. Regier* and family have moved from the Bethel College Campus to Hillsboro, Kansas,, into a home which the Johannestal congregation has acquired for them to be used as a parsonage. Brother Regier has recently been chosen pastor of this church He will, however, continue to assist Bethel College in its field work as his time permits.

—*Bethesda Church, Henderson, Nebraska.*—"Fourteen young people from this church attended the Retreat at Freeman, S. Dak. Various students have left for their respective schools and colleges: St. Paul Bible School, Moody Bible Institute, Freeman Jr. College, Bethel College, York College, Nebr. U. of Nebraska Agr. School and Medical College, are the institutions chosen. Preparations are being made for the local Bible School again this winter.—Rev. and Mrs. George Dick of the Lima, Ohio, Mission Church were with us August 27th.—We are much interested in the new Hymn Book and believe it will meet the need of our present time. We are using a small English songbook for S. S. and C. E., but for general worship it does not meet the demand."—A. W. Friesen.

—WESTERN DISTRICT CONFERENCE IS TO BE HELD IN WICHITA, OCTOBER 18-20. Look for detailed information in the next issues of this paper.—LORRAINE AVENUE MENNONITE CH., W. W. Toevs, Chairman.

—*Grace Mennonite Church, Dallas, Texas.*—Please change our address to Dallas, Ore., R. 1, Box 298A. We bought a home with 3.6 acres at the city limits on the Salem Highway, less than a mile from the Grace Menn. Church, of which I am pastor.—The work is progressing above all expectations, a hearty cooperation of all is enjoyed. The church building is nearing completion. They are in need of additional funds to complete it.—Fraternally, Homer Leisy.

—*Bethel Church, Wolf Point, Mont.*—"We certainly enjoy reading THE MENNONITE.—The Young People's Rally took place in the Bethel, Wolf Point, church, afternoon and evening of Sept. 3. It was very well attended. Six different churches were represented, each contributed to the Rally. Lunch was served by the local church. It is said that this is the first time that a Rally has been held in this community. It was a success.— Rev. Noah Unruh.

—*Second Church, Philadelphia, Pa.*—The Wednesday Evening Bible Class has been a most faithful group. The study of the prophet Amos has proved most illuminating. At present the book of Jonah is being studied. Several men of the church went on a deep sea fishing trip Aug. 26. They brought back a good catch and an abundance of fish stories. — Sunday, Oct. 1, will be Rally Day at this church.

—*From Rev. G. S. Stoneback, Goshen, Indiana,* we have this important and timely note of warning: "*I appreciated the article in the last MENNONITE on PROPAGANDA. I feel, however, that it covers only half of the picture. You should carry another article showing that Great Britain is flooding this country with far more insidious and dangerous propaganda than the Nazi, Red, etc., groups. The latter is obvious, the former is not, and is intended to make us hate Nazis, etc., and join in a way to pull England's chestnuts out of the fire.*"—We are asking Brother Stoneback to write such an article for the Mennonite.

—*News from Dr. H. A. Fast, in South America,* from a letter to his family, dated Aug. 18. He had just arrived safely at Assuncion, Paraguay. The trip by airplane from Curitiba, Brazil, to this place, a distance of about 650 miles, took only four hours. The scenery from the air was indescribably beautiful. The plane was a large twin-motored machine, with a wing spread of 150 feet and a capacity of 21 passengers. Due to the strained international relations, the officers took the cameras away from the passengers and fingerprinted them. At Assuncion Brother Fast was met by four men with whom he arranged for the trip to Fernheim. "On Tuesday evening we leave for Chaco, where we hope to arrive Saturday night. Travel here is terribly slow . . . You can count on it now that I won't come home until the last of October, perhaps not until the middle of November . . . I must say that God has blessed my work here far beyond any expectation. The people are so grateful for this visit and this contact with Mennonites from N. A. And how delighted they are when they discover that I can speak 'Plattdeutsch.' "

—*Dr. P. R. Schroeder is gradually recovering.* — Dear Bro. Thierstein: Sunday, Sept. 17. I am to be dismissed from the hospital. Then it will be 32 days since I came here. I was on the operating table twice. A cancerous tumor was removed from the colon by electric cauterizing. In 3-4 months the doctor plans to finish the operation. During the past month I have experienced God's gracious healing hand in answer to many prayers. May the Lord be greatly glorified in the surgeon's further work on me!

—*Berne, Indiana.*—Recently the editor's home enjoyed a short visit by the *Misses Rose and Alina Sprunger* of Berne, Indiana, accompanied by a third sister, Mrs. J. C. Kaufman, Rev. Kaufman and daughter. The visit was much appreciated. It was a pleasant reminder of the years at Bluffton College, when Rose was a student in our classes.—*Mrs. Caroline Tschantz Sprunger, 79 years old, widow of D. C. Sprunger,* passed away Sept. 7, at her home in Berne. She was a great reader, hence remarkably well informed, and a most faithful member of the Mennonite Church. Mrs. P. J. Boehr of Richlandtown, Pa., who, as Frieda Sprunger, served as missionary in China, and who is just recovering from a severe case of erysipilis, is a daughter of the departed.—MARRIED: Aug. 20, in the First Mennonite Church, amid banks of flowers and in the presence of a large audience of relatives and friends, *Miss Eddyth L. Baumgartner,* daughter of Mr. and Mr. E. W. Baumgartner and *Mr. Wayne Reusser,* son of Mr. and Mrs. Walter Reusser. A reception was held after the ceremony at the Baumgartner home. The couple will live in Berne, where the groom is in the employ of the Dunbar Furniture Manuf. Company.

—*Indian Churches, Oklahoma.* — *The six Indian* Mennonite Churches — Thomas, Clinton, Hammon, Canton, Fonda, and Longdale — have had another camp meeting at the Thomas church, Sept. 5-8.—Mrs. J. E. Ediger and children made a trip to Chicago to visit the Ediger Baehr family, engaged in study there. And on the way home they stopped in Tulsa, Okla., with the family of their son and brother.

—*Emmanuel Church, Los Angeles, Calif.*—We have had a very busy summer. Had many out-of-state visitors, among them Dr. A. Warkentin, wife and children. Our church enjoyed his messages very much. —A. J. R.

—*Rev. and Mrs. M. Horsch are getting ready to move to California,* to Upland, where they have a home and where Rev. Horsch served the Mennonite church about twelve years as pastor, also as superintendent of the Los Angeles City Mission. There, amid beautiful surroundings and a fine climate the couple, it is hoped, will find the rest which their rather impaired health is in need of.

The BIBLE

An old Professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to nought; its elements will simply be absorbed in the soil. If I plant the seed God made it will become a plant, because it contains the mysterious principle which we call "the life principle." This Bible looks like other books. We cannot understand altogether its power. Planted in good ground, it shows that it has the life.—C. U. Herald.

FOREIGN MISSION RECEIPTS FOR AUGUST 1939

Menn. Ch., Richey, Mont., $22.82; Menn. Ch., Lehigh, Kans., $14.66; First Menn. Sr. C. E., Mt. Lake, Minn., $10; Friedensberg Ch., Avon, S. Dak., $7.09; Eden C. E. Soc., Mdge., Kans., $15; West. Dist. C. E. Conv., Beatrice, Nebr., $47.06; H. F. Schmidt, Mdge., $17; Mr. and Mrs. H. H. Adrian, Escondido, Cal., $5; Mrs. Katharina Schmidt, Escondido, Cal., $3; Eden Ch., Inola, Okla., $12.55; Menn. Ch., Shafter, Cal., $21; Bethel S. S., Fortuna, Mo., $4.64; H. D. Voth, Escondido, Cal., $15; Grace Ch., Albany, Ore., $26.44; Jacob E. Willems, Ulen, Minn., $4.86; Menn. Ch., Warroad, Minn., $7.03; Menn. Ch., Alsen, N. Dak., $4.03; Menn. Ch., Munich, N. Dak., $5.81; Menn. Ch., Arena, N. Dak.,$3.97; Y. P. Retreat, Mt. Lake, Minn., $10; First Menn. Ch., Mt. Lake, Minn., $10; Salem Ladies' Aid, Freeman, S. Dak., $5; Eigenheim Ch., Rosthern, Sask., $9; Grace S. S., Lansdale, Pa., $45; Salem Ch., Munich, N. Dak., $8.47; Menn. Ch., Wisner, Nebr., $12.17.

Sr. Hillegonda v. d. Smissen, Newton, Kans., $5; Saron S. S., Fairview, Okla., $16.90; Gnadenberg Ch., Whitewater, Kans., $17.54; Salem-Zion Ch., Freeman, S. Dak., $39; New Hopedale Ch., Meno, Okla., $32.08; Friends, Deer Creek, Okla., $200; Bethel S. S., Inman, Ks., $39.47; Grace Ch., Enid, Okla., $5.75; First Menn. Ch., Hillsboro, Kans., $23.70; Bethel Jr. C. E., Mt. Lake, Minn., $30; West Zion Ch., Mdge., Kans., $25; Johannestal S. S., Hillsboro, Kans., $28; First Menn. Ch., Butterfield, Minn., $87.52; Menn. Ch., Hanston, Kans., $6.31; Christian Ch., Mdge., Kans., $93.50; Hebron Ch., Buhler, Kans., $29.68; Bethany S. S., Norwich, Kans., $2; First Menn. Ch., Geary, Okla., $7.42; A Friend, Biglerville Pa., $700; Bethel Sr. C. E., Mt. Lake, Minn., $50; San Marcos Ch., Paso Robles, Cal., $20.43; Menn. Ch., Pratum, Ore., $32.14; Menno Ch., Lind, Wash., $20; Mrs. Katie Schumacher, Clayton, Mo., $5; Bruderthal S. S., Hillsboro, Kans., $55.20; Immanuel Ch., Los Angeles, Cal., $26.20.

Friend, Freeman, S. Dak., $10; First Menn. S. S., No. 6, Berne, Ind., $5; First Menn. S. S. No. 53; Berne, Ind., $15.90; First Menn. Ch., Berne, Ind., $371.44; Menn Ch., Vineland, Ont., $15; First Menn. Ch., Paso Robles, Cal., $19.45; Swiss Ch., Whitewater, Kans., $9.25; C. E. Soc., Whitewater, Man., $8.35; Tabor Church, Goessel, Kans., $23.21; P. J. Schroeder Family, Deer Park, Washington, $100; Mennonite S. S., North Kildonan, Man., $5; Salem S. S., Freeman, S. Dak., $50; First Menn. Ch., Aberdeen, Idaho, $74.94; Peter J. and Frieda Boehr, Richlandtown, Pa., $11.87; Bethesda Ch., Henderson, Nebr., $51.31; Menn. Ch., Pulaski, Iowa, $10.10; P. D. Dirks, Burrton, Kans., $10; Bethel College Ch., No. Newton, Kans., $15.62; Joseph H. Goering, Mdge., Kans., $2,500; Duerksen Family Reunion, $7.50.

Zoar Ch., Goltry, Okla., $3.76; Bethany Ch., Norwich, Kans., $27.01; Christian Ch., Mdge., Kans., $43.91; C. F. Claassen, Newton, Kans., $50; Bethel Ch., Hydro, Okla., $15; Ohio-Ind. C. E. Conf., Bluffton, Ohio, $59.11; Refund, $.54; Friend, Beatrice, Nebr., $15; Menno S. S., Lind, Wash., $12.33; Swiss Ch., Alsen, N. Dak., $9.90; Salem Zion S. S., Marion, S. Dak., $30; First Menn. Ch., Allentown, Pa., $11.52; Clara M. Wiebe, Washington, D. C., $20; Franz Ratzlaff Est., Hillsboro, Kans., $124.36: Spencer School Dist., Sew. Soc., Winkler, Man., $10; C. E. Soc., Altona, Man., $5; C. E. Soc., Rosenfeld, Man., $1.50; C. A. Falk, Winkler, Man., $1; C. E. Soc., Gretna, Man., $11.60; Missionsfest, Morden, Man., $200.84; Conf. at Morden, Man., $54.77; Collection, Winkler, Man., $4.13; Int. and Rent, $300.64; Ex. Com. Miss. Soc., Mrs. Frieda Regier Entz, Treas., $557.19. Total, $6,827.49.

Balance on Hand, August 1, 1939		$2,056.36
Gifts for General	$6,168.86	
Gifts for Special Support	347.45	
Int. and Rents	300.64	
Sundries	10.54	6,827.49
		$8,883.85
Paid out on Orders		8,298.29
Balance on Hand, September 1, 1939		$ 585.56

Respectfully Submitted
J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR AUGUST, 1939

Foreign Miss. Gen'l Treas.—Miss. Soc., Regina, Sask., $10; Sew. Soc., Spencer School Distr., Winkler, Man., $10; Bethel Ladies Aid, Alsen N. D., $5. **Total, $25.**

For India: Oakleaf Miss. Soc., Mountain Lake, Minn., Wards, Champa Hospital, $15; First Menn. Miss. Soc., Mountain Lake, Minn., same, $10; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., India, Where needed, $7. **Total, $32.00.**

For China: Oakleaf Miss. Soc., Mountain Lake, Minn., Biblewoman, $25; same for China Hospital, $10; First Menn. Miss. Soc., Mountain Lake, Minn., same, $10. **Total, $45.00.**

Expenses of Ex. Comm. and "Miss. News and Notes": Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $2.50; San Marcos Miss. Soc., Paso Robles, Calif., $2; Eight O'Clock Stitchers Club, Butterfield, Minn., $1.60; Grace Miss. Soc., Pandora, Ohio, $8; Rosenort Sew. Soc., Rosthern, Sask., $4.20; Dorcas Miss. Soc., Pulaski, Iowa, $3; Grace Miss. Soc., Albany, Oregon, $2.20. **Total, $23.50.**

Miscellaneous: Oakleaf Miss. Soc., Mountain Lake, Minn., Traveling Expenses of Missionaries, $25; Miss. Circle, Meno, Okla., same, $50; Chr. Menn. Sew. Soc., Moundridge, Kans., Retired Miss. Pension Fund, $8.30; Tabea Sew. Circle, Petaigon, Sask., same, $3. **Total, $86.30.**

Grand Total, $211.80.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION TREASURER REPORT FOR THE MONTH OF AUGUST

A friend, Molalla, Ore., $2; Saron Church, Fairview, Okla., $16.90; Bethesda, Henderson, Nebr., $48.57; Immanuel , Los Angeles, Calif., $14.50; Smith Corner, East Freedom, Pa., $7.69; Sr. C. E. Immanuel, Los Angeles, Calif., $8.56; Garden Twp., Moundridge, Kans., $24.25; First, Allentown, Pa., $5.76; Bethel, Hydro, Okla., $12; Menno S. S., near Lind, Wash., $6.16; Calvary, Mechanics Grove, Pa., $14.76; P. J. Schroeder and Family, Deer Creek, Wash., $100; Salem S. S., Freeman, S. D., $50; Pulaski Ch., Pulaski, Iowa, $10.15; Goessel Church, Goessel, Kans., $15.80; Salem Zion, Freeman, S. D., $13; First, Paso Robles, Calif., $21.29; Mrs. Kate Schmucker, Clayton, Mo., $5; First, Berne, Ind., $123.81; First Christian, Moundridge, Kans., $92; West Zion, Moundridge, Kans., $92; West Zion, Moundridge, Kans., $20; Rudolph Schmidt, Liberal, Kans., $4.50; A friend, Bigerville, Pa., $500; Johannesthal S. S., Hillsboro, Kans., $14; First, Chicago, Ill., $15.97; Mrs. Frieda Regier Entz, Treas., of Women's Organizations of General Conf., $130.73; Friends, $20; Rev. and Mrs. P. J. Boehr, Richlandtown, Pa., $5; Pacific Conf., $20; Bethesda, Henderson, Nebr., $39.47; Rev. C. van der Smissen, Newton, Kans., $2; Sister Hillegonda, Newton, Kans., $6.00. **Total, $1,369.87.**

Disbursements—Vouchers drawn for Salaries and rent, $1,475.16.

All receipts gratefully acknowledged.
J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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JAN 39

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, SEPT. 26 1939 NO. 38

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

When War Shall Be No More

Were half the power that fills the world with
terror,
Were half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error,
There were no needs of arsnals and forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
PEACE!

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as the songs of the immortals.
The holy melodies of LOVE arise.

—*Henry Wadsworth Longfellow.*

Moral Rearmament

Armament is equipment for fighting or the task of providing such equipment. *Rearamament* is the process of renewing or increasing armament. *Disarmament* is getting rid of fighting equipment. Rearmament, as the nations are using the term, means the acquisition and accummulation of physical power to destroy and kill. But recently the term *Moral Rearmament* has been invented, which means the development of more heart power, more power that comes from love. *Spiritual Rearmament* would be better, because it is the spiritual power that Christ brought into the world that is needed to combat successfully the ever increasing forces of evil that are lined up against the kingdom of God.

How can we rearm spiritually? By doing the very things that God asked his chosen people to do, when they had fallen away from him, i.e., again *seek God's face, draw near to Him in penitence,* fasting, if need be, and worship Him in spirit and in truth. Members of Christian churches especially need to rearm, not only to fight evil but also to be able to draw others to the heart of Christ and convince them that Christianity has power for good. Then Christians must rearm themselves in *Prayer*, which may have been sadly neglected. When all goes well man is apt to be negligent or slothful in prayer. Prayer has power, "The righteous cry, and the Lord heareth." The Christian must also seriously endeavor *to re-evaluate the reading of and medition upon God's Word,* for it is a powerful headspring to feed the inner life. To love to read it and apply its teachings is to love God, for in it he has shown us the only way to genuine happiness. *Christian families will do well to re-establish family worship.* There parents can throw out the lines of influence that will draw their children and other attendants to the Savior. *Churches and other Christian groups must practice evangelism, for their own and their neighbors' good.* Christians must insist more vigorously that *their school boards hire none but active Christian teachers* for their schools. On Sundays and week days, on every occasion of service in their church, all well members should be present, the families in a body. Habitual, interested church attendance is one of the best antidotes against backsliding.

If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." 2 Chron. 7:14.

A THOROUGH CURE

"Years ago a woman who professed Christianity was troubled by the fact that her husband and sons would have nothing to do with Christ because of her example. To a minister she confessed she had one bad fault, an ugly temper, but then she said, "I can't help it; I was born that way." The minister wrote down a verse for her. "The Egyptians whom ye have seen today, ye shall see them again no more forever." Ex. 14:13. Three weeks later he received a check for his church and a note attached which read, "A thank offering for a drowned Egyptian."—Sunday School Times.

Need of a Cool Head and a Warm Heart

Dr. J. H. Langenwalter

A cool head and a warm heart is a way of expressing what Jesus taught His followers through word and deed with much emphasis. It suggests one of the finest Chistian virtues. Not in twenty-five years has it been so necessary to cherish this virtue as it is right now. Matthew 12:35-37 is worthy of special consideration at this time: "The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I (Jesus) say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by your words ye shall be justified and by your words ye shall be condemned."

In the light of the foregoing, it is well to learn to distinguish between information and propaganda and to larn to emphasize facts, as Jesus required those who would learn of Him to do. It is not impossible to learn to do this. Jesus made that clear when He said: "For nothing is hid that shall not be made manifest; nor anything secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he thinketh he hath." That puts the emphasis upon character—What one is in the sight of God.

Much will be said about conscience under existing conditions. May we realize more fully than ever before that only God recognizes conscience! The spirit of materialism—Mammon—never does. That is why it is so futile to ask people who are committed to a thing-minded philosophy of life to recognize conscience. That idea lies beyond their understanding. That is why Jesus said so much about the impossibility of serving God and Mammon at the same time.

Under pressure people will either demand their rights or they will try to find their places and fill them well. During the Word War many people spent much time and effort in securing privileges, others bethought themselves of how they could serve best under untoward conditions. The former rather largely became notorious for the spectacles they made of themselves; the latter started reconstruction work in the war torn areas and did more to portray the Spirit of Christ to a reeling world than did all the oratory about Peace.

Many are facing problems now which tend to make them afraid and, therefore, unfit to solve those problems. Frank and intelligent discussion of such problems is always the best way of getting at the heart of difficulties. That is one reason why our evening meditation hour is to be used as a discussion period for five Sunday evenings. Other discussion groups are welcomed by appointment.—An Open Letter in the Reedley Church Bulletin.

Merits and Demerits of Prophet and Priest

by G. A. Linscheid

At the suggestion of the editor that I write something for THE MENNONITE I shall take this opportunity to briefly allude to a very interesting discussion in a Sunday School class recently of the difference between, and the merits and demerits of a prophet and a priest. Various questions were asked among them such as: Who is a prophet? Who is a priest? Have we prophets in our day? Is a pastor or a minister a prophet or is he a priest? Is a doctor a prophet, because he can tell his patient that he will die soon? etc.

Interesting suggestions were made such as: the prophet is progressive—has visions of possibilities while the priest is conservative, rather reactionary. The prophet is, very often, considered a crank, and there are those who wish to appear as prophets who in reality are but cranks.—The interesting question arose in my mind: Have we no way of distinguishing between the prophet, the priest and the crank? The Lord, of course, tells us that by their fruit ye shall know them, but must we always wait for their fruit to develop before we know their spiritual parentage? I am reminded of the words of the prophet Isaiah (8:20) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The chief function of the prophet is to represent God and His Word to man, while that of the priest is that of representing man before God, but the chief function of the crank is to represent himself and his own interests—ostensibly he may be very vociferous for some cause or some person, but at heart it is to gratify himself.—The pastor—and for that matter every child of God—prophesies when he delivers the Word of God to man. 1 Cor. 14:31: For ye may all prophesy, etc. When the pastor—or any child of God—intercedes in behalf of fellowman he functions as a priest. 1 Peter 2:9: "But ye are . . . a royal priesthood." God's Word still is a lamp unto our feet, and a light unto our path.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CLINTON, OKLA. Sept. 1, 1939.

Dear Readers: We have said before that there are very few if any Indians in our district who do not know that Jehovah is the only true God and Jesus Christ the only true Savior. Here is another example.

In a family of four, father, mother, daughter and son, the daughter has been a Christian for some years. It was hard for her to be the only Christian in the family. She said her parents love her but give here no encouragement. She said her father believes in the Old Indian religions and as long as his father (her grandfather) lived, was strengthened in this whenever they visited him. These parents never attended our church services and when we visited them were friendly but distant when approached spiritually.

This summer the son sent word that he wanted to see me. When I went there, not only the son and his sister, but also father and mother came into the "front room" of their well kept house. I asked the son why he had sent for me. He said he had decided to become a Christian and wanted me to tell him, how to repent and be converted. We prayed. Then I explained the plan of salvation as plainly and simply as I could. It took quite a while but the son sitting with me on the bench, mother and daughter on chairs and the father in old Indian style on the floor, listened closely. After I was through I asked the boy if he had any questions to ask. He shook his head and said: "This is what I want." Then the father and mother exchanged a few words, and then he said: "Three of us, she and I also."

During the time of instruction the difference showed between these and others who, unlike these, though not Christians, came to the house of God to hear the Gospel message. But from lesson to lesson their understanding grew and they willingly, yes, gladly accepted the Word of God as read and explained to them. It was our blessed privilege to baptize these three redeemed souls and welcome them as members in the church of Jesus Christ.

"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

Ministers' Conference

First Mennonite Church, Newton, Kans., October 17

Forenoon Session 9:30

Devotional Service—Rev. D. C. Wedel
Conference Sermon—Rev. J. E. Enns
Topic: Exalting Christ In My Own Life—Rev. J. N. Smucker.
Topic: Exalting Christ in My Church—Rev. M. Horsch

Afternoon Session

Devotional Service—Rev. Henry Harder
Address—Exalting Christ Among My Fellowmen—Rev. C. F. Hartmann
Open Forum—Rev. A. J. Dyck

Music will be furnished by the First Mennonite Church.

It is requested by the Program Committee that questions to be discussed in the open Forum be sent to Rev. Dyck before Conference time. It is the purpose of this Forum to give opportunity for discussion of problems which confront ministers in their work. Your problem will be welcome.

What is Good Church Music?

by Herbert E. Miller

Read at the Oklahoma Convention

Music and song have always been very instrumental in propagating the Gospel of Jesus Christ. Many a heart and soul that had remained closed to the spoken word has opened to the message of a song. Song carries the gospel into many hearts that the sermon does not reach.

Music today is used for various purposes: for selfish interests, for business interests, entertainments, as well as for church purposes. All music should be of a wholesome and moral nature. Thinking of church choir music, it must be for one purpose only, that is, to glorify God. This means that the music must be Christ centered, and the singers or musicians must be Christians. This is a high standard, but it must be maintained in order that a choir may render a consecrated service.

In many instances the emphasis has shifted from glorifying God to glorifying self. Ira D. Sankey said, "Conventional music is performed by singers who think of glorifying themselves. They have but little sympathy for the minister, they rattle the leaves of books, or show listless inattention; they sing expressly for musical effect, and nothing more except the pay they expect to receive. Dwight L. Moody once said, "I will not have songs that have no doctrine in them, nor singers without the Holy Spirit." And again quoting Sankey, "Singing has been an important part of worship in all ages. It should be prayed for as much as the preaching." These two men, who were partners in a successful evangelitic campaign, certainly spoke from conviction and experience, and no doubt this has also been the conclusion of many other servants of God.

Good choir music we may then say must embody a scriptural or spiritual message, and must be sung in a way that will edify God. Choir music in our churches today ranges all the way from difficult anthems and oratorios to simple Gospel Hymns. All have their place if rendered to glorify our heavenly Father. To the devout Christian who lives in the presence of God, the oratorios such as the Messiah and Elijah, and great anthems, are a wonderful inspiration and give occasion for worship and devotion, but it may be that to an unsaved person these musical numbers may not mean as much as a simple gospel song such as, "Jesus Paid it All," or "What a Friend We Have in Jesus."

Thus I would say that oratorios, anthems, and gospel songs may be good choir music. However, good judgment must be exercised as to an appropriate number for the occasion and the ability of the choir to render it. An oratorio or part of it, and anthems, may very effectively be sung at special seasons such as Christmas, Easter, Thanksgiving and other special occasions. Whereas at evangelistic meetings simple gospel songs would be more appropriate.

In our modern day of so-called cheap music and jazz it is necessary that we keep a constant guard lest it invade our church music and undermine its sanctity. There are songs which lend themselves quite readily to variation, and when variations begin to border on the jazz type of music they lose their spiritual power and are no more suitable for church and choir use. A few religious radio programs have music that can almost be classed as jazz. I contend that the music of our gospel songs has been composed to bring out in the best possible way the message contained in the verses.

In choir or group singing the interpretation of the music is largely determined by the director. Many times if a song is sung too fast or is given too many added interpretations the singers give the impression of straining for effect instead of bringing out the message of the song. Let us then remember that the type of choir music and its rendition must be of such a nature that it glorifies God. They who sing must let themselves be the instruments through which the power of God may flow.

In closing I want to illustrate this with an incident in the life of Martin Luther. During the great Reformation which he began, his co-worker, Melanchthon, was speaking one evening on the public square of a large university town. The feeling against the reformers was very bitter and gradually a large unfriendly crowd gathered. As Melanchthon spoke the opposition increased. Howls of anger broke forth from the crowd, then came louder threats, followed by sticks and stones. Melanchthon looked for his friend Luther, but he had not come. The crowd became wilder, when suddenly above all the commotion a clear, rich and powerful tenor voice could be heard singing the song of the Reformation.

"A mighty fortress is our God
A bulwark, never failing
Our helper, he, amid the flood
Of mortal ills prevailing."

Without a falter Luther sang on and on and a strange change came over the throng; it grew silent; hands that held stones let them drop; doubled up fists relaxed; anger flushed faces grew quiet.

The singing of this great hymn miraculously changed the attitude of the crowd. Thus we see the power of a hymn sung by a man who was consecrated to God. It is our obligation to use our talents in serving and glorifying our heavenly Father.

In Psalm 96:2, we read, "Sing unto the Lord, bless his name; show forth his salvation from day to day.

"Make a joyful noise unto God, all the earth; Sing forth the glory of his name: Make his praise glorious... all the earth shall worship thee, and shall sing unto thee."—Psalm 66:1,2,4.

Our Peace Stand

by Walter H. Dyck

Paper Read at the Mennonite Peace Rally, Newton, Kansas, August, 30, 1939

Dear Lovers of Peace:

"Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). No truer is this maxim than when applied to our so-called, "Mennonite Peace Position."

We have a four hundred year record, a venerable list of martyrs, a distinction of having had the largest group of conscientious objectors of any denomination in the last war, and a confidence that all will be well if and when we enter the next.

These elements of apparent strength may well lead to over-confidence. "Pride goeth before destruction. and a haughty spirit before a fall." (Prov. 16:18). A record of the past is no assurance for the future unless Christian young men and women are equipt to know, feel, and act in the spirit of their Lord.

What, then, is our peace stand? We will attempt to define it in three words. It is a reasonable stand, a rightful stand, a realistic stand. First we note, that it is reasonable.

A Reasonable Stand

The non-resistant position is not a peculiarity of the Mennonite Church. In peace time, when the public thinks and feels more sanely, it is generally admitted that war has always raised more problems than it was supposed to settle. It is reasonable to point out, when passions are cool, that economic disturbances, passion for power and profit, together with suspicion and misunderstanding, fear and hatred, have been causes for wars. It is reasonable and commonly accepted that the late war brought losses—human, material, moral—which cannot be calculated. Think of the sacrifice of the best manhood, wrecks—physically and morally—broken homes, debts bringing dissatisfaction, unemployment following a "war boom," blood and tears. When the public is susceptible to reason it will regard the non-resistant position as plausible.

But the unreasonableness of war alone—its futility—its wastefulness—its hellishnesss—does not create in men the necessary dynamic to overcome its causes. Men do not always act on what they know to be right. This leads us to say that ours is a rightful stand.

A Rightful Stand

Our beloved country owes its beginning to those who recognized the value of contientious convictions. Therefore, they placed No. 1 in the Bill of Rights, a part of the constitution, the following clause: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The South Dakota State Constitution says: "The right to worship God according to the dictates of conscience shall never be infringed." The Canadian government has been even more tolerant in this respect.

Among the various reasons for being opposed to war—economic, political, or humanitarian—there is none as important in its foundation and appeal as the simple Christian answer: "War is Sin."

Non-resistance is a Christian position. We cannot speak for those who reject the gift of life and the "God of Love" who impowers His children to make his principles active in daily conduct. For this reason the Apostle Paul was led to write: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14).

Numerous have been the attempts to bring about reform. Peace societies have been active. Most of them have emphasized that "war is the greatest collective sin" but not as many have added that the rejection of the Savior's atoning death—the new birth—new desires—is the greatest individual sin. The Bible teaches that something is wrong with the individual nature of man. But painting the pump does not cleanse the source of pollution. Faith in man is not possible without faith in God and a knowledge of being right with Him. This is peace that passeth understanding.

If war is to be averted in the near future it will be because enough Christians permit their conscience to assert itself. Consciences are awakened when hearts become impressed with the extreme sinfulness of sin and the supreme joy that comes through sacrificial service. It is not a matter of "I will not fight" (defiant resistance) but "I cannot fight" (How dare we wound the hearts and lives of those whom God loves?). Dwight L. Moody declared that his conscience would not permit him taking part in war. He took this stand, neither because it was a popular thing to do nor because of his church's position. Similarly, others have become impressed with the sanctity of human life, that our work as Christians is to save and not to destroy life, and that good alone will overcome evil. This is the teaching of the scriptures. It is our rightful stand because "Thus saith the Lord"! Then, again, ours is a realistic stand.

A Realistic Stand

We are facing real life situations. We must be able to meet them. We are not so optimistic about world betterment and brotherhood when men continue to reject God as their Father through Jesus Christ (John 1:12). But neither are we pessimistic, withdrawing as a turtle into its shell, saying, "This world is too bad for a peace testimony."

But it's real life we are living. A real faith to hold, real temptations, real opposition, real sacrifice and persecution. What a challenge that we know that there is a real victory ahead for those who endure in this faithful testimony.

What, then, are some of the real things we may do that will further this Christian peace testimony? May we suggest that:

(a) We must undertake a more thorough study of the life and teachings of our Lord. We must memorize and meditate upon salient positive scripture texts. We should study apparently difficult scripture passages in the light of their contexts. We need peace talks, rallies, study courses, discussion groups. We need a most thorough biblical undergirding of our position.

(b) We must know our Mennonite background. Different pamphlets are available on this subject. We would treasure our church more if we were better acquainted with its struggles.

(c) We must combine knowing and doing into practical living. Zwingli, for instance, wrote in 1522: "Considered from the Christian view, it is by no means right to have part in war." In 1531 he died on the battlefield. After all, actions speak louder than words. Thousands of young people have committed themselves to the C. O. position during the last few years. Will they stand?

(d) We must stress our wholehearted allegiance to the highest welfare of our country. Opposition against war places us under greater obligation to give our life blood for peace.

(e) We must apply this principle to everyone everywhere. We dare not chime in calling certain countries enemies. We prefer democracy. But Jesus and the Apostle Paul lived and taught allegiance to a country under despotic rulers. Christians live under a common banner but under different forms of government. We must love the German as the English, sympathize with the Japanese as with the Chinese. Neither dare we heap reproach on the Jews. Jesus says, "Whosoever will." Ours is the identical message.

(f) We must exercise our non-resistant faith at home—with neighbors, members of the family, and in the church fellowship. We are told that during the last war some of our boys were grilled on four rather embarrassing questions:

"1. Are you a regular attendant of your church? Evidence had to be given over the signature of the pastor that this person was a regular attendant at the Sunday service.

2. Do you support your church financially? How much? I wonder how many pastors would be embarrassed to satisfy this demand for certified evidence?

3. Have you attended your communion services?

4. Finally, if one claimed that his request for exemption from war service was religious, what are the texts on which he would base his claim?"—Dr. D. W. Kurtz in Gospel Messenger, Mar. 14, 1936.

(g) We must organize now for constructive peace time service to the needy. Our communities present many opportunities. It would be well to sponsor special projects of slum clearance, public health projects, crime and fire prevention, etc. The world must learn that there are needs greater than those of killing fellowmen.

(h) We must list probable avenues of service in war time which are compatable with our position. During our last war a joint Mennonite committee presented to our government "a list of services which . . . . conscripted Mennonites can render, without violating the conscience or offending against their confession of faith. In short," the statement read, "we can render any service outside the military organization, which has as its purpose to save and maintain life, and by which the national benefits are promoted, but we cannot participate in any work whatsoever which results in the physical injury of others or deprives them of life."

A joint committee of Mennonites, your Western District Peace Committee, and a Continuation Committee of Historic Peace Churches are considering some such draft at the present time. May the Lord give guidance in this important task.

(i) And lastly, we must pray that all efforts may be in accord with God's will. The World Peace Crusaders are appealing to the citizens of the world in words which the Hon. Sol Bloom of New York presented for entry into the Congressional Record, as follows:

> "If millions can be intensively trained and mobilized for war, why should not millions mobilize for peace? The Bible says, 'The effectual fervent prayer of a righteous man availeth much.' This appeal is made to every man, woman and child to enlist in world-wide mobilization by praying daily, fervently, systematically, consecratedly, and unfailingly for the cessation of war, etc."

May this be our united prayer and purpose for action.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 15, 1939

THE TEMPTATION OF JESUS

Matthew 5:1-11

Introduction

Jesus' hour of loftiest exaltation and clearest testimony from the Father (last week's lesson) is succeeded by Satan's fiercest assault. The Spirit led Jesus into the wilderness, Mark says, "drove Him" (1:12). Jesus was tempted by the devil. It came from without, not from within. It came from a person, not merely from abstract sin. The personality of Satan is here clearly taught. The reality of Jesus' human nature is plainly seen in his being tempted, and in his hunger. He met the temptations as a man and conquered them by the Word of God and the power of the Spirit, the same means that are available to each of us today.

The First Temptation vs 1-4

Jesus was alone in the desolate section of eastern Judea, where John the Baptist had been. Doubtless He spent much of the time in meditation and prayer while fasting for forty days. Mark and Luke indicate that He was tempted throughout this period. The three temptations of our lesson, are the climax of all. After forty days He became very hungry and physically weak, so resistance to this temptation was difficult and yielding would have seemed to be quite excusable. Satan appealed to Him to use His divine power (v3) which would be entirely proper for Him as the Son of God.

Jesus recognized the suggestion as a temptation of the devil. In becoming a man, He took upon Himself human limitations and to live the life of a man among men, He could not adopt the policy of satisfying His physical hunger by working miracles. Had he done so, we should rightly feel that He was not like one of us. Jesus met this temptation by citing the Word of God (v4). Physical food is necessary but it is not the thing of the supremest importance.

The Second Temptation vs 5-7

This was a suggestion that Jesus could quickly win the people by performing a startling sign or miracle (v6). Satan quoted Ps. 91:11, 12. Why should Jesus spend years of patient labor in teaching and trying to win the Jews, when in a brief time He could win them? Jesus realized that spectacular deeds were not the foundation on which His kingdom could be founded. He refused to work a miracle merely as a sign. He again answered by quoting God's Word. We have no right to expect God to protect us when we take very unwise and foolish risks. Had Jesus yielded, He would have shown spiritual pride, a mere putting God to the test, seeking His protection in a rash adventure.

The Third Temptation vs 9-11

In this temptation Satan appears in his true colors (v9). He seeks worship of himself. He would have Jesus render to him the worship which belongs to God only. He would have Jesus compromise with him and use worldly means to win men to Himself. Had Jesus become King through compromise, Satan would have been His prime minister. Satan offered to Him dominion over the world by another way than that of the cross. Jesus knew His kingdom must be a holy kingdom, established through worthy means. Jesus was tempted in all things like as we are. Not for a minute, not even in thought, did He yield to sin. For the Christian, the only attitude toward temptation and sin is that of outright opposition. A will consecrated to Christ, is the final factor in our overcoming temptation.

Publication

THE NEW HYMN BOOK

This morning (Friday, Sept. 22) the pastor of a nearby church asked the undersigned, how soon the new Hymn Book could be obtained. The answer was, as soon as enough money was available from voluntary donations by the churches to start making the book. The brother then asked if the Board of Publication would accept prepayment for orders on hymn books. The answer was that we so much wished voluntary donations from each church first, so as to prevent the Board's getting into a heavy debt again. His reply was that his church had already sent in their donation and they were ready to help speed the making of the books by placing an advance order for 200 books and paying for them in advance. On hearing this we felt like embracing the brother for his and his church's noble attitude toward this important undertaking.

In making our appeals for the annual gift offerings which the Conference has asked the churches to make for the work of publication, we had in mind to give every church an opportunity to do something toward this missionary enterprise of getting out a more servicable hymn book without at once running into debt. And we keep on hoping and exercising our faith that most churches *will do something*.

A subsequent plan to help us finance the project is the one held out by this church which not all churches can, and some will and some may not want to use. May God bless this church and lead others to help us by this second plan of proceedure.

The price of the new Hymn Book has not yet been fixed. A first edition of 2,500 copies will make the cost in excess of $2.00 for a first class book in every respect. But we will have to take around $1.50, may be even less, to overcome competition. And the church mentioned seems to be willing to advance $300.00 (an excess could be refunded).

We have acceptable offers for the work of furnishing first class electroplates for the book from several reliable firms, and can contract for the work to be started right away, with the possibility that the book may be available for new year presents. Only, as burnt children shun the fire, we would like to see the financing partly assured before executing contract.

J. R. Thierstein, Chm. Bd. of Publ.

—*Missionaries P. W. Penner are* making an extended trip through the Pacific northwest, visiting some of our churches along the way, and then expect to wind their way toward Kansas. Their adopted, grown-up daughter Nellie, who has passed through college and taught in higher institutions of learning some years, is now attending school in London, England, further preparing herself to serve her people in India.

SERMON SKETCH

ACCORDING TO GOD'S PLAN

(Making Life Count)

by Rev. E. S. Miller, Pastor, Alberta Community Church, Portland, Oregon

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Hebrews 12:1.

I. INTRODUCTION

The author is writing to a group of Jewish Christians who are finding the Christian life distressingly full of difficulties. Persecuted, robbed of their goods, with bitter foes from without and within, many are discouraged and wondering if Christianity, after all, is but a sheer futility.

So the author writes a letter to encourage and hearten them. He urges the importance and necessity of loyalty to their faith, and gives them definite directions for living the Christian life. These directions are as pertinent today as they were 1900 years ago and we will do well to listen to the instructions for making a success of the greatest of all enterprises, Christian living.

II. DIRECTIONS THAT WE ARE TO FOLLOW

A. *We are to run* . . . ("Let us run.")

1. *Living a Christian life is a strenuous matter* . . . a race to be run . . . a stubborn battle to be fought.

a. This is in harmony with the whole New Testament. Paul said, "Put on the whole armor of God." —Jesus said, "*Strive* to enter into the straight gate." 'Strive' is a muscular word, at home on the athletic field, on the battle field, in Gethsemane. It speaks of white-heat earnestness and is not in the vocabulary of the coward or lover of ease.

2. *This race to be run is set before us.* (Not round about us nor behind us) Illustration: A football player gained possession of the ball and carried it 69 yards, but made no score for his team. He had run hard but in the wrong direction. We see the same thing happen in our churches. Only as we face forward can we hope to win.

B. *Not only are we to run, but to run being stripped of every handicap.* (This is common sense and every athlete knows this is necessary in order to win a race.)

1. *To run the race successfully, sin must be put aside.*—This does not mean only great glaring sins. It means every sin . . . fault-finding, back-biting, indifference. Nothing so hampers us as conscious sin.

2. *To run the race successfully, every weight must be put aside.*—A weight may not be sinful in itself but becomes so because of our wrong use of it. Many things which ought to be a help become a hindrance. . . . Illustration: While a certain church member was

poor he attended church regularly, but as his success increased, interest in the Kingdom decreased. Today he never enters th church and his home is wrecked.

"Laying aside every weight" is the acid *test of our amusements.* Does a certain amusement help or hinder you in running the Christian race? Do you run the race more swiftly after a card party or a dance? Whatever helps, cling to . . . whatever hinders throw it away. An eagle caught its leg in a steel trap and was weighted down by it so close to the earth that it became a prey of a hunter. What a spread of wings some of us have! How we might soar! But we are weighted down so close to the earth that we become an easy mark for the enemy.

C. *Not only are we to run stripped of all handicaps, but we must run with patience.* (We must persist . . . exercise patient endurance. This race is not a 100 yard dash but a race from the cradle to the grave.)

1. *Some lose patience because they meet opposition.* Yet, opposition is to be expected. Any driftwood can float downstream, but going against the current requires effort. Think of the difficulties encountered by Christ, the early saints, the Mennonite saints.

2. *Exercise patience, for suffering is not a mark of God's displeasure.* It is, rather, a mark of sonship. "My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him."—It is His mark of love, not His forgetfulness. Suffering is not necessarily an evil. It may be a means of great good. The tenderest hearts are usually those that have been broken. Be patient. God will kiss your tears into jewels and change your sorrow into song.

D. *We are to run looking unto Jesus.* (The Greek word for 'looking' is 'aphorontes' meaning, "looking away from everything else" unto Jesus. Our eyes are to be fixed upon Jesus, not upon assets or liabilities.)

1. *Look to Jesus as our example* . . . not at faulty church members or the preacher.

2. *Look to Jesus as our Saviour and constant Helper.* An example is good, but not enough. Perfect examples may often discourage us. Christ must do more than set an example. He must *save me,* and *keep me,* and *give me the power* to follow Him. No man who runs with his eyes fixed upon Jesus will ever lose the race.

III. CONCLUSION

A. Let Us Look to Him

He will give us strength to renounce sin, and power to throw away our weights; will enable us to run with patient endurance. "*Look unto Me* and be ye saved all ye ends of the earth." And we find, "*They looked unto Him* and were radiant and their faces were not ashamed." This is our hope . . . our privilege . . . our divine command according to God's plan.

B. Therefore let us lay aside every weight.

Let us lay aside the sin that so easily besets us. Let us run with patience the race that is set before us. Let us, by the grace of God, look away from everything else unto Jesus Christ our example, yea, our Saviour and Redeemer.

The Hebron Church

1879-1939—Sixty Years

The people that organized the Hebron Church all came from South Russia, some as early as 1872. In 1871 the Russian government discontinued the promise that the Mennonites would not have to do military service. Then our parents said: "We do not want our dear boys to kill other boys, nor be killed by other boys in war." They sent delegates to the United States of America to ask the privilege of exemption from military srvice, if they emigrated to the U. S. This was promised by President Grant. So our parents decided to emigrate to the U. S. They sacrificed much. They had to sell good improved farms, leave well organized schools and churches. They had to leave all that, even separate from some good friends and relatives, mostly for religious freedom.

After making the long troublesome trip, our parents settled on the prairie in Kansas. God gave them courage and help to live a Christian life. Their motto was: "Plow, Spade, Needle, Bible, Song and Prayer." Some would have gone back if it had not been for the big "puddle" between the old home and the new home. When our parents first settled here they dug a cellar, a well, then they built a house of mud or raw brick and a hay roof. They organized district and private schools and churches. The churches were organized only a short distance apart because traveling was slow and had to be by foot, horseback, ox team or one or two horse vehicle. Now we use an 80 horsepower car or airplane to go to church or some other places.

In this immediate locality two churches were first organized. Hebron was organized a little later.

The different forms of baptism and other independent rulings caused differences of opinion. Some good Christians believed that they could serve God and other churches better by tolerating other forms of baptism and men that were converted and lived a Christian life, regardless of the form of their baptism. Baptism should not to be considered as conversion but an open *sign* of conversion and peace with God. Our parents organized the Hebron Church that they might obey God's will and serve God who is seeking the lost. Sept. 3, 1879 they had a prayer meeting. The same day the Hebron church was organized. The following were elected: Rev. B. Buhler, Elder; C. B. Froese and David Penner preachers; John Wall and Peter Lohrentz, deacons. Church meetings were held in different residences till a new church was built by John Wall on the present location on the "Dutch Avenue." In 1900 this building was sold to

Dietrich Neufeldt and a new and larger one was erected by F. Goertz.

Rev. B. Buhler was ordained by his former Elder Leonard Suderman, in the Immigrant house 3½ miles north and 1 mile west. Elder Buhler served the Hebron Church from 1879-1906. He died in 1918.

Elder A. M. Martens, 1901-1924. He died in 1925.

Rev. Jacob B. Dick, 1901-1919, serving 18 years.

Rev. Peter Lohrentz, 1888-1925. Died suddenly.

John E. Hildebrand elected to preach 1918, serving part time.

Isaac H. Balzer, elected to preach 1918, served part time till 1925. A. R. Epp and Jacob P. Balzer occasionally substituted in the pulpit.

Rev. J. H. Langenwalter was our first minister on pay for full time, 1925.

Rev. P. E. Frantz served 1925-29 and 1931-1936.

Rev. P. S. Goertz, 1930-1931.

Rev. J. M. Regier, 1936-1937.

Rev. T. A. van der Smissen, 1937, and continuing to serve.

Dr. and Mrs. A. M. Lohrentz were the missionaries from the Hebron Church. Rev. and Mrs. J. M. Regier were ordained for the same purpose, but on account of sickness could not go out. There were about ten who entered the field of nursing. During the last World War five of our boys were drafted but went to camp as conscientious objectors.

In 1887 it was voted to have S. S. teachers, for class No. 1, Rev. C. B. Froese, Jacob Lohrentz; No. 2, John Balzer, Jacob Suderman. Other important problems came up: C. E., Women's Sewing Society, authority of Church leaders, drink, tobacco, liberalism in religion. The Hebron Church joined the General Conference in 1916, during the World War.

Our dear parents and Hebron church workers during these 60 years made mistakes, but did much in the Spirit of God, for which we are very thankful. We join with St. Paul in Gal. 6:2, "Bear ye one another's burdens and so fulfill the Law of Christ." That *has brought* and *will bring success* in individuals, in family life, in social life, in national life and in Church life.—*Paper read by J. G. Neufeld at the 60th anniversary of this church.*

Report of the Oklahoma Convention

Held at Orienta, Aug. 27-28

The General Conference churches of Oklahoma and of Perryton, Texas, usually meet 2-3 days every year in, what is called, the Oklahoma Convention, for inspiration, worship and the regulation of projects which they carry on. A large tent was erected at the Saron Church to accommodate the audiences. Although this congregation is small, the members planned and cooperated so well that the large number of visitors were well taken care of.

Sunday morning was the mission festival. Rev. P. K. Kroeker of Orienta opened the meeting and welcomed the Convention. After this Rev. Solomon Mouttet of Inola spoke in German and Rev. Clyde Dirks of Hutchinson, Kans., in English. Their deeply spiritual sermons inspired the audience to greater faithfulness in the Lord's service. Rev. A. E. Kreider of Bethel College had been secured as the Convention speaker, but due to an infection he could not come. So the Lord directed it that Rev. Clyde Dirks could take his place and preached four inspirational messages through which we were blesssed.

Sunday afternoon the song festival took place. Eight mixed choirs, two men's choirs, two quartets and one trio took part in the program. Most of the songs were well prepared and inspiring. Rev. Herbert Miller of Deer Creek read a paper on "What is Good Choir Music?" and was made leader for the coming year. Rev. J. W. Bergen of Goltry led the program this year.

Sunday evening we had the Young People's Meeting. Two short themes by Harry Reimer and Virgil Buller were read. There were also several songs and a reading by Clara Mittlestate. Rev. Dirks preached a sermon for the young people.—The meeting Monday morning was opened by Rev. P. K. Kroeker, after which Rev. Mouttet delivered the Conference sermon. Then followed the Convention business. The minutes and different reports were read and approved. The result of the elections was: Chairman, Rev. S. Mouttet; vice chairman, Rev. Albert Schmidt; secretary, Ernest Voth; treasurer, Rev. H. N. Harder; program committee, Rev. J. W. Bergen and Mrs. John Frantz; members in the Christian Worker's Conf. com., Rev. Menno Kliewer, and O. B. A. board member, Mr. J. C. Ratzlaff. The tent com. Adam Ratzlaff, J. P. Wedel and Frank Wiebe was retained by motion. After the business Rev. Dirks and Rev. Benno Toews preached short sermons.

The afternoon meeting was opened by Rev. Albert Schmidt of Medford. Rev. J. B. Frey then gave a talk on Religious Education, followed by reports from officers of the O. B. A., after which Rev. Dirks preached his concluding sermon.—Monday evening the sewing societies gave the program. Miss Elizabeth Baergen led the song service, Mrs. John Frantz made the opening. The roll of societies was called, each answering with a Bible verse, then Mrs. Benno Toews gave a piano solo. The Meno Mission Circle next gave a missionary pageant. It presented the past, present and future of missions, and was much appreciated. The closing number of the program was a sermon by Missionary Benno Toews.

The Convention was uplifting. None that came seeking a blessing was disappointed.

August Schmidt, Sec.

Let us then come hungering and thirsting for the Bread and Water of Life, to satisfy the spiritual desires of which the Lord is author.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Lest We Forget

During such a time as this it is easier than usual to forget the sacredness of all human personalities. Christians who believe in peace as a way of life in which one respects all persons cannot afford to dull their appreciation of the sacredness of all human personalities if they would be consistent in their peace stand. To those who oppose us and our belief in peace as a way of life we must show respect and sympathetic understanding if we would be followers of Him who said, 'Father, forgive them, for they know not what they do." — R. W.

False Witnessing in Advertistng

(The following is a Christian Endeavor theme written by LeRoy Eitzen of the Bethel Church, Mountain Lake, Minn. Mr. Eitzen has attended college for one year and is a cousin of Rev. D. D. Eitzen. For more good material on misleading advertising refer back to THE MENNONITE of August 8th, p. 10.)

In the seventeen hundreds the owner of a small store in Boston installed a notice in a newspaper of his day:

> Thomas Smythe respectfully notifies the people of Boston that he has offered for sale stoves, foot warmers, and similar heating appliances.

This gentleman was certainly not bearing false witness. But the blatant, screaming advertising of today is a far cry from the simple wordage of this eighteenth century bulletin. Is the fault in today's advertising, in the system, or in its methods? I believe that the system is perfectly justified but that it is abused. What is the system of advertising to which we are subjected? It consists of:

1. Billboards and poster advertising at available public places
2. Startling facts and color advertisements in magazines and newspapers
3. Private enterprise sponsoring radio broadcasts.
4. Freak stunts—everything from men carrying sandwich signs to aviators doing skywriting.

For some concerns who cater to the elite or who live by a long standing reputation alone, mere mention of the name is an accepted procedure. Examples are the Tiffany and Company advertisements on the first page of the National Geographic Magazine or the Standard Red Crown billboards. This form of advertising is innocent enough. It is the sensual advertising which appeals to one's instinct for pride, vanity, popularity, the opposite sex, wealth, and a good time that has the harmful consequences.

What is desirable about our present advertising? For one thing, nation-wide advertising puts products where all people can test them. Secondly, some of the finest things in life, among them, refined entertainment, are brought to us merely for our enduring a small amount of commercial sales talk.

But take a look at the dark side—merely through ballyhoo, many worthless commodities are made to sell. For instance, any chemist will mix you a five-dollar batch of Listerine for a few cents. Then too, the manufacturers of many products the values of which are doubtful are the biggest advertisers. In order to appeal to one's desire to be smart and up to the minute, tobacco companies show pictures of fashionable users of their brand of cigarette. Once they say, "They Satisfy," and then they say, "One Calls For Another." The back cover of a magazine never suggests the great truth that you can get along without a lift if you get along without a Camel. By being shown together with a fireside, a cozy chair, a pretty girl, and a good book (never the Bible) a glass of Scotch may be made to appear innocent. The American Federation of Brewers has been running a very clever series saying, *"Pay your bills before you drink, we believe in moderation and sobriety, we, the beer industry of America, have bought millions of dollars worth of grain from the farmer"* and much of similar tripe. They never tell of the bartender who wrangles all the money out of an inebriate. They never show the mangled body of the child that was crushed beneath the car of the man who said, "Two glasses will never affect my driving." They never admit that beer that made Milwaukee famous will make you drunk.

The very thing that caused the Great Depression is causing our misleading advertising—a handful of men less concerned about the starvation, corruption, and wrecked lives of the people who give them their riches than they are about the riches themselves.

Never hold anyone by the button or by the hand in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue.—Chesterfield.

Influencing Others For Christ

Senior C. E. Topic for October 8, 1939

Main Topic: INFLUENCE FOR CHRIST
John 1:35-45

I. Worship Service

1. Songs: "I Would Be True," "We've A Story to Tell to the Nations," "Let the Lower Lights Be Burning."
2. Reading of main topic, several short prayers.
3. Special music: "Seeking The Lost."

II. *Leader's Introduction*

Sometimes we ask ourselves, "How is it that people can accomplish such splendid things in the service of God. Do you remember that incident of Abraham sitting in his tent out on the plains? God led him out into the open, and told him to look toward heaven. Abraham, in responding to God's loving leading, was brought out into a larger place, given a larger outlook. His spirits were uplifted, his heart was cheered. When we respond to God's love, our depession vanishes, our blurred outlook is brightened, our hearts are strengthened. So, as we respond to God's love we are brought out into the place where we can most effectively serve him.

III. *Suggested Topics*

1. Changed through contact with Christ. Acts 4:12-14.
2. Ways of winning others for Christ. I Cor. 9:19-23.
3. Confessing Him. Matt. 10:32, 33.
4. Saving others from death. James 5:19, 20.
5. Compelling them to come. Luke 14:16-34
6. The Reward. Dan. 12:2, 3

IV. *Facts for Study*

"Anything I have been enabled to do here in this community," the pastor of one church said, "is due to the faithful and constant cooperation of my two right- and left-hand supporters—the men's and women's Bible classes. Without appointment and of their own desire, they have held up my hands and helped to carry out my plans, until, together, we have made this church a power in the community. I am your leader, and I have tried to be 'on the job,' but so were they, or it never could have been accomplished."

Are we all qualifying as "right- and left-hand supporters"? On a committee or not, are we on the job of doing everything in our power to make the C. E. an asset to the church and the community? Being a member commits us individually and collectively to this job. Are we on the job?—A. J. C.

V. *For Discussion*

What can *our C. E.* do to influence others for Christ?

VI. Illustrations

"Here For Him!"—At memorial services held for soldiers and nurses in France during the war, it was customary, we are told, to have a member of the family answer, "Died for France," as each name was called and the grave decorated.

But on one occasion, the appointed accidentally responded, "Here for him." The hopeful message appealed, and the phrase has since replaced the other.

Likewise the missionary, and also every Christian worker, represents Christ, and may answer "Here for Him!"

Introduced to Jesus.—As Reverend George Winn was walking along a high mountain trail he came upon an elderly Korean man carrying a load of wood, and offered to carry it for him. The Korean finally yielded to the unusual request from the strange foreigner, who carried the load until the parting of the ways. Here he returned it to the man, who thanked Mr. Winn for his assistance. Mr. Winn said that the act was nothing, but added that the man had a greater burden of sin which Jesus Christ had come to bear for him, if the man would let him.

The two men parted. Some years later at a Bible class for men, a Korean told this story, ending it with, "I am that man. I accepted Jesus as my Savior, and have always wished to thank the man who introduced me to the great burden bearer, but as all foreigners look alike to me, I do not know which of the missionary teachers here may be that man."

VII. Food for thought

Blessed is the man whose words move others to follow Jesus.

Conquering Trouble

Senior C. E. Topic for October 15, 1939

Main Topic: What shall we do when trouble comes? John 14:1; 1 Pet. 5:6-11.

I. *Worship Service*

1. Songs: "Does Jesus Care," "What A Friend We Have in Jesus," "Be Not Dismayed."
2. Reading of main topic and prayer
3. Special music

II. *Leader's Introduction*

The religions of the world differ most deeply in the solution they offer to the problem of evil. Islam is known as the religion of resignation; Christian Science and Hinduism are alike in that they solve the problem by running away from it; Buddhism seeks relief by way of oblivion. But Christianity offers victory over evil. It helps us to turn trouble into triumph, to make stepping-stones out of stumbling blocks. In every age, Christ's followers have found grace and power given to them, welling up within them like springs of living water, when outward circumstances were most desperate.

III. *Suggested Topics*

1. Flee to God. Ps. 46:1-3.

3. Trust in the Good Shepherd. Psalm 23.
2. Resort to prayer. James 5:13-16.
4. Accept Christ's invitation. Matt. 11:28-30.
5. Take it to Jesus. Mark 6:29-31.
6. Seek God's will. Luke 22:39-44.

IV. *Facts for Study*

In times of trouble, let us not run away from it or give way to it, but discover what God would have us do in spite of it. Let us never blame God for our trouble, saying, as so many do, it is God's will. Let us rather find *what God would have us make of this trouble.*

V. *For Discussion*

1. What did Jesus do when he was in trouble?
2. Are times of trial to be desired?
3. How may the "dark days" become valuable days?

VI. *Illustrations*

Where Flowers Grow.—When a little lad was told by his mother that it was God who made the beautiful flowers grow in their neighbor's yard, he asked, "Why doesn't he make some grow in ours?"

"We haven't prepared the soil, Sonny," was the reply.

VII. *Food for Thought.*

If your heart is full of sadness,
And your life is full of care,
Help to bear another's burdens,
Some one else's trouble share,
And in grieving for their pain,
You will find your joy again.

If your life is full of labor,
Tired grow your heart and brain,
Stretch a helping hand to others
Bending 'neath life's stress and strain,
And from every loving deed,
Back will come the strength you need.

INTERMEDIATE DEPARTMENT

WHAT HELP CAN WE GET THROUGH PRAYER?

Intermediate C. E. Topic for October 15, 1939

For Daily Reading:

Oct. 9. The prayer of Cornelius. Acts 10:1, 2, 30-33.
Oct. 10. Prayer for Peter. Acts 12:5-12.
Oct. 11. Paul's three prayers. II Cor. 12:2-10.
Oct. 12. Fruitless praying. James 4:2, 3.
Oct. 13. The Spirit's aid. Rom. 8:26, 27.
Oct. 14. Asking in Christ's name. John 15:7-16.
Oct. 15. Topic. Col. 4:2-4; James 5:16-18.

Teach Us To Pray

The while within this sacred place,
We humbly gather now to pray,
Oh, wilt Thou through Thy loving grace,
As here we wait before Thy face,
Teach us, O Lord, to pray.

Lord, may we lift our hearts in praise
And laud Thy holy name for aye,
May we give thanks through all our days
For guidance down life's troubled ways;
For this, O Lord, we pray.

And set our hearts in tune with Thee,
Lord, give us such a trust alway,
Such boundless faith, that we may see
Thy love, whate'er Thy answer be
When to Thee, Lord, we pray.

Edith Dunn Bolar

Opening song: "What a Friend We Have in Jesus"
Scripture Reading and Prayer
Reading of Daily References

Luke 11:9, 10. Prayer is a venture in faith. Jesus himself was a man of prayer and surely he was far busier than we will ever be. Is it, therefore, ever a good excuse to say we have been too busy to pray? Jesus also called his disciples away to pray. The world's most spiritual men have always expressed their need of prayer. (Assign various members to relate what prayer meant in the lives of men such as Franklin, George Washington, Abraham Lincoln, George Mueller and D. L. Moody.)

Vocal Solo: "The Lord's Prayer" (Have an accomplished singer in your church or community render this solo.)

What help can we get through prayer?

1. It will give a clear vision of duty. It will put within us the desire to do that revealed duty.

2. It will give us strength to bear. Life will not always be easy and the greatest source of help in the hardest moments is prayer.

3. It will be a source of strength in weakness. When faced with temptations turn your eyes to God in prayer.

4. It will serve as a release from passions such as anger and hate.

5. Prayer makes real to us the life that is to come.

6. Above all it brings us into fellowship of our Lord and Saviour Jesus Christ.

Hymn: "Dear Lord and Father of Mankind"

References to the prayer life of Jesus: Mark 1:35; Mark 6:45-47; Luke 6:12; Matt. 14:31-36.

References to the prayer life of Paul: Rom. 1:9; Rom. 15:30; II Cor. 1:11; Eph. 1:15.

"And so amid life's toil and struggles,
God, who gave to us His son,
Whispers, when we're weak and weary,
'Faint not, my child, pray on, pray on.' "

Offering

Announcements

As we stated in the very beginning, prayer is a venture in faith. Let us conclude our meeting by singing the Hymn, "Faith of Our Fathers."

Close with the Lord's Prayer

JUNIOR DEPARTMENT

"AND THE RANSOMED OF THE LORD . . . . SHALL COME . . . WITH SONGS." Isa. 35:10

Program for October 15, 1939

I. *Worship Period.*

1. Call to worship by quiet music.
2. In unison—Psalm 104:33, 34—"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of Him shall be sweet: I will be glad in the Lord."
3. Song: "Come We That Love The Lord" M. H. B. No. 27.
4. Scripture: Zacharias Song found in Luke. Luke 1:68-79. A Junior Boy.
5. Prayer by leader.
6. Pianist plays melody of "O Worship the King." M. H. B. No. 1, softly while Juniors read the words of verses 1, 4, 5 silently. Then a solo voice from rear balcony sings the first verse.

II. *Mission Minutes*

Three Juniors should discuss briefly, "Why I Should Give for Missions."

III. *Study Period:* Aim—To help our Juniors sing songs that will edify them and glorify God."

1. Introduction: The Bible is full of song. God's children cannot help but sing for the joy that is in their hearts when we read the songs in the Bible we find that there is no thought but "The Lord" in them. They are songs of praise, praising God's power, love, mercy and kindness.
2. Reading of "The Perpetual Psalm" Rev. 4:8.
3. Sing one verse of "Holy, Holy, Holy (v4).
4. Reading of Mary's song. Luke 1:46-56.
5. Reading of the angels' song. Luke 2:13-14.
6. Girls' chorus sing first verse of "It Came Upon the Midnight Clear."
7. Story: "A Song in Prison." Acts 16:25.
8. Discussion, "What may have been the thought or words of this song?"
9. Reading of the song of the redeemed. Rev. 5:9.
10. Sing verse one of "We Praise Thee, O God.
11. Reading of Hallelujah chorus. Rev. 19:1-7.
12. Victrola of Halleluiah chorus. Rev. 19:1-7. the Messiah.
13. Leader's closing Prayer.
14. Doxology.

America Must Stay Out of War

From an Article by Carl J. Landes, Peace Worker

Congress has been called into special session to do *one* thing, to repeal the mandatory arms embargo and substitute a "Cash and Carry 'Neutrality' " in its stead. As senator Borah has pointed out, this would not be "neutrality" at all.

The Administration wants a "neutrality" which will sell war materials to anyone who can come to New York or San Francisco, pick up these materials, pay cash for them, and carry them away in their own boats. "Cash" and "Carry"!

This is not "neutrality." If this substitute program is put through, during this special session, the United States will be a direct ally of France, England and Poland. They are the only set of belligerents who have enough ships to come, pay cash, and carry away. So as in 1917 we are about to invest our money with the allies, and that means that we will ultimately be drawn into the war, if we are needed; for money, markets and armies have a habit of travelling together.

Can adoption of the substitute program be stopped? Yes, an aroused public opinion can stop it by working through Congress. The voter back home has much power over Congress. Certainly this is the time when every voter who wants peace ought to use his rights as a citizen.

What to Do!

1. Every Christian ought to *pray daily* that Church leaders, Governmental officials, and the nation may be led into paths of Justice and Peace.
2. Write a post card or letter,(in your own handwriting, not with typewriter), to the president, your two senators, your one congressman, telling them that you do *NOT* want the mandatory arms embargo lifted, because that will ultimately draw us into the European War. Write these cards or letters NOW.
3. Watch Congress! The day before Congress is to vote on any substitute program, send four night letters: one to the president, one to each senator, and one to your congressman. Repeat your opposition to the lifting of the arms embargo. 500,000 telegrams on the day of voting will leave their mark.
4. Ask your friends and neighbors to do likewise!
5. Ask your church officials to have a congregational resolution sent by letter or telegram, or both to these same officials. (*But by no means let this substitute for individual letters and telegrams.*)
6. Urge every organization of which you may be a member to take some such action NOW.

Begin to carry out the above six simple points NOW! Keep at them until the substitute "neutrality" program is defeated, and a stronger neutrality written.

Such a program will take several hours of your time, and cost somewhere in the neighborhood of a dollar. But if those of us who "wish" for peace will spend this time and money NOW, we may save hundreds of hours of unnecessary labor and time, and billions of dollars, and (more important) millions of *lives.*

The Christian People of America must answer—"PEACE?" or "WAR?" Will YOU help give that answer?

"In Flanders fields the poppies grow,
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the Dead, Short days ago
We lived, felt dawn, saw sunset glow
Loved and were loved, and now we lie
In Flanders fields.

"Take up our quarrel with the foe (war)
To you from failing hands we throw
The torch; by yours to hold it high.
If ye break faith with us who died,
We shall not sleep, the poppies grow
In Flanders fields." —John McCrae.

"He that would follow after me, let him deny himself, and take up his cross and FOLLOW me. —LOVE your ENEMIES—.

Will we keep the faith!

Mennonite History Library

Carrying out a General Conference resolution, the Executive Committee of the Conference has appointed four brethren to comprise an Historical Committee. The brethren are: J. R. Thierstein, chairman; H. P. Krehbiel, H. A. Fast, A. Warkentin, secretary-treasurer and custodian.

This committee considers itself privileged to receive and preserve historical material of our denomination. Some friends have contributed cheerfully, money, books, papers, pictures, letters, etc.; so that the Historical Library of the General Conference now consists of five beautiful oak book cases, one cut case, one typewriter, about 500 books and pamphlets, circa 30,000 letters, 750 cuts and many pictures.

Bethel Sollege has kindly invited the General Conference to preserve and display this material in the Science Hall, where everyone is welcome to get acquainted with it.

We thank everybody most heartily for the contributions in money or material. God has revealed Himself in the experiences of our forefathers. To preserve their inheritance and make useful for future generations is our sacred duty.

All contributions and correspondence should be addressed to the secretary-treasurer, A. Warkentin, Bethel College, North Newton, Kansas.—A. Warkentin.

CORRESPONDENCE

GNADENBERG CH., near WHITEWATER, KAN.

The Gnadenberg church wishes to extend greetings to the editor and contributors. We find the MENNONITE helpful, indeed, in carrying on the various branches of our church work.

On the first Sunday in September we had the rare privilege of seeing two of our members, Mr. and Mrs. Marvin Dirks, ordained as missionaries to the China field. Many visitors had found it possible to be with us. After a hot and dusty morning, the weather was comparatively calm in the afternoon by the time the meeting began which might well be considered as a token of Divine good will. This is always very important to us, because our church is small and has no basement. But the loud speaker worked well and the receiption could be had on the church lawn. So no one needed to go away without a chance to listen to the inspiring sermons and the choir music and then remain for a simple repast and a bit of fellowship. Words can hardly describe the value of such an occasion. It seemed to me from witnessing the many warm handclasps that the group would have liked to linger together longer. Are we not all agreed that such occasions afford us a splendid way to use the Lord's day?

A few days later, Mrs. Dirks found it possible to attend the Women's Missionary society where she further endeared herself to us. She had not been so well known here. We feel benefitted. If the missionaries in China read this, may we through this letter commend Mr. and Mrs. Dirks and their son to their especial regard. They will do their best in the great work.—We were glad on this same Sunday to greet another of our missionary couples, home on furlough—the Will C. Voth family. We expect to have them in our midst often.

As may be generally known, Rev. G. N. Harms, who has been elder of the Gnadenberg Church for more than fifty years, wishes to retire. He has done his work with unfailing faithfulness. While we have not yet found anyone who is willing to assume all of his duties, we have been very fortunate in having Rev. J. J. Voth of the Bethel College faculty preach for us quite regularly. A word of appreciation is also due this dear friend who has a fine gift for interpreting a portion of scripture in such a way that we feel helped along the path of the "Better Life."

Rural churches have their own peculiar problems and one of these is the matter of choir music. However, our men's chorus and other smaller groups render very creditable service. Of especial promise is our junior chorus. But really the most important special activity that our church carries on is the vacation Bible School. We have for a number of years been able to secure the services of Mrs. Gus Dyck from the Emmaus Congregation. She is a born teacher and is good for the children. The Vacation Bible Schools are of the utmost importance in helping to bring our children up in Christian nurture. Could we not make it a Conference slogan that every church shall earnestly strive to carry on a Vacation Bible School. Could we not apply the parable of the Precious Pearl here?

Mrs. Herbert A. Schmidt, Corr.

WEST SWAMP CHURCH, QUAKERTOWN, PA.

During the past month, Mr. and Mrs. Frank Roth, Quakertown, Pa., celebrated their sixtieth Wedding Anniversary. On August 8th the Senior Bible Class from Bethany Church gathered at the Roth home for the commemoration of the anniversary. A short program was rendered which brought back memories of 60 years ago. The Pastor, Rev. A. J. Neuenschwander delivered a short address and the group sang a number of familiar songs. The meeting came to a close when refreshments of "Sixtieth Anniversary Wedding Cake" and lemonade were served.

At different times relatives and friends gathered at the Roth home to felicitate the couple. Among these were Mr. and Mrs. Walter E. Myers and family from Philadelphia. Mr. Myers is General Secretary of the Pennsylvania Sabbath School Association. A long and pleasant relationship between the two families sprang up on the occasion when Mr. Myers lead a party of Sunday School workers from Pennsylvania to attend the World's Sunday School Convention in Los Angeles in 1928, and Mr. and Mrs. Roth with their daughter, Mrs. Adelaide Moyer, were members of the Convention Tour. Hearty Congratulations!

» » JOTTINGS « «

—*Eden Mennonite Church, Schwenksville, Pa.*—What a blessed year we have had with the organ. Its ministry has been a great blessing to pastor and people. We wish to express our thanks to God and to all who contributed.—Harvest Home Services were not as well attended as one would feel they should have been. The offering for foreign missions that day was $275.00—The sailing of Paul Shelly on Sept. 7, was cancelled. The outbreak of war hinders his studying abroad. It is, however, expected that he can enroll some where outside the war zone, so that he can make use of his scholarship.

—*The Junior Bible Class of Bethany Church, Quakertown,* and the True Blood Class of the same church, held a joint Doggie and Corn Roast in a pleasant grove near town recently. Counting the children, about 60 were present. Everyone enjoyed the social so much. The True Blood Class is preparing a peanut sale, the profit from which will go toward the class' mission offering.

—*Recently the four ministers of our Iowa Churches* got together for a day to discuss what they might do to further the cause of peace, feeling that it is not enough for us Mennonites not to take part in war. But *we should be busy with definite projects of good-will and uplift to overcome evil with good.*" Some resolutions to that effect were drawn up.

—*Grace Mennonite Church, "The Friendly Church,* 207 Jefferson St., Dallas, Texas, extends a friendly invitation to the churches of the General Conference to the Dedication of the Church, the Ordination of its pastor, Homer Leisy, and the Reception of new members, October 15, 1939, at 2 p.m.—Homer Leisy, Pastor.

—*Rev. Wilmer S. Shelly of the Wadsworth, Ohio,* church announces sermons on the following topics for a few Sundays, "*The Christian Attitude Toward Harvest* (on Harvest Home Sunday); *the Christian Attitude Toward Temperance; the Christian Attitude Toward Communion* (on Communion Sunday); *the Christian Attitude Toward the Sabbath; the Christian Attitude Toward Stewardship.* — The pastor and family visited in Pennsylvania during the month of August.

— FIRST CHURCH, ABERDEEN, IDAHO.—Rev. Edgar Toevs had a public sale, Sept. 18th, and is leaving this week for San Francisco, California, where he plans to attend the San Annselmo, Presbyterian Seminary. Rev. Toevs had served the Presbyterian Church of Aberdeen for a little over a year.—The Idaho State Christian Endeavor Convention will be held at the First Mennonite Church of Aberdeen, Nov. 2-5. This Convention is generally quite large and it is therefore, quite a responsibility for the host church. THE WEDDING of *Miss Irene Dick* of the First Mennonite Church, and *Fred Thiede* of the Pleasant Valley (Lutheran) Church was solemnized, Friday, Sept. 15, 1939. Rev. P. A. Wedel performed the ceremony. Fine refreshments were served and many presents presented to the Newly Weds. Corr.

—*An Apparently Ideal Church Council.*—From the Bulletin of *the Menn. Church, Reedley, Calif.,* we glean the following: There are fifteen members in our Church council. They are: The pastor Emeritus, the Minister, three Deacons, three Trustees, the Chairman of the Congregation, the Secretary of the Church, the Treasurer of the Church, the Superintendent of Christian Endeavor, and the Superintendent of Missionary Interests. By occupation this group divides itself as follows: four ranchers, four business men, two ministers, one attorney, one music teacher, one trucker, one homemaker, and one physician. This certainly makes a representative group.

—*Rev. C. E. Krehbiel,* Editor of "Chr. Bundesbote," and Mrs. Krehbiel are on a tour to Houston, Texas, primarily to visit their daughter Florence there. Along the way they expect to make stops at Geary, Medford and other places in Oklahoma.

ATTENTION, NORTHERN DISTRICT

Butterfield, Minn., Sept. 15, 1939

Editor:

Kindly serve notice in the "Mennonite" that the Treasury of the Northern District Conference is sorely in need of funds.

Sincerely yours,
Rev. V. Sawatzky, Treas.

—*Bethel College.*—Opening exercises for the new school year were held Sunday evening, Sept. 17, with Prof. Bernhard Bargen as the speaker, while Pres. Kaufman presented the members of the faculty to the students and large audience. The school's enrollment at the time of opening exceeds that of any previous year. It is: Total enrollment, 336; Freshmen, 151; Sophomores, 68; Juniors, 60; Seniors, 49; special students 8. This year, after a laps of several years, there is again a class in Greek New Testament numbering 9, also a class of 6 in "Principles of Preaching." Theological seminaries are ready to accept credits for first year's work done at Bethel.

—*Col. Charles Lindbergh* seriously warns our country against participating in the new European war. In a recent radio address he said in part, "If we enter fighting for democracy abroad, we may end by losing it at home----Let us not delude ourselves. If we enter the quarrels of Europe during war, we must stay in them in times of peace as well. It is madness to send our soldiers to be killed as we did in the last war, if we turn the course of peace over to the greed, the fear, and the intrigue of European nations. We must either keep out of European wars entirely, or stay in European affairs permanently."

—*The Berne, Ind., Witness* reports that the state of Indiana expects a corn crop of over 207 million bushels, or an average of 50 bushels to the acre, the highest acreage outlook in 76 years and five bushels above previously recorded mark, as per figures by university experts.

Jottings.

—*Mr. J. J. Kroeker* of Newton, Kansas, who is in Germany making use of a study fellowship granted him by the University of Nuernberg writes, he thinks that matters causing the war will be settled in a couple of months.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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—*Honored Couple Celebrates Golden Wedding.*—Amongst a concourse of relatives and friends Mr. and Mrs. Jacob F. Toews of Newton celebrated their golden wedding at the Mennonite Church, Sept. 11. Mr. Toews is the son of the once favorably known Rev. J. R. Toews and Mrs. Toews is a sister of Prof. H. H. Ewert for about fifty years a prominent educator in our General Conference, and of Rev. Benj. Ewert, leading home missionary among our brethern in Canada. We wish the fortunate couple many more years of happy life in each other's company.

—*An Iowa Mennonite Winner in Cattle Exhibits.*—Erman Bauman of Pulaski, breeder of pursebred Jersey cattle, with his entries of a male and female Jersey specimen, is reported to have won both grand championship honors at all fairs in which they were exhibited with the exception of the State Fair, at which he nevertheless copped seven firsts against the stiffest competition in the nation. His champion cow "Pretty Carnation Goldie" has been declared winner at three successive All-Iowa Fairs.—Congratulations to Brother Bauman, master cattle-raiser and farmer.

HARD OR SOFT.—How do you take affliction? Do you repel or accept? What about the sorrows and disappointments that come your way? Do you blame God or thank God? For the child of God, does the exhortation, "In everything give thanks," apply to life's abasements as well as its aboundings. Jeremiah and Job present two reactions to the discipline of difficulties. Job said, "God maketh my heart soft," but Jeremiah, "Thou hast stricken them, but they have not grieved; . . . they have made their faces harder than a rock." Your observation will make you know that sorrow hardens some and softens others. A child is taken from the home. One parent blames God and lives from that moment a life of rebellious protest. The other parent yields in will to that which could not have been prevented in deed, and with tenderness of full submission says, "God's way is the best way." The passing time brings sweetness and growing hope to the one, but bitterness of spirit to the other. How foolish for us to protest the outworking of God's plan in these or any other matters! Surely He who knows the end from the beginning can be trusted with the issues of life and death.—*Moody Monthly.*

HOME MISSION OF THE W. D. CONFERENCE RECEIPTS FOR AUGUST, 1939

Bethel College Mission Soc., Mrs. G. B. Entz, $32.47; New Hopedale, Alpha . Unruh, $4.19; Lehigh, D. J. Auernheimer, $5.79; Sicher, H. S. Ratzlaff, $2.60; Refund, Enid, H. N. Harder, $10.00; Pleasant Valley, D. H. Koehn, $20.37; Zion, Elbing, H. R. Regier, $39.38; C. F. Claassen, $25.00; Hebron, C. Plett, $13.46; Alexanderwohl, H. J. Reimer, $84.54; Goessel, Paul E. Vogt, $24.25; Halstead, H. J. Klassen, $23.88.

Gratefully acknowledged,
H. J. Dyck, Elbing, Kansas.

REV. G. A. LINSCHEID JAN 40
1001 E. BDWY.
NEWTON KANS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, OCT. 3, 1939 NUMBER 39

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Let Us Have Peace

The earth is weary of our foolish wars.
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings
Beneath the astonished stars.

April by April laden with beauty comes,
Autumn by Autumn turns our toil to gain,
But hand at sword-hilt, still we start and strain
To catch the beat of drums.

Knowledge to knowledge adding, skill to skill,
We strive for others' good as for our own—
And then, like cavemen snarling with a bone,
We turn and rend and kill . . .

With life so fair, and all too short a lease
Upon our special star! Nay, love and trust,
Not blood and thunder shall redeem our dust.

LET US HAVE PEACE!

Nancy Byrd Turner.

MAKING MISTAKES.—Some of the best people fail to accomplish what they are capable of, because they are afraid of making mistakes. In extreme cases of that kind the psychologist would say they are suffering from an inferiority complex. And yet such people sometimes come to be outstanding among their fellowmen and do great things, when God takes hold of them. We need only to think of Moses, Jeremiah and even the apostle Paul. But God does not use all people that way. He lets most of us struggle along as best we may, to carry on in a manner which the psychologist calls the "trial and error method" of learning procedure. We learn to do any task, any skill, by trying again and again until we succeed. The child learning to walk stumbles again and again in the attempt, until it acquires the necessary equilibrium of body and control of muscles and bones to walk along. We need what someone has called, "the courage of the imperfect", i.e. just enough courage to do our best at any task we undertake. The man who was given five talents earned only five, no more; the one who had two talents to start with, won just two others, and they both received their "Well done," because they had, no doubt, done their best. To do our best, even if the result is not perfect, brings personal rewards, inward satisfaction. The work of the apprentice does not measure up with that of the master workman, but it is necessary, if the apprentice is to acquire skill. It is by doing our best day by day, that we grow in our accomplishments step by step, until perfection or near-perfection is reached. The "courage of the imperfect" is needed so much in our Christian life and service. Mistakes will be made but, just so we profit by them, we will win success and God's approbation in the end. If Christians generally would do the best they can, every hour, every day, what a mighty force for good they would be in the world. "God advances the success of them that are upright."

THY SPEECH BETRAYETH THEE. — Matt. 26:73.—When the maid on that memorable night of Jesus' trial approached Peter with the words: "Thy speech betrayeth thee," she said more than she knew. It was not the words which Peter spoke, so much as the accent of his voice, that led the maid to detect Peter's relationship to Christ. Peter plainly said, "I know not the man." Nevertheless, the accent of his words proclaimed him a Galilean, and perhaps the tone and manner of his speech further certified that he was one of the twelve. The true Christian cannot speak the world's shibboleth; neither can a sinner correctly speak the heart-throbs of a child of God. After all, it is the inner life that tells. Any man may formally sign a creed, or he may verbally assent to a statement of doctrine, and yet know nothing of the life of a "born again" believer. Orthodoxy and creeds have their place, and a vital one: however, they mean nothing unless they are the expressions of a life which follows Christ. We may be found wanting in our *deeds* as well as in our *creeds*. Many there are who "come as the people cometh"; they make long prayers and enlarge the borders of their garments, but their hearts are far from Him. When deeds are "put on" they mean nothing; when, however, deeds and creeds are the expression of the heart life, they faithfully declare a possession that is more than a profession. — *R. E. Neighbour.*

Bluffton College News

Bluffton College began its new school year on September 10 with a meeting of the faculty for a period of devotion and discussion of the aims of the college. Those taking part in the discussion laid special emphasis upon the task and methods of attaining the religious aims of the institution. The registration of old students took place on Tueday, September 12, and of the freshmen the following day. Everything points towards a very good college year.

There is an increased enrollment over last year. At this time there are registered 219 students, 214 of whom are taking regular college work; five are special music students. 81 freshmen have registered, an increase of 14 over last year. Twelve states are represented in the student body, Ohio ranking first and Pennsylvania second in the number of students furnished. An especially large number of students from the city of Lima are found among the freshmen this year. In quality and character the student body seems to be one of the finest Bluffton has had in recent years. Of the students who graduated last spring and desired to teach, 23 or 82 per cent have secured teaching positions; of the five remaining, several have good prospects of still being placed. This percentage of placement is high in comparison with many schools.

Several new members have been added to the faculty. In economics, Miss Marjorie Posten is taking the place of Mr. Babione who is on leave of absence donig graduate work at Ohio State University. Miss Geraldine Evans teaches French and Mr. George Hansche teaches physics and mechanical drawing. Both Miss Moyer and Mr. Bowman are doing graduate work this year. Mr. Byers is teaching philosophy and psychology on a part time basis.

The inauguration of Dr. Ramseyer as president of Bluffton College is scheduled for October 20, at 4 P. M. in the college chapel. This event will be celebrated in connection with Home Coming day on October 21. A large number of visiting guests from neighboring colleges and universities as well as friends of the college will make this an outstanding event. A luncheon and a musical program will be featured in the evening.

The churches of the Middle District Conference voted at their last conference to support the college on a dollar per member annual basis. Several churches have already taken action on this resolution. It is hoped that the other churches will do the same in the near future. This added support will do much to make Bluffton a better and more efficient institution. With the fine hopeful and devoted spirit on the campus among both faculty and student body and the enthusiastic support of the constituency a good year is in prospect. — Irwin W. Bauman.

A Word from the Prison Cell

"For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Each of these two clauses expresses fundamentally the same thing and each aims to avoid a misunderstanding of the other.

Heart confession is genuine only if it results in mouth confession, and mouth confession is genuine only, if it is really a confession coming from the heart. It is not so easy to probe the genuineness of a mouth confession. As long as such a confession means some advantage, even if it is only a show of holiness, some people will exercise it liberally. But when mouth confession yield no advantage, if perchance it may even lead to a taste of the cross, then it stands unmasked in all of its shallowness. Then it becomes very evident that it had not been a confession of the heart." For with what-ever the heart is filled the mouth will overflow." Calvin, in referring to heart confession, says, "In considering this word we make the observation that the grains of faith do not lie in the brain but in the heart. And, as for the heart, it means a serious and deep agitation of the inner life." Regarding mouth-confession he says, "The heart must burn with such zeal for the glory of God, that the flames beat to the outside." "I am come to cast fire upon the earth, and what do I desire if it is already kindled?"

A faith that we do not confess is not faith. "I believe, therefore I speak." That is a death warrant that one would impose on himself who would say to his pastor, "I think just like you do, but I simply don't dare to express it." Or, "Let come what may, no one can rob me of my faith," with a possible gesture toward the beast, but with it all the maintenance of a bold silence.—I know very well how difficult it often is to open one's mouth. But let us fraternally encourage one another, to open our mouths for our Lord Jesus. And in so doing let us look to Him to whom is given all power in heaven and on earth.

Dear brethren, there comes, in the future judgment a moment, when we will voluntarily unlearn to look upon any man whatsoever, when every look of our eyes will be rivetted on His mouth, in tense expectation whether he will say to us the one single, saving word. And in that moment our weak, pitiable confession, that we have given with fear and trembling, will play no inconsiderable part. "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Our faith in the beyond is a rank fraud, if we do not demonstrate it in action and conduct here on earth. Here in this earthly life our bearing must be such that our fellowmen may be able to read from our decisions, be they large or small: There is one that really believes in yonder life. May God forbid that we take our composure in an unreal, lazy, dumb so-called heart confession and die in that state! But I know that this will go harder and harder, the more we look upon ourselves and our own weakness, guilt and sin, and upon our oppressors. And it will be the more liberating and blessed the more we learn to look upon Him and Him only, "the beginner and finisher of our faith."

This one prayer I have that, as long as I breathe, I may be permitted to proclaim His righteousness and truth, and sing His praises. Where and how I may do this, I will solely to Him. But this I pray that my last breath be for him! That is my prayer for my loved ones, my congregation and my church, and shall also be my prayer for me.—Translated from *"Zionspilger."*

An Illuminated Bible

Visitors to our national capital should not fail to see the most beautiful volume among the nearly a million in the Congressional Library.. It is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched today in the best printing-office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, in cold black ink, without a scratch or blot from lid to lid. At the beginning of each chapter, the first letter is very large, usually two or three inches long, and is brightly illumined in red and blue ink. Within each of these capitals is drawn the figure of some saint, and some incident of which the chapter tells, is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line space or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the Divine commands which he had violated. Every day for many years he patiently persued his task. Each letter was wrought in reverence and love, and the patient soul found its only companionship in the saintly faces which were portrayed on these pages. When the last touch was given to the last letter, the old man reverently kissed the page and folded the sheets together. The illustrated initials in perfection of form and brilliancy of color surpass anything produced in the present day. Will all our boasted progress, nothing either in Europe or America equals it.

—*Through the Bible Study*" course, by Rev. Harlin Roper, Dallas, Texas, has been used by some of the Eastern District churches in the past with great success and enlarged attendance. We shall start this study this fall. Plan to attend.--*West Swamp Church Bulletin.*

Letter to Members of Congress

September 20, 1939

Dear Sir:

Congress is being convened because of the war in Europe, for the purpose of determining the attitude which our beloved country—The United States of America—is to maintain toward the present unhappy upheaval across the sea.

We, the members of the Peace Committee of the Western District Conference, a subdivision of the General Conference of the Mennonite Church of N. A., representing a total membership of over 10,000, feel that we owe it to the members of congress who represent the states of our Western District Conference, namely: Kansas, Nebraska, Oklahoma, Texas and Colorado, to voice the conviction of our constituency to our respected lawmakers in the national congress.

As followers of Jesus Christ we are convinced that war is sin, both against God and man. In view of this vital truth we hold that as a Christian nation our country should not engage in war with any other nation. Christians—faithful followers of Jesus—should in genunie goodwill persist in endeavoring to adjust all international differences by well meant negotiation and not by force of arms. We therefore urge:

(1) That our representatives steadfastly insist that a positive neutrality be maintained in the case of the present war, or of any war between other nations, whether beyond the seas or on the western hemisphere.

(2) That no munitions, armaments, or any other military supplies, materials or equipment be supplied or sold to belligerent nations.

(3) That our national influence be exerted in a genuinely friendly non-partisan spirit toward the peaceable adjustment of all differences.

By a consistent manifestation of genuine goodwill our nation can be of far-reaching influence toward the attainment of world-wide peace and goodwill.

Let us as a Christian people do what we can that the nations "shall beat their swords into plowshares, and their spears into pruning hooks: (and) nation shall not lift up sword against nation, neither shall they learn war any more."

Very Respectfully Yours,

The Peace Committee of the Mennonite
Western District Conference.

P. H. Richert, Newton, Kansas, Pres.
W. H. Dyck, Burrton, Kansas, Secretary
C. C. Epp, Hutchinson, Kansas, Treas.
J. N. Smucker, North Newton, Kansas
H. A. Fast, North Newton, Kansas
H. P. Krehbiel, Newton, Kansas
E. L. Harshbarger, North Newton, Kansas

Western Dist. Conference Program

October 18-19, 1939

THE FORUM, WICHITA, KANSAS

Opening Session, Wednesday 9:30 a.m.

Song
Invocation—C. E. Krehbiel
Welcome
Devotional Hour—P. P. Wedel
Conference Sermon, by the President, J. M. Regier

1. Reading of minutes
2. Order of the day
3. Reading of Credentials of the Delegates
4. Receiving of Churches
5. Music by the Emmaus Church
6. Appointment of committees
7. Election of Officers and a Member of the Program Committee
8. Music by the Emmaus Church
9. Report of the Statistician

Wednesday Afternoon

Devotional Hour—Henry Harder

10. Report of Home Mission Committee and election
11. Music by the Alexanderwohl Church
12. Address—John S. Raugh, East Freedom, Pa.
13. Music by the Alexanderwohl Church
14. Report of Peace Committee and election

Thursday Morning

Devotional Hour—Walter Dyck

15. Report of Education Committee and election
16. Report of Bethel College
17. Music by the Hoffnungsau Church
18. Address—Ed. G. Kaufman
19. Music by the Hoffnungsau Church
20. Report of Board of Trustees and election

Thursday Afternoon

Devotional Hour—P. S. Goertz

21. Report of Deaconess Committee and election
22. Report of Conference Charity Committee and election
23. Music by the West Zion Church
24. Address—John Thiessen
25. Memorial Committee
26. Reports of other Committees
27. Music by the West Zion Church
28. Choosing place of next Conference
29. Closing remarks by the President.

Prayer

MISSION PROGRAM

Wednesday evening, 7:30, October 18, 1939

(Sponsored by the Women's Missionary Societies)
Chairman—Mrs. A. M. Lohrentz, McPherson, Kans.
Song—Congregation
Devotianl Service
Introduction of Missionaries and Mission Helpers
India—Rev. John Thiessen
Music—Swiss Church, Whitewater, Kans.
China—Mrs. W. C. Voth
Offering—Offertory, First Menn. Ch., Mdge., Kans.
Home Missions—Rev. John S. Raugh
Music—Hebron Church, Buhler, Kansas
Prayer and Benediction

(All missionaries and mission helpers, please be on the platform in time for the evening service at 7:30 in costume, if possible.)

American Protestantism and European War

by George A. Buttrick

Great interest has been expressed in the radio address on "American Protestation and European War" made on Friday, September 8, over the Blue Network of the National Broadcasting Company by Dr. George A. Buttrick, president of the Federal Council of Churches. We believe the readers of this paper will appreciate reading this address:

"This courtesy of the National Broadcasting Company is most generous, and I am most grateful. Though president of the Federal Council of Churches I am not now speaking their official word which doubtless soon will be issued. This word is mine, and its responsibility. But I think it measurably reflects the mind of goodwill of our American Protestantism in the light thus far given us as we wait fuller light.

"The war, now a week old, still beggars belief. We had trusted, despite all dark omens, that the sanity, if not the reverence, of rulers and peoples, would have recoiled from this blood-letting. But war has come, and the end is 'not yet.' We in America cannot live apart. If we could and did we would despise ourselves. In prayer and compassion we intercede from the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. Christ has not failed: we have failed Him. The world is chaotic and disconsolate just because we have failed Him. Power politics and the quest for secular security are poor substitutes for His wisdom. But as soon as we turn again He is there in all light and grace.

"The duty of our Protestant churches in this tragic time is not far to seek. We now try to trace it in plain terms.

"*First,* we shall do well to *keep unbroken our world-wide Christian fellowship*. War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundred, the Christian churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds: they are the true girding of mankind. If Christ is Truth, as we firmly believe, He cannot be merely parochial or national Truth: He is Truth for the world, and all men are truly one in Him.

"Second, American Protestantism must *lead the nation to repent, forbear, forgive, and in every word and work of reconciliation.* The command of Christ still holds that we should 'love one another.' This does not mean ever that we should condone evil, but rather that we should renounce evil. It means that we should resist propaganda and refuse all hatred — a requirement resting especially on ministers, since their utterance is credited to the whole church, and may, if it is violent or unseemly, bring the cause of Christ into disrepute. It means—this command that we 'love one another'—that we acknowledge our sins, for politics of power and possession are not one nation's monopoly but the whole world's virus of guilty disease. It means that we strive to understand the history and divergent viewpoint and peculiar difficulties of every land. It means that we try to find and face the causes of war which lie deeper far than the immediate occasions of war. It means that we should be charitable in judgment, cleaving meanwhile to the right, and that we should be resolute in goodwill.

"Third, American Prtestantism must *enter into the fellowship of suffering with millions on both sides of every battleline.* We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing (again it is a private word for which I take private responsibility) that our churches might find some clear-cut means to minister to prisoners of war, to discourage reprisals, to comfort refugees everywhere, and by reconstruction units to rebuild shattered homes and cities. Ships at sea listen every half-hour for any S.O.S. and are required to respond, whatever the nationality of the ship in peril, whatever the nationality of the ship which hears the call. If our churches could thus respond through practical service and the spirit of goodwill we could look back on this conflict unashamed. That would be an 'entanglement' consonant with our best destiny and for which all mankind would bless us.

"Fourth, our American Protestantism will do well to *strengthen our government's purpose to keep us out of war.* But or motives mst be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world. Let us remind ourselves constantly that war has been proved futile. Twenty-five years ago we tried by means of war to 'make the world safe for democracy.' Now the world tries once more to cure hate by means of hate, to mend killing by multiplied killing. Twenty-five years hence our children may be fighting against other coercions, bred of the hatreds and poverties of war, different only in name from present coercions, unless a worthier spirit and a nobler planning enter world affairs. Let us remain neutral, not selfishly, but as a people dedicated to that 'magnificent obsession' of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperjured by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship to that we may bring peace to all mankind.

"Fifth, we can pray. True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him Who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church; and let us then strive to live more nearly as we pray. Thus, 'may the God of peace lead us into all peace.' "

Special Fall Meetings

In very many churches special meetings are held in the fall for the deepening of spiritual life. These meetings afford an outstanding opportunity to minister to the whole spiritual need of the community—to lead Christians into complete abandonment to Christ, to lead the young people of the church to a solemn commitment of their life to Christ as the Lord of life, and to lead those of the community who do not own Christ to repentance and to a saving faith in the Redeemer. This opportunity of the church calls for a deeper identification on our part with the Master Himself that we may get His view about the people for whom we pray. Does Jesus see something of the travail of His soul in us? Would that the Christian church could learn to intercede for those of the community in such a way that the Lord Jesus would be satisfied with us as intercessors. The Prophet Isaiah says that the Lord wondered that there was no intercessor for the people. — W. F. Unruh.

The Foolishness of the Christian Gospel

A Sermon by Harold H. Gross of Freeman, S. D., Student at Hartford Theological Seminary

Text: I Cor. 1:21, " . . . it pleased God by the foolishness of preaching to save them that beleive."

Introduction

The text is given in the authorized version and reads, "the foolishness of preaching." If one translates the original Greek in which it was first written it will be more accurately rendered "the foolishness of the proclamation (or the Christian Message)." Thus, it is not a reference to the act of proclaiming but rather to what is proclaimed. It will be our purpose in this sermon to show that it is in this very "foolish" character of the Christian Gospel that its adequacy and its strength lies.

Suppose that Jesus were to walk the streets of the United States today, just as He did those of Palestine 1900 years ago, teaching, preaching and being for a time popular with the crowds; refusing the chance at becoming President, just as He refused an offer of kingship then; and suppose that when the tide turned He would, as then, "set His face steadfastly toward Jerusalem," realizing that in that pathway an execution lay before Him. They called Him a fool in that day, what would public opinion say today? He would probably still be called a fool for taking such a foolish way out! For human nature hasn't changed much in 1900 years. Surely, according to our hard-headed thinking of today He would be called a quitter, or a failure at the very least.

But He did one thing very few political leaders do, He kept His promises. He told Peter of His intentions and though Peter strenuously objected, He carried them out. He had said that " . . . whosoever will save his life shall lose it: but whosoever will lose his life (for my sake), the same shall find it." (Luke 9:24).

Jesus' message was a paradox; and so was Jesus! A paradox is a self-contradictory, seemingly foolish fact or statement. If this be so, then the Gospel is grounded on and rooted in this very kind of foolishness, and it finds its strength therein. Paradox seems to be the only thing in the world which is able to get at matter-of-fact men and women, to change and challenge them into action. That is why ordinary, common-place law has failed to adequately stimulate goodness and righteousness in humans—it is why the Israelites backslid so repeatedly.

But here comes a new message which not only demands something of men but somehow taps a romantic impulse in human nature and offers a challenge to the human spirit, literally startling it out of its complacency. It is the grandest and most romantically startling challenge in the world to be told that only in risking the loss of one's life will Life really be attained.

The core of the Christian message is the Cross. And this Cross cuts right across the purposes and intents of the modern man. That is why it seems so utterly foolish and a sign of defeat. Paul is determined within himself "not to know anything . . . save Jesus Christ and Him crucified." (I Cor. 1:2), and further states the active paradox in Galatians: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." (2:20). Jesus Himself states the effect of the paradox of the Cross when He says "I, if I be lifted up, will draw all men unto me." (Jno. 12:32) (cp. 8:28). The Cross of Christ is the most effective instrument of man's redemption from himself and sin that man has yet or ever will come across. It is God's supreme act of paradox.

Many modern preachers and laymen have since the beginning of the scientific emphasis, in the last half of the 19th century, been suffering from an acute inferiority complex. They have lost hold of any authority whatsoever which might be found innate in the Gospel, while they have sought the approval of the scientist regarding what is truthful and verifiable or authoritative. We must agree with true science on demonstrated points; but the most precious truths of Christianity will not yield to scientific demonstration or to syllogistic logic. They are verifiable only in the laboratory of our experience, and must be accepted upon Faith. Science simply has no way of analyzing paradox any more than it can analyze the existing fact of love. Christ's Spirit is essentially at one with the scientific spirit—an empirical or experiential search for and use of Truth. But Christ's teachings and principles transcend science and are outside of its sphere.

Men of conquest have, generally speaking, used two things in attaining their goals: force and logic; or, to put it more subtly: power and wisdom. In I Cor. 1:22 we read that "the Jews require a sign, and that the Greeks seek after wisdom."

You will remember that Matthew 16 gives the record of Jesus' encounter with the Pharisees and Sadducees as they required of Him a sign from heaven, likely as an indication of His power. He refused to comply, for they would still have been unconvinced —for the use of external and visible power or force never has and never will be the means of convincing individuals or nations. Jesus has demonstrated throughout the centuries since His advent that true power lies in the "foolishness" of a peculiar kind of weakness, which in the end is more potent than anything else. Paul maintains that "the weakness of God is stronger than men." Who would have suspected that a lowly and despised Nazarene, "foolishly" marching toward His crucifixion, bearing His cross, would one day be the most potent force in the world in the changing of men and women from stubborn, selfish individuals into veritable sons of God. There lies your modern miracle!!

In His daily life Jesus demonstrated this "foolish" spirit of weakness in two ways: in His own *Meekness* and in His *Mercy*. It is the Meek who ". . . shall inherit the earth," says Jesus. It is nothing to be wondered at that in a world order whose Gospel is deified Force that the meek non-resistant is ridiculed and called a slacker, or that the conscientious objector is put into (concentration) camp—as was done in "democratic" America during the Great War—and persecuted even unto death. Picture the meek Christ as He stood before Pilate and you can see the picture at its best.

The nominally Christian world knows very little about "Second-mile" Christianity. (Much of it hasn't demonstrated much "First-mile" Christianity.) We are educated from childhood to "stand up for your are educated from childhood to "stand up for your own rights." To most of us to "turn the other cheek" sounds terribly foolish not to say impractical and insane. To "give to him that asketh thee" (and it does not mean to give *whatever* is asked of you, but to give something) would be the heighth of folly in our day. Today we put it "ask and he must give thee." And yet, we must be honest and admit that we haven't even tried it to see if it works. Again, it is the *principle of surprise* in the paradox. It sounds practical to return fist for fist and to repay in kind; to return hate with hate and slander with slander—forgetting or not admitting that "he who takes the sword shall perish by the sword." We aren't cunning enough it seems, to surprise our foe with weapons of a different kind, love for hate, the other cheek for a slap. To be sure it might cost us something in false pride, but it will bring victory ultimately. It does, after all, take two to make a fight. A fist might bring flesh into subjection, but it is the wrong way to deal with man's inner spirit—only love can subjugate that!! Well, someone will say, that might work with indidividuals, but it won't with nations. It is to be admitted here that we as Christians are to a large degree victims of a system of civilization which doesn't yet appear to be quite ready for a broad application of Christ's principles. But we must be willing to admit that we have never really experimented with them on national scales. Ghandi—a non-Christian, of all people—has tried something closely akin to Christ's ideals in dealing with the British nation, and has, to a fair degree, won his point. America could well be a pioneer in this, but no, we think that we must build up huge armaments and show our fists.

A woman one day was caught in the act of adultery: and according to the law she should have been stoned to death. (The man in the case was to have received the same—but where was the man in this case? It is the woman, too often, even in our day who bears the brunt of this sin, and the man in a thousand cases too often goes free.) "What sayest thou," the Pharisees and scribes asked Jesus upon bringing her to Him. You know what he said, "He that is without sin . . . let him cast the first stone," said the Master. The accusers fled. Jesus "foolishly" said, "Neither do I condemn thee, go and sin no more." Foolish to be merciful to a very sinful woman! But it was this very foolishness which changed her from a vile person to a righteous woman, probably. After all, Jesus saw that she was worth redeeming.

An illustration from our day will show the significance of this. South Dakota has for more than a dozen years ruled out the death penalty from its penal systems. But just recently, through agitation created when a Marjuana-dope-addicted transient brutally murdered a young girl in a South Dakota city, the death penalty was easily legislated into the state's statute books—a slip back into barbaric methods of dealing with criminals. It is a happy fact that one of the eight negative votes was cast by a Mennonite attorney. And it was a Christian preacher who created most of the affirmative agitation in the legislature. The law now says "he shall be electrocuted," but Jesus still retorts down through the ages and still says "he that is without sin among you shall pull the switch." We haven't yet tried Jesus' methods in the field of criminology; we haven't yet learned the true value of a human soul. It all still sounds "foolish" to us. The quality of mercy still is not strained—it is basic to Christ.

"The Greeks (and Americans) seek after wisdom," said Paul. The Greeks believed wisdom the most precious thing, but among the many wise Greeks were great moral failures. It is a fact that among medical students a large percentage of them drink quite heavily—they know better. Knowledge and wisdom are not enough.

The Christian will yield to the foolishness of being pure, of being honest, and of being a lover of God and man. We are very wise in the way of scientific achievement today. We can check many physical diseases with the knowledge medical science makes available. We are rich in knowledge and wisdom in other fields as well. The exhibits in "The World of Tomorrow" at the New York Fair reveal some marvelous achievements. But there is also a picture in contrasts. On one side of you you see the marvels of a truly great age. But upon looking to the other side you are confronted by exhibitions that show that, if anything, we have retrogressed morally. We're so wise that we can build skyscrapers and heal bodies, but seemingly we can do nothing with our putrifying souls. We need an injection of the Spirit of Christ and His purity not only under the skin but well into the muscle fibre of our being. "The pure in heart shall see God." We've separated the moral or spiritual world from the physical scientific world while in reality they are one. We have, significantly, a moral and spiritual depression at the same time that we have an economic one. Let us revert to the "foolishness" of being pure in heart.

From the contemporary unveiling of corruption in political and social life it would almost seem that honesty is at a premium. There are those who contend that you can't get along successfully in business unless you deal with dishonest competitors in kind. But that is not Christian! It is like casting out Satan with Satan; acting like the Devil so as to beat the Devil himself. It can't be done!! Honesty may be foolish, but it's still the best policy.

Jesus loved God and man so much that His actions toward both seemed really foolish; in fact, they called him a fanatic and believed Him to be "beside himself." He was a fanatic. Would that we had some really Christian fanatics today!! Christ's Gospel makes no discriminations of race, color or nationality. Hate, today, is making fiends of the best of us, and hate and love don't mix. We can't be Christian and at the same time shake our fists at Germans, Jews, Italians or any race or nationality. We in America decry the Jewish persecution. (And it is wrong). But—who slaughtered the original American, I mean the Indian! And who commercialized negro slavery and even now "politely" despises him?! "Where is the wise"? We have so very much to learn from that fanatic Lover of Mankind, Jesus. Mankind will be saved by the weakness and foolishness of His Gospel, and not by the power or wisdom of men. "Unto them which are called both Jew and Greek, Christ the power of God, and the wisdom of God."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 8, 1939

THE FORERUNNER OF THE KING

Matt. 3:1-17

TOPIC: *Making Ready for the King*

Introduction

John the Baptist, a unique character in Biblical history, was the connecting link between the old and the new dispensation. He was a prophet who came in the spirit and power of Elijah (Luke 1:17), yet he was more than a prophet (Matt. 11:9). He, the forerunner of the King, had the high privilege to proclaim his coming, and later his presence and to administer the rite of baptism to Him. It was God's plan that there should be a special preparation of people's hearts when Jesus' ministry was actually at hand and John was spiritually endowed for this specific purpose.

John's Call to Repentance vs 1-6

John started his preaching mission probably six months before Jesus came to begin his ministry. The scene of his preaching was in a desert region west of the Dead Sea and of the Jordan (v1). John's message was very similar to that of the last of the Old Testament prophets (Mal. 3:1-5; 4:1-3). John received his message directly from God while in solitude and communion with Him in the wilderness. He preached a startling message "repent ye, for the kingdom of heaven is at hand" (v2). He ignored the form and traditions which closely bound the Jewish religion of that day, and proclaimed a truth which made religion something vital and real. He called on people to forsake their sins. His preaching was simple, practical, effective and drew many people to him (vs. 5, 6). He proclaimed that the King was at hand and was about to set up his kingdom in the hearts of those who would receive Him.

Fruits Meet for Repentance vs 7-10

John' preaching, such as the people had never heard before, drew the religious leaders to hear him. He did not use honied words in denouncing their sins v7). They needed to repent in all genuine sincerity, thus fleeing from the wrath to come. Their repentance was to show itself in a changed life, "fruits" (v8). Even though they were the sons of Abraham, they needed to repent (v9). No one is ever saved by a pious ancestry. Each one is personally responsible to God for his own manner of life.

Enduement of the Holy Ghost vs 11, 12

John pictures the coming of the much mightier one than he, who will baptize believers with the Holy Ghost and will also be the judge of men, separating the wheat from the chaff, consigning the latter to "unquenchable fire."

Baptizing the King vs 13-17

Jesus comes to John to be baptized with water (v13). John hesitated, declined, knowing that Jesus did not need the baptism of repentance. He felt himself unworthy to baptize the sinless One (v14). Jesus was not a sinner but He took the sinner's place. He expects His followers to confess Him in baptism and He identifies himself with them in this rite. His baptism expressed his consecration to the work entrusted to Him by the Father. The descent of the Spirit and lighting upon Him (v16) showed his endowment with power from God. The voice from heaven (v17) showed the Father's approval of Jesus' consecration.

To prepare the way for the Lord's coming one must repent of sin.

—*Mrs. Sarah Hiebert Penner,* wife of Rev. William Penner, Wayland, Iowa, writes, "My appreciation and respect for THE MENNONITE have grown steadily during the months that I have read it regularly. I would like to extend my good wishes to the writer of the article, "The Mennonite Conscience and War," that appeared in two recent issues. Its emphasis could help us to greater spiritual heights as a Mennonite fellowship and create peace tone among us. We need to rediscover the HEART of the gospel of Christ and its application to our day. Then bickerings about non-essentials will cease, and we will with a united spirit *"serve the Lord with gladness."*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Because of Thy Great Bounty

BECAUSE I have been given much,
I, too, must give:
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
Shall show that love by word and deed,
Thus shall my thanks be thanks indeed.

—Grace Noll Crowell

RETREAT REPORT OF THE BETHEL C. E. SOCIETY, FORTUNA, MO.

The Bethel Christian Endeavor Society had a blessed time in fellowhip during the young people's retreat, which was held at Gravois Beach, Lake of the Ozarks, Aug. 16, 17, 18.

Our speakers were: Rev. and Mrs. George Dick, Lima, Ohio, and Rev. Harleigh Rosenberger from Bluffton, Ohio. They were accompanied by the small son of Rev. and Mrs. Dick and their friend, Miss Devana Welker.

Some of the messages given during the retreat were:

"Missionary," Hosea 5:6-11,—Mrs. George Dick.

"Being Filled with the Spirit," Acts 19:2,—Rev. George Dick

"Sacrifice," Romans 12:1,—Rev. Harleigh Rosenberger.

Many more inspiring messages of similar nature were given.

Our recreation period consisted of hiking, going to the beach, boating, playing croquet, and taking snapshots.

Two cabins were rented by our society. A tent with chairs, donated by a friend, was used for the services. Our meals were arranged by a special food committee who told each member what to donate. A schedule showed which members of our C. E. were responsible for the various meals listed.

We, the young people of our C. E. society, appreciate the efforts put forth by our pastor and co-worker, Rev. and Mrs. Jacob Unruh, who were responsible for a large part of the work. We also appreciate the help of Miss Ruth Hofstetler, president of our C. E. society. —Miss Nadine Lehman, Versailles, Mo., Correspondent for the Bethel C. E.

THIS AND THAT

Because the Bethel Church (Fortuna, Mo.) is somewhat isolated from other Mennonite communities it undertook this year the task of launching a retreat of their very own. The spirit shown by these young people and Rev. and Mrs. Unruh deserves our appreciation.

Miss Mariana Ensz, a graduate of Bethel College and a member of the Reedley, California, church, contributed the excellent C. E. material which appeared in these pages during the past summer.

Watch for another excellent poem, entitled, "O MAN, O MAN, HOW LONG MUST IT BE?", by Karl Baehr. Mr. Baehr is a graduate of Bethel College and is now preparing for the ministry. While in college he took first place in the Kansas State Peace Oratory Contest with the oration, "Mars Beats the Drums."

When one remembers the tremendous amount of newspaper and magazine space which was given to Lindbergh's flight over the Atlantic and to the Lindbergh baby kidnapping case, one wonders why his recent stirring and excellent speech received so little notice in the press. Is there censorship of news from within the United States for a certain purpose? Is the Lone Eagle again performing a lonely task? Hats off to such heroism!

According to the reasoning of those who would profit from the repeal of the arms embargo, Matt. 6:33 should read: "But seek ye first the bloody mammon of war profits and the Kingdom of God and his righteousness shall be added unto you."

Our Associates

Senior C. E. Topic for October 22, 1939

MAIN TOPIC: *Getting Along with our Associates.* Col. 3:12-17

I. Worship Service

1. Songs: "All Hail the Power of Jesus Name," "I Have a Savior," "Give of Your Best to the Master."

2. Reading of main topic and prayer

3. A series of short verses by members in line with the main topic similar to these:

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.
—*Stopford Brooke*

I hold that Christian grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men.
—*Alice Cary*

II. Leader's Introductory Talk

What a bumpy old highway it is we're on! Some are too busy to stop and question, to puzzle and bother, and wonder what the pack on the other man's back is, and some don't care. It is only their pack of which they think, but everywhere, everywhere are people and packs, and a lift is the least we can give each.

—*Kate Langley Bosher: The House of Happiness*

III. Suggested themes for short talks:

1. Working side by side. Neh. 4:13-22
2. Considering other's weaknesses. Rom. 14:19-21
3. Exercising love. I Jn. 4:7-12
4. Practicing kindness. Eph. 4:31, 32
5. Cooperating as one body. I Cor. 12:12-14; 20-27

IV. Facts for study

The lives of those whom we meet daily, in the market-place, on the street, in school, in clubs, in our work, can be made brighter by what we do, by the way we meet them, by our interest in them. One of our own missionaries has said that he has found that it makes a difference just how he hands the few coins to the man who has earned them while working for the mission, at the close of day.

It is often some little insignificant thing that proves to be a large influence on some one else. A life which consistently reflects a kind heart will be a blessing to others.

V. For Discussion

1. Whom would you rather live with—a man like Napoleon or a man like Pasteur? Why?

2. What traits of character must some one have in order to get along with others well?

VI. Illustrations

The Essential Ingredient.—There was once a moman who tried to make a pudding according to a printed recipe. She put together sugar and spices and various other specified things, stirred them together and followed the directions as to the temperature of her oven and the time of baking. But there was something wrong with her pudding. At last she discovered that she had overlooked one essential ingredient. She had put in no flour. Paul emphasizes in our relation to others the essentiality of love.

"It doesn't do any good to bark at me, Mr. Jones," said an office worker to his employer. "It only confuses me and delays what you want done." Do you ever "bark"?

VII. Food for Thought

A kind word keeps warm for three winters.

—Chinese Proverb.

INTERMEDIATE DEPARTMENT

THE PRACTICE OF DAILY DEVOTIONS

Intermediate C. E. Topic for Oct. 22, 1939

For Daily Reading:

Oct. 16. The hours of prayer. Acts 2:15; 3:1; 10:9.
Oct. 17. Prayer in the early hours. Ps. 119:145-152
Oct. 18. Midnight prayer. Acts 16:19-28.
Oct. 19. Christ's night prayers. Matt. 14:22, 23; Mark 1:35; Luke 6:12, 13.
Oct. 20. A daily prayer. Matt. 6:12, 30-34.
Oct. 21. Prayer without ceasing. Luke 18:1-8.
Oct. 22. Topic. Dan. 6:4-10.

In the Night Watches

In the watches of the night,
When sleep refuses to come,
I have communion with my Lord
Such as the day can never bring.
Now, in quietness of soul,
I listen, while He speaks to me
Through the Scriptures, which
The Holy Spirit brings
To mind. I let Him speak to me,
And thus strength is brought
To put to flight the strife
And weariness of my life.
He knows my need
And I am comforted.
'Tis His voice that speaks
And makes the hour profitable.
And I am blessed.
—*Ida E. Widney.*

Opening song: "Father, In the Morning"
Scripture Reading
Silent Prayer

Song: "Sweet Hour of Prayer"

Thoughts on the topic which may be discussed further:

Most Christians will say that the best time for daily devotions is in the morning when our minds are fresh and free from care. The time we spend in meditation and prayer in the morning will help us to adjust ourselves to everything as it comes during the day before us.

To some it may seem that the evening is the better time for our daily devotions. These are the people who get great inspiration by reviewing before God the events of the day. Perhaps the following day will be made better because we have seen our mistakes, failures and joys.

The purpose of daily devotions whether in the morning or evening is to find God. We want to have that sweet feeling that God is in our lives. To have this feeling we must take time to find God.

"When we are ready to be silent before Him in a regular period of devotion every day, ready to listen, to read, to ponder, to obey, then results will follow, slowly, it may be, but surely, if we are patient, and our lives will be filled with joy."

Song: "Just When I Need Him Most"

Questions for further open discussion:

1. Of what benefit is it to prepare for the events of the day?
2. How can we best prepare for each day?
3. Of what help is it to meditate upon the portions of Scripture which we read?
4. What is prayer? What place should prayer have in our daily devotions?
5. Ask members to name devotional books which they have found helpful.

Offering

Announcements

Prayer by superintendent

Closing Song: "More Like the Master"

(As the Intermediates leave have them sing the chorus to the song "Thy Word Have I Hid in My Heart.")

JUNIOR DEPARTMENT

"I WILL SING UNTO THE LORD FOR HE HATH TRIUMPHED GLORIOUSLY"

—Exodus 15:16

Program for October 22, 1939

To the Leader.—We have been trying to make the words of the hymns that the Junior sings meaningful, by reading the hymn to him without comment, or by making neecssary comments, and by having him read it while it is sung or the melody played softly. In this lesson we hope that the picture may portray the thought of the song so that the Junior will get the meaning and the song becomes his very own that he may truly serve the Lord with his singing. It will not be possible to use all of the material suggested. Each leader should choose that which is best suited to her needs. Use only the best prints available. The picture may be in the hands of the leader who shows it, making a few remarks or asking some questions about it, then the song follows. Or the pictures may be displayed as space permits. A good plan would be to make a large old-fashioned album, put this on an easel, one Junior could turn the pages of the album to the picture while another tells about the picture, then the song should follow either as a reading, a solo, or in unison. May this lesson help our Juniors to "Sing unto Him, sing praises unto Him. Talk ye of all His marvelous works," and to "offer . . . the fruit of our lips." Hebrews 13:15.

I. Worship Period

1. Prelude—Melody of "Come We That Love the Lord"—M. H. B. No. 27
2. Call to worship—"Sing unto Him, sing praises unto Him. Talk Ye of His marvelous works"
3. All stand and sing the above song in unison
4. Scripture read responsively:

(a) 1 Chronicles 16:23—"Sing unto the Lord all the earth; show forth from day to day His salvation."

(b) Hebrews 13:15—"By him therefore let us offer the sacrifice of praise to God continually, that it, is the fruit of our lips giving thanks to His name."

(c) Psalm 104:33, 34—"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of Him shall be sweet: I will be glad in the Lord."

(d) Exodus 15:16—"I will sing unto the Lord for He hath triumphed gloriously."

(e) (In unison)—Psalm 85:1—"O come let us sing unto the Lord: Let us make a joyful noise to the rock of our salvation."

5. Leader's prayer
6. Song of the month—"O Could I Speak the Matchless Worth."—M. H. B. No. 239.

II. Mission Minutes

1. At the last meeting several Juniors discussed "Why I Should Give to Missions." It might be well for them to discuss this time "What I Should Give to Missions."
2. "The Mennonite" of September 26 has a very interesting letter from Clinton, Oklahoma. This should be read, either by a Junior or an older person.
3. Sentence prayers for these new Indian converts.

III. Study Period:

Aim: To increase the Juniors understanding of and love for some of our grand old hymns.

1. Introduction.—Music is one of the greatest and most beautiful gifts of God to man. God gives the songs not only to those who wrote them, but also to

us who sing them. They are ours if we make them ours. The hymns we sing tell us of God's love, of how Jesus saves us, of the joy that is in our hearts. All Christians sing, for singing pleases God. Again and again we read the commandment: "Sing Ye." Singing also helps us to serve God. Someone has said, "keep your mouth full of songs and you will keep your heart full of praise."

2. a. Picture: "The Song of the Lark"
   b. Song: "When Morning Gilds the Skies." vs. 1, 3, 5. M. H. B. No. 8. In unison.
3. a. Picture: "Adoration of the Shepherds" or "Christmas Chimes"—Blashfield.
   b. Song: "Away in the Manger"—Solo.
4. a. Picture: "The Christ."—Hofman.
   b. Song: "Fairest Lord Jesus" (Melody played softly while it is given as a reading from memory)
5. a. Picture: "Pilgrims Going to Church"—Boughton or "Pilgrim Exiles"—Boughton.
   b. Song: "Faith of Our Fathers"—In unison.
6. a. Picture: "Jesus Blessing Little Children"
   b. "I Think When I Read that Sweet Story of Old"—Solo by a little girl.
7. a. Picture: "The Good Shepherd"—Plockhorst.
   b. Song: "Saviour, Like a Shepherd Lead Us." Duet.
8. a. Picture: "On the Way to Emmaus."—Plockhorst.
   b. Song, "When We Walk With the Lord" In unison.
9. a. Picture: "Christ Entering Jerusalem." Plockhorst.
   b. Song: "Hosanna, Loud Hosanna." M.H.B. No. 97. In unison.
10. a. Picture: "Of the Crucifixion"
    b. Song, "When I Survey the Wondrous Cross." Solo by the best singer in the Church.
11. a. Picture: "The Angelus"—Millet
    b. Song: "Sweet Hour of Prayer"
12. Leader's closing words and prayer.

—*Bethel College.—The Ninth Parent-Student Day* is scheduled for Sunday, October 8, in the evening. From 2:00 to 3:00 p. m. guests and students are invited to visit all student rooms and campus buildings. Frm 3:00 to 4:15 there will be a program with a student and a parent as speakers, and remarks by Pres. Kaufman. Following this will be a fellowship hour with refreshments.—*Rev. Erland Waltner*, an alumnus of Bethel, now pastor of the Second Church, Philadelphia, will be the speaker for Religious Emphasis Week, October 3-6, sponsored by the SCM. There will be two services each day.—The SCM (Student Christian Movement) has set its membership goal this year at 250.

Correspondence

BETHEL CHURCH, MOUNTAIN LAKE, MINN., 9-23-39—School has begun again. Our streets seem deserted while school is in session. Even in our church and Sunday school we notice it. Many of those who have helped so willingly during the summer months have left us for further study or to teach. Of course some others come, but it seems so many more go away that it is a little hard to adjust ourselves for the first few Sundays.—Miss Elizabeth Foth from Brooklyn, N. Y. spoke to us the Sunday forenoon of Sept. 17. We could feel how she lives heart and soul in her work among the people of the slums. One realizes that only one who is fully consecrated to God's call can do what she is doing, and we are reminded of the second mile that Christ speaks of.—The farmers are getting ready for the corn harvest. As one looks at the rows of very tall corn heavily loaded with large ears we feel that this is God's great blessing to this community and we can not be selfish. We have had a rather dry spell in Sept. so that the corn has had a good opportunity to ripen.

Since Rev. Bartel's term of service for this church expires with the new year, it was decided to ask him to continue to serve until June, to give the committee more time to meet with prospects to fill Rev. Bartel's place. The brother has served us for six years and we know that during that time he has rendered us very faithful service.

Many have received comfort from God through him in their great sorrow. Others have seen their way with his aid in finding peace in Jesus Christ. His many visits to the sick and old will be very much missed. His pleasant disposition is a gift of God. But wherever God calls him, we know that the prayers and best wishes of the Bethel church will follow him and it is for us to continue to pray, so that God may send us a laborer who will take up the threads of the work in the church when Rev. Bartel leaves us.

We are living in an ever changing world. What seems so sure today is no more tomorrow.—Corr.

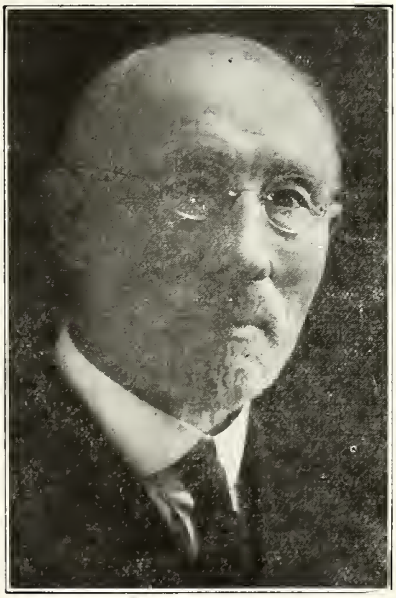
—GRACE MENNONITE CHURCH, THE FRIENDLY CHURCH, 207 JEFFERSON STREET, DALLAS, OREGON (not Dallas, Texas) EXTENDS A FRIENDLY INVITATION TO THE CHURCHES OF THE GENERAL CONFERENCE TO THE DEDICATION OF THE CHURCH, THE ORDINATION OF ITS PASTOR, HOMER LEISY, AND THE RECEPTION OF NEW MEMBERS, OCT. 15, 1939.—Homer Leisy, Pastor. The address of the pastor of this church is: R. 1, Box 298A, Dallas, Oregon *(not Dallas, Texas)*.

IN MEMORIAM

JACOB W. REGIER, the son of Abraham and Anna Regier, nee Wiebe, was born May 20, 1849, near Marienburg, Germany. When only two years of age he lost his mother's love through her death. At the age of six, he also lost the loving care of his second mother. These losses he felt keenly and often mentioned them. He received his early training from his father with the aid of housekeepers. Later he attended a local grammar school, followed by a Biblical course at another institution.

Upon confession of faith he was baptized and received into the Heubuden church in May, 1866. On the 12th of May, 1876, he was united in marriage to Agathe Dyck. Four weeks later they emigrated to this country, locating first at Mt. Pleasant, Iowa. From there he and others made a land-seeking trip to Nebraska and Kansas, finally locating on a farm 7 miles south of Peabody, on which he resided until 1909. In 1892 he received a call from the Zion Mennonite Church and served in its ministry for 27 years.

During his entire life he was always interested in S. S. and church activities, serving the local organizations in many and divers offices. He was also president of a fire insurance company, vice-president on the Bethel College Board, and director of the Bethel Hospital. In all of these nistitutions he showed great interest and gave of his best to help establish and promote their welfare. Wherever he was, he always manifested his interest in the cause of Christ and his Kingdom. He showed interest in the establishment of the mission church in Los Angeles. In the words of a friend, on the occasion of his 90th birthday, he was "a Prophet of Faith and Grace."



REV. J. W. REGIER

Desiring the best care for his ailing wife, they moved to Newton in 1909, there establishing their home near the Bethel Hospital, where the sisters were in close touch with her. She was released from her suffering and passed on to her heavenly reward June 1, 1911.

After an absence of 36 years father, in 1912, had the privilege of visiting his birthplace and making a trip to Switzerland. This trip was instructive as well as recreative, for it inspired him with new ideas pertaining to the deaconess work which occupied his interest at that time.

When in 1922 his children, the A. J. Richert family, moved to California, he went along and made his home with them. Here he enjoyed the advanced years of his life, interspersed by annual visits to Kansas. Upon his visits he often mentioned the loving care of his children and grandchildren whom he drew to himself with tender affection.

As his general health gradually demanded constant care, he and the children decided that he enter the Bethel Home, where he hoped to spend the time still left him among friends and relatives.

This according to God's will was limited to only a few days. A cold which he had contracted developed into acute bronchitis and later into Broncho-pneumonia. After a few hours he succumbed. And, in accordance with his prayers in the late afternoon of his last day, he was privileged to go to his rest according to his oft repeated and greatest desire.

He attained the ripe age of 90 years, 3 months, and 10 days, and is mourned by his 3 sons, one daughter, one son-in-law, 3 daughters-in-law, 10 grandchildren, 6 great-grandchildren, and many relatives and friends.

Funeral services were held at his home church, the Zion Mennonite Church at Elbing, Kans., with the pastor, Rev. H. J. Dyck, and Rev. C. E. Krehbiel in charge.

MRS. ISAAC ZUERCHER passed away on Sunday afternoon, Sept. 24, 1939, after a lingernig illness of several years. She had attained the age of 74 years, 9 months, and 29 days. She was born in Wayne County, Ohio, the daughter of Christian and Barbara (Hofstetter) Garber. In her childhood she moved with her parents to Versailles, Mo., where she grew to womanhood, became a Christian and a member of the Bethel Mennonite Church, was married and lived there until March, 1901, when the family located in the Pandora, Ohio, community where they have since lived. On Jan. 24, 1884, she became the wife of Isaac Zuercher, also of Varsailles, Mo. This happy union lasted for more than 55 years until broken by the death of Mrs. Zuercher. She is survived by her husband, seven children and nine brothers and sisters. She was a faithful member of the Grace Mennonite Church, Pandora, Ohio. Funeral services were conducted Sept. 26, by her pastor, Rev. Paul E. Whitmer,. assisted by Rev. Isaac Zuercher a near relative, of Kidron, Ohio.

MELBA EILEEN KLIEWER, the oldest of four children of Mr. and Mrs. Chris. Kliewer, was born Sept. 9, 1918, near Newton, Kansas, and passed away September 12, 1939, at the early age of 21 years, having enjoyed her last birthday only three days before.

Melba was a member of the Bethel College Mennonite Church, having been baptized at the age of 15 and received into the membership of the Bergthal Mennonite Church at Pawnee Rock, Kansas. She accepted her Savior in early youth and served Him faithfully and conscientiously the rest of her life. She was always very active in Sunday School and work among the young people.

In the spring of 1919 the family moved to Pawnee Rock, Kansas, and there Melba received her public school training, graduating from high school in the spring of 1935. In the fall of the same year she entered Bethel College, where she was privileged to spend four years. She was active in school affairs, sang in the a capella choir, and became known as a good student and a good friend. She was graduated last spring with an A. B. Degree, and had a position to teach in the Cedar, Kansas, high school this fall.

Six days after graduation she had to enter Bethel Hospital for observation. It was found from the start that her case was serious, but in the face of three months of adverse conditions, she showed remarkable courage in her battle for life. It was her hope in life which sustained her in quiet patience, but she was quite ready to answer the call of her Maker.—Her last days were especially happy in the hope of fullfilling her pledge when her betrothal to Richard Goertz was announced.—Quiet and unassuming, she enjoyed living to the fullest, and enriched the lives of her associates and acquaintances.

She has preceded her parents, two sisters, Norma and Merle, a brother, Homer, and her fiance. Funeral services were held Friday morning at 10 o'clock, at the Bethel College Mennonite Church, with Rev. J. N. Smucker and Dr. E. G. Kaufman officiating, preceeded by a prayer service at the home. The Bethel College Mixed Choir sang, "In the Time of Roses," by Reichardt, and "Be Still, My Soul," by Sibelus, while Herbert Baehr sang, "I Will Lift Up Mine Eyes." —Interment was in the Pawnee Rock cemetery, where Rev. J. B. Schmidt officiated at the graveside service.

—*Mrs. H. J. Andres of Newton, Kansas,* whom many readers will remember as the efficient editor of the "Junior Corner" in the Young People's Section of the Mennonite, which work she had to give up because of impaired health, will be glad to hear that she is considerably improved. A stay of several weeks, in the healthy climate of Colorado, benefitted her greatly.

How to Become A Christian

by R. A. Torrey

No one can be saved unless he is born again by the power of God's Holy Spirit. "Ye must be born again" (John 3:3, 7), says Jesus. The necessity is absolute, not merely ye *may* be born again—though that is true—but you *must* be born again. Nothing will take the place of the new birth. Baptism will not take the place of the new birth. Confirmation will not take the place of the new birth. Simon Magus (Acts8:13) was baptized; but when Peter and John came down and perceived his character, Peter said unto him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Thou art in the gall of bitterness and the bond of iniquity"—a baptized, lost sinner.

No performance of religious rites will take the place of the new birth. A great many people are depending upon the fact that they say their prayers, read their Bibles, go to church, partake of the sacrament, and perform other duties, but all that will not take the place of the new birth. Orthodoxy of faith will not take the place of the new birth. A great many people are saying, "I believe the Apostles Creed, I believe in the Athanasian Creed, I believe in the Nicene Creed, I say the Catechism; I am orthodox; I hold right views about Christ, right views about the Bible, right views about the Atonement." You can be orthodox upon every doctrine, and be lost forever.

Culture and refinement, and outward correctness of life will not take the place of the new birth. The trouble with us is not merely with our outward life; the trouble is in the heart, in the very deepest depths of our inward life, and merely to reform your outward life will not save you. Suppose I had a rotten apple. I could take that apple to an artist, have him put a coating of wax on its surface, and then paint it till it was the most beautiful looking apple you ever saw, but it would be just as rotten at heart as ever, and one bite into it would be a bite into decay. The trouble is that out of Christ you are rotten in the heart, and mere culture, mere refinement, mere respectability, mere morality, is simply putting a coating of wax on the outside and painting it up. You must be changed, down to the deepest depths of your being. "Verily, verily, I say unto thee, Except a man be *born again,* he cannot see the Kingdom of God."

Are you born again? Now, I think a good many of you will say, "No, I am not. Can you tell me just what I must do right now to be born again?" I can. You will find it in John 1:12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." We are born again by God's Holy Spirit, through His Word, the moment we receive Christ. When you take Christ into your heart, Christ transforms you through and through, in a moment. I care not how worldly you are, I care not how sinful you are, I care not how hard you are—any one today that will throw his heart open and let Jesus come in to rule and reign, God will make that one a new creature in a moment.

"Evangelizing Our Neighborhoobs"

by J. B. Epp

V. THE EQUIPMENT

The Word of God; The Spirit of God; The Man of God.

A. The Message

"Jesus Only" makes a suitable Motto.

"Preach the Word," and nothing else. "But we preach Chist, and him crucified." "The preaching that I bid thee." Present Christ in a new way every time. He is irresistable! "This is the Gospel," as found in 1 Cor. 15:1-4. Phillip and the apostles preached Christ from the Old Testament. *"Christ"* is the subject of the whole Bible.—Let the people of the churches find out for themselves whether their church has the true and full Gospel or not. We need not tell them so.

The real *"Gospel Hymns"* are sermons in themselves, if sung right. *Sing* the Gospel! Sing prayerfully. Do not sing for entertainment. Choir pieces that contain no Gospel, and often cannot even be understood, for the beauty (?) of the artful music, are not in our program.

Don't ever think, that people will get tired of hearing about Christ. It is the nominal Christian who wants a self-and man-exalting "social gospel," which is no Gospel.

B. Spiritual Equipment

Seek *the Holy Spirit's guidance* at every step. *"Watch and Pray!"* Be *"apt to teach."* Have and keep on getting a "working knowledge of the Bible." Know how to "feed the flock." Develop your talents as you go. *Workers* should *meet* from time to time, for prayer, for fellowship, for study, for discussing and planning the work, for enlisting others.—Be faithful, tactful; self-sacrificing. Like Jesus, be a friend to the poor, the sick, the sinner.

C. Material Equipment

Look at Christ and at Paul, how much, or how little, of this they had. Study that.

1. *The Financial Policy!* In nearly all undertakings today, even in missions, *money* is about the first and greatest concern. Let us try to eliminate the money question just as far as possible. Some cash will be needed for incidentals. But in all meeting let this be the *Motto:* "No collections; no solicitations; only presentations." Speak of the work; of the *spiritual* needs; of the need of workers, last and least mention the fact that there are some expenses; and if any feel that the Lord wants them to assist in this way, they may indicate this. Otherwise *make the work self-supporting.* The workers should make up the small expenses among themselves, or in a private way from friends of the work. This exception to the general rule will have a good effect upon all. Make this *"a great work with little expense."* Try to do some colportage work. Such colportage work itself is evangelizing work. See what the Adventists, Russelites, and others are doing in this line. This will also help to create an interest, and will build up a moral constituancy for the work. Get public buildings for meetings, free. A little cash will be needed for light and fuel. "Consecrated cars" are to be supplied by the workers; the group should offer to pay for gas and oil, at least.

2. *Other Things! A mimeograph* comes handy many times. *Tracts* with the *plan of salvation* should be included in all that is given to any person, not only tracts with a good story or moral. Many tracts can be had free; also Penny Gospels. Write us. E.

Musical instruments can be helpful; portable ones especially. Singing without instruments is coming to the forefront. Instruments often hinder more than help. At least see to it that they do not drown out, or cover up, the words—the *message.*

VI. CLOSING REMARKS

This is the most worthwhile work on earth. "Do all to the Glory of God." Don't bank upon man—draw on God's "Bank." "All things are possible to him that believes."—Never forget that souls out of Christ are *lost.*—A great uplift will come to all souls heartily engaged in such work.—Workers will grow in the work.—True workers may be sure that they are in the will of God; and all hindrances, difficulties, and misrepresentations can be overcome. Be sure Satan does not like this work.—Young and old can have a part in this work.—Where such work already exists, offer your help.—This work can be sponsored by a church, or a Sunday School, or a C. E., or a group may go out independently.

"Evangelizing Our Neighborhoods," in all *home and foreign lands, is the only solution* of the problem of evangelizing the world! The 15,000 foreign missionaries and the 150,000 appointed native helpers alone *will never do it!* Neither will this land, which is becoming more and more God-less and God-forsaken, ever be properly evangelized, although we have thousands of preachers, modernists included, and tens of thousands appointed church workers; *unless hundreds of thousands of lay workers put their hand to the plow!* Hoping that many, everywhere, will hear and answer the call, and say, "Here am I, send *me.*

Shall we do our part?!!

—*Sister Katherine Derksen,* Mountain Lake, Minn. renews her subscription to the Mennonite and says, "I enjoy every issue of *THE MENNONITE.*"

» » JOTTINGS « «

— THE FORTY-EIGHTH SESSION OF THE WESTERN DISTRICT CONFERENCE WILL BE HELD OCTOBER 18-20, AT THE FORUM IN WICHITA, KANSAS.—The local Mennonite Church is faithfully arranging to take the best of care of all visitors who desire lodging or entertainment. Write in time to W. W. TOEVS, 655 LORRAINE, WICHITA, KANSAS, who is chairman of the committee.—The Minister's Conference will convene, October 17, at the First Mennonite Church, Newton, Kansas.

— *Emmanuel (Eicher) Church, Noble, Iowa,* was having a series of evangelistic meetings, beginning Sept. 24, with Prof. Arnold C. Schultz, of the Bible department at Bluffton College as speaker.

— *The Vine Press,* a bi-monthly news sheet published by the Young People of the Middle District, is again making its round, in an artistic new "jacket", designed by Bob Boles. Deep regret is expressed at the resignation of *Miss Inda Sprunger,* with these fine words of appreciation: "Well deserved recognition is due to the one who has edited this little news-organ since its inception several years ago, and who as Field Secretary of the Y. P's Division has directed the activities of the Young People's groups in a self-sacrificing, tireless and inspiring manner since 1936." She did this while holding a responsible position in the office of a business firm, serving as leader in State C. E. work, as teacher of a large S. S. class of young women, and more recently as co-editor of the Intermediate Christian S. S. Quarterly. — Gordon M. Leichty, Berne, Ind. is her successor.

— *Rev. H. N. Harder, pastor of Grace Church, Enid, Okla., writes, Sept. 25:* "A week ago tonight I entered St. Mary's Hospital here for an appendix operation. My health had been failing for some time. Am glad that the little, apparently unnecessary organ that caused so much trouble is removed. Am improving slowly, but hope to get out in about four days.

— *First Mennonite Church, Berne, Ind.,* — At the coming Youth Bible Conference to be held at the Mennonite Church, October 1-6, Dr. Will H. Houghton, president of the Moody Bible Institute, will be the speaker. Sunday services are announced for 10:00 a.m. and 7:30 p.m., the week day services for 7:30 o'clock. A speical invitation is extended to all youth of all denominations of Berne, and community to make use of this unusual opportunity to hear these great Bible messages.—Berne Witness.

— *Brother Hugo Lowenberg of the Zion Church,* Donnellson, Iowa, sent a check for $33.00 from his congregation to help the Board of Publication finance the new Hymn Book. This gift was most gratefully received and forwarded to the Board treasurer, Brother E. W. Baumgartner, Berne, Indiana. May God bless the gracious givers!

A LETTER

BEATRICE, NEBRASKA, Sept. 29, 1939

The Second Mennonite Church, Beatrice, Nebr., has unanimously called Rev. Reynold Weinbrenner of Lehigh, Kas., to succeed Rev. M. Horsch, as their pastor on Nov. 1st. The retiring pastor, according to present plans, will extend the eldership ordination to his successor, in connection with his farewell services, on Oct. 29th. Many prayers for divine guidance in the securing of a new pastor have gone forth to the throne of God and we feel confident that this selection is in accordance with His will. We are reminded of the answer that a late brother gave when, some 12 years ago, he was asked: "How did you folks manage to get Rev. Horsch?" The brother replied: "We did not *get* him, God *sent* him, he is a 'Godsend.' "

It is our hope and prayer that God may richly bless the new as well as the retiring pastor and that we as a congregation may do our part in the upbuilding of His kingdom.—W. C. A. Corr.

LECTURE BY DR. E. L. HARSHBARGER

The Women's Association of Bethel College is sponsoring a lecture by Dr. E. L. Harshbarger on "Europe", Oct. 9, at 8 p.m. at the Presbyterian church in Newton.

— *Prof. Paul Erb of Hesston College,* Kansas teaches in Goshen College, Ind., this semester.

— *Our Brethren in Minnesota* and the people of that state are blessed with a bumper harvest of corn, wheat and oats, also vegetables and fruit. At the recent Annual Gift Day, the Bethel Hospital at Mountain Lake was literally showered with useable gifts.

— *The Christian's Soul in Safe-Keeping.*—Close to the spray of a roaring waterfall, at the end of a slender branch, a little bird built its nest and could be seen sitting quietly and unafraid beside the tumult of water. An artist chose this scene for his picture of peace. The Christian whose soul is hid with Christ in God, though surrounded by troublesome world events, can yet have a truly tranquil spirit, knowing that, whatever comes, God cares for His own. "Let not your heart be troubled, neither let it be afraid." —E. W.

— *Rev. Reynold Weinbrenner of Lehigh, Kansas,* graduate of Bethel College, recently a student at Hartford Theological Seminary, and assistant pastor of the First Church, Reedley, Calif., during the summer, stopped at Beatrice, Nebraska, on his way back from the coast and preached for the Second Mennonite Church there. On Sept. 25, he writes, "Yesterday the Beatrice Church, wrote, asking me to succeed Rev. M. Horsch as their pastor. This makes us very happy. We are to begin our service Nevember 1."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, OCT. 10, 1939 NUMBER 40

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EDITORIAL

FOOLS IN A SPIRITUAL SENSE.—"Thou fool, this night thy soul shall be required of thee."—Luke 12:20.—The landowner of whom this was said was not necessarily a wicked man. Jesus did not question his integrity, nor the moral character of the foolish virgins, nor the honesty of the foolish builder in his parables. The landowner is called foolish, because his thoughts and plans centered entirely on self. He made his body and merry life his god. "Take thine ease, eat, drink and be merry." In trying to solve the problem what he should do with his wealth of grain, he never once thought of the many starving people in his neighborhood and country, whom he could have fed and still have retained plenty to do him. He was a fool because he saw nothing but barnes. What a contrast between this man's thinking and Jesus', "Take no thought for your life, what ye shall eat or what ye shall drink—is not life more than meat?" The life of this man was most unfortunate, because he knew nothing of the meat or food of which Jesus told the disciples at Jacob's well, "I have meat to eat that ye know not of." The foolish man who built his house upon the sand was foolish in that he lacked all possible foresight and the realization that all things worth while must be founded on a solid basis, truth, facts, rock or solid ground. Only a small, innocent child will build its playhouse on sand, but not an intelligent person. Neither should one imagine that an intelligent person would build life, which lasts into eternity, on anything but a solid foundation, namely the truth as found in God's word and in Jesus Christ, the author of eternal life. "For other foundation can no man lay than that is laid which is Jesus Christ."—The five foolish virgins may be comparable to many of the girls of today whom we would not call foolish, though they may act a bit silly occasionally. They were just having a good time, each day, with no thought of tomorrow, no thought of the seriousness of life. Their inner life lacked the oil of faith and love in a Savior which come from a regenerated heart that would have given meaning to their being. All three types of these characters sadly lacked one thing which is even more important than something to stand on. They needed, what we all need, *something to stand for*. They needed a sound, worthwhile, lasting ideal to live for as their life's compelling motive. They were figuratively drifting on the sands of time. T.

THE CHRISTIAN'S SURETY.—The world is full of uncertainty, as the poet has so truly said, "Change and decay in all around I see." There are changes political, social, economical, national, and religious. No earthborn individual can tell, what may happen next. Just now the uncertainty hinges on, will it be war or may it be peace? In a world of unrest and instability, it is the Christian's privilege to dwell in certainty, for he has the Bible which is full of assurances, it is his realm of certainties, where he learns to say, I KNOW. "I *know* that my redeemer liveth." "I *know* that the Lord is great and that our Lord is above all gods." "I *know* that the way of man is not in himself." "I *know* that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil." "For I *know* that in me (in my flesh) dwelleth no good thing." "I *know* whom I have believed, and am persuaded that he is able to keep that which I have committeed unto him against that day." Yes, surely, we know that we are saved through Christ and Him alone. We know that the Son of God has come to earth to show us the way to heaven. We know that the time will come when "they shall beat their swords into plowshares, and their spears into pruning hooks: nations shall not lift up sword against nation, *neither shall they learn war any more*."—T.

LEST WE FORGET.—A few weeks ago the Emergency Relief Board issued an SOS call through the church papers, supported by an earnest appeal from Missionaries Brown in China, for help in their mission territory, where floods have destroyed the principal crops and the poor people are facing hunger and starvation during the winter months. Wonder how many of the churches and Mission Societies have noticed this call and have already made appreciable contributions toward this crying need, and how many others are speeding up plans to do their part? We are to love our neighbors as ourselves. These poor Chinese are just now our neighbors. Do we love them enough to do our part in keeping them from starvation or death? PLEASE READ THE SECOND APPEAL OF BROTHER AND SISTER BROWN, which now comes to us through the Board of Foreign Missions, in the missionary column. The Board of Home Missions, through its secretary and treasurer, has also appealed for larger gifts that they may adequately do their sadly needed mission work in Canada. The treasurer reports that for the month of September only $896.50 has come in as gifts from the churches, while he had to pay out $1361.50. Where there is a will there is a way to meet these needs. May God give us the vision and brotherly love to do our utmost!

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A BIG FLOOD IN CHINA

Dear Readers:

You may have read in newspapers about a big flood in China. Our Tamingfu district is in it too. The Yeu River and the Chang River both broke through the dykes and flooded practically the whole area on this side of the Yeu River. All of the fall crops have been totally ruined. You see, we have the wheat crop in June and the kaffircorn, millet, corn, beans, sweet potatoes and other crops in fall. Really the fall crop is the most important one, and it supplies the greater part of the food and feed for man and animals: but this year we shall not have any of it. Even now after six weeks the ground is still covered with water. We do hope however that the water will go down in a month or six weeks so that the people can put in winter wheat, which would give them hope for a wheat crop next June. However it is a long time till then, and winter will soon be here again. How shall these poor peple find bread enough to keep from starving. Relief work will be very necessary, but as yet we do not know, how much funds will come in for this purpose. We do pray that the dear Lord will undertake for us to move the hearts of Christian people to provide the needed means.

Our Gospel work has been continued notwithstanding the hot and rainy season, the bad roads and the continuous fighting in some parts of the district. There are many summer vacation Bible schools for children taught throughout our field. Here in the Tamingfu end of the missionfield consisting of three counties, we have more than one dozen of them. Some are larger others again are smaller, but the total number of pupils is close to around five hundred. If we had had enough picture-cards we should have given them more. Now there were hardly enough to go around when giving one picture to each pupil. They learn Bible stories, scripture verses and appropriate songs. On Saturday I attended the closing exercises of one of these schools, and appreciated the work done very much. This was one of the larger schools with about 65 pupils.

The regular schools will open in eight or ten days. We have in the Tamingfu area however two schools, that cannot be opened now on account of the war conditions prevailing. We are looking foreward for normal conditions again. In our schools we have a number of pupils, that have accepted Christ as Savior. There is another group, who want to become Christians. The others will also have an opportunity to learn of Jesus, for we teach Bible in our mission and church schools.

Thanking all for the interest in the work and the prayers for us, we beg to remain as ever,

Your representatives in China,
H. J. and Maria Brown.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

REGULAR AND PROPORTIONATE SUPPORT

Now that most of our harvests have been gathered, we trust that the interest and prayers of many friends of Home Mission work, might find concrete expression in the coming in of more regular gifts.

In past years, there were few months in mid-summer when the Board experienced smaller incomes than during the fall and winter months. This year, the lean months have continued longer than in former years and this has caused the Board great concern for the work. Can you send us your gifts regularly?

WHAT IS PROPORTIONATE GIVING?

We have known churches that regularly take offerings for Foreign Missions and occasionally insert one offering for Home Missions. By studying statistics, it was found that the offerings were not proportionate.

It is the conviction of many church leaders that our people should give for *all Mission* work regularly, both Foreign and Home—at the same offering. Then the Church can make a plan of proportionate giving, so that both Boards receive shares proportionate to their needs.

ANNOUNCEMENT

The Home Mission Board of the General Conference has made arrangements to have one of the workers, Rev. John S. Raugh, East Freedom, Penna., present at our Western District Conference in Wichita, Oct. 18 and 19. He has also agreed to visit our two city missions in Chicago and visit churches in Kansas the Sundays preceding and following the Conference.

At the Conference Brother Raugh will bring two messages and besides those he also has speaking engagements in the following places:

Chicago, October 12 and 13.
Alexanderwohl, Sunday, Oct. 15, a.m.
Hillsboro, Sunday, Oct. 15, evening
Emmaus, Monday, Oct. 16, evening
Open, Friday, Oct. 20.
Eden, Sunday, Oct. 22, evening.

We trust that the churches will receive Brother Raugh as one of the servants of the Master, engaged in the cause of home missions in our Conference.

Very sincerely, J. M. Regier.

To Every Pastor in the General Conference of Mennonites

By this time, certainly since Russia has aligned herself with Germany, every American citizen ought to be aware that we are actually in danger of becoming involved in the turmoils of a Second World War. All indications point to a long and exhaustive struggle which will involve more nations in the actual fighting than now engaged in this initial stage of the War.

The people in the United States are still calm and self-composed, and far from a fighting mood at the present time. They are anxiously asking the question whether it is not possible to keep their country out of the terrible holocaust this time. From all parts of the country come reports of church actions against American intervention in the European war. Some of the denominational leaders have issued official warnings, urging complete neutrality. We are told that great rallies have been held to strengthen the people's will to peace. Resolutions calling for a neutral policy have been adopted by numerous bodies, such as the one recently passed by the Illinois Methodist Conference. Today the voice of the churches is almost unnanimously against America becoming involved in this second World War. For this we are indeed very glad. But let us not fool ourselves, THE REAL TEST IS YET TO COME. No real pressure has yet been put on the American people so far. But what will happen when heavy pressure is turned on? It is coming, and is already on the way. The entrance into the war of Russia on the side of Germany will probably, as some authorities think, draw a number of other countries in its train, and that will make the outlook for England and France exceedingly dark. Then listen to the propaganda like this: Does the United States mean to stand by and see the outnumbered democracies go down before the attack of the power-crazed totalitarian despotisms? *Rest assured,* that *there* will be *an abundance* of subtlely phrased statements like the above to stir up the fighting blood of the American public and inflame public opinion to the point where even the very elect will be swept off their feet.

Just how long it will take to whip up the war fever among the American people, no one knows. But we are told that Hollywood is already on the job. The editor of one of our religious journals makes the following report: "in one half-column dispatch sent to the New York Times on September 13, we find that its Hollywood correspondent lists seven new screen productions calculated to rouse the nation's fighting spirit . . . Warner Brothers have rushed into production two films with war backgrounds . . . Republic is starting work immediately on 'London Blackout,' . . . . But to those who remember the Hollywood of 1917 no announcement in the list will bring more poignant memories than that of Producers Pictures that has gone into production on 'Hitler, the Beast of Berlin.' Of all the vile and mischiefmaking films turned loose on the public during the hysterical period which prec eded America's entrance in the First World War, none equalled in unalloyed indecency 'The Kaiser, the Beast of Berlin.' " These things ought to give a little forewarning of what in all probability will come.

Our historic peace principles of the Mennonite Church and of the other like-minded denominations are going to be put to the test, perhaps as never before. Right now, while there still is calm before the storm, when people can still think sanely and cooly through questions as to what is right and Christian, let us take the opportunity to do it. It is not a time to rush about and make new converts to pacifist principles. That should have been done long ago by our religious leaders in their churches. But let us strengthen the faith of those of our number (every member of the Mennonite Church ought to be a conscientious objector) or any others who have been genuinely interested in following the way of our nonresistant principles in our daily life in time of peace and in time of war.

For the sake of unity and effectiveness during this time when testing days are ahead of us, the General Conference Peace Committee, puts forth an urgent plea to the pastor of every church in our General Conference to call a meeting of the men of his church, and either himself or some other competent Christian layman or minister, help them to see more clearly the doctrine of non-resistance as based on the Scriptures; also to help them in any difficulties or honest questions they may wish to ask.

A very fine booklet that can be used as a basis for discussion with the men is the "Pacifist Handbook" in which are taken up in a very practical manner questins and answers concerning the Religious Pacifist in wartime. The booklet of 48 pages was issued by the Peace Section, American Friends Service Committee, Brethren Board of Christian Education, Friends Book Committee, Fellowship of Reconciliation, General Conference Commission on World Peace, Methodist Church, The Mennonite Peace Society, Women's International League for Peace and Freedom. Price 10 cents. Every young Mennonite should read it.

Another fine booklet is that of "Non-Resistance in Practice" by J. S. Hartzler of the Old Mennonite Branch of Mennonites. Price 10 cents.

There is also "Christian Peace According to New Testament Peace Teachings Outside the Gospels" published by the Peace Committee of the General Conference of Mennonites. Price 10 cents. All of these booklets can be ordered at the Mennonite Book Concern, Berne, Indiana. Let us loose no time to prepare ourselves for the great test.

Ernest J. Bohn,
Secretary, Peace Committee,
General Conference of Mennonite Church of N. A.

Freeman Junior College

I

Excerpts from the President's Report to the Corporation at its annual meeting held Sept. 15, 1939

"Looking back over 36 years of Freeman College history leaves one deeply impressed with two facts: on the one hand a spirit of sacrifice on the part of those who believed in the cause of Christian education; and on the other hand, manifold blessings.

This report would become much too long should I attempt to relate all of the sacrificial experiences in these past 36 years—sacrificies on the part of the founders of the institution—time, means, and energy; sacrifices on the part of parents to enable their children to obtain the elements of a Christian education in an environment favorable to the cherished traditions of our Mennonite people; sacrifices on the part of teachers who through the years have served with willing hearts; sacrifices on the part of board members who without remuneration have carried tremendous responsibilities. Out of it all have come blessings not only to those who made the sacrifices but to this community, and other communities as well. Those of us more intimately in touch with the problems here can speak of dark moments when all seemed hopeless—then a ray of light, an easing of a serious tension, answered prayer, blessing. We cannot fail. We must impress upon our people, both young and old, that the greatest blessings come when we are willing to make sacrifices.

Never in the history of Freeman College has nature been more unkind to our constituencies than in these past eight or nine years. And yet, paradoxical as it may seem, we can report marked progress. The record enrollment of the college has come during this period (1935). In terms of preparation as measured by graduate work and advanced degrees, no faculty has ever equalled our present faculty. Our debt has reached its peak during these years but has also taken the sharpest drops. Our college department has received its greatest recognition from the University in these "depression years." What has been accomplished even in these hard and trying years has come as a result of a spirit of sacrifice on the part of those who belive in Christian education. God has supplied the blessings."

II

The enrollment this year is somewhat less than last year. There are 139 students enrolled while last year's mark was 150. The College Department boasts 67 students (a new high), while 72 are enrolled in the academy.

At the annual Corporation meeting the By-laws were revised and the Atricle of Incorporation amended, changing the name of the institution from "Freeman College" to "Freeman Junior College."

Elected to the Board of Trustees for a three year term was Rev. Martin Kroeker of the Mennonite Brethren Church. Adolph L. Waltner of Freeman and Henry C. Ewert of Avon were reelected to three year terms.

The debt of the college has been reduced from a peak of $63,212.27 in 1935, to $47,755.67 in 1939. The net reduction for the fiscal year ending August 31, 1939, was $1,480.49.

The Mennonite Central Paece Committee

September 30, 1939 will become a memorable date in the history of the American Mennonites. On that date in Chicago, Illinois, representatives of seven branches of Mennonites completed organization of the Mennonite Central Peace Committee. Participating groups were the Old Mennonites, General Conf. Mennonites, Mennonite Brethren, Central Illinois Conference, Evangelical Mennonite Brethren, Krimmer Mennonite Brethren, and Defenseless Mennonites. The Mennonite Brethren in Christ were the eighth group to express desire to work with the group, but were not represented at the meeting.

This organization, as the name would indicate, is intended to serve as a central agency for more effective peace work, just as the Mennonite Central Committee has so successfully functioned in relief work. Like the Central Committee it has no power to bind any cooperating group. This means that whatever is done by the committee must have the sanction of the respective conference bodies. All decisions at the organization meeting were by *unanimous* vote. A splendid Christian spirit prevailed and a definite program of action in line with Mennonite tradition and Biblical non-resistance has already been inaugurated. Printed statements of the program are being prepared for the press.

The officers of the new committee are: President, P. C. Hiebert of Sterling, Kansas, who is also President of the Peace Committee of the Mennonite Brethren Conference; Vice-president and Treasurer, E. L. Harshbarger, North Newton, Kansas, President of the Peace Committee of the General Conference of the Mennonite Church of N. A.; and Executive Secretary, Dean H. S. Bender, Goshen, Indiana, President of the Peace Problems Committee of the Old Mennonites.

The new committee is of course in need of funds and contributions should be sent at once to the Treasurer. — *E. L. Harshbarger*

O brother, lift a cry, a long world cry
Sounding from sky to sky—
The cry of one great word,
PEACE, PEACE, the world will clamoring to be heard—
A cry to break the ancient battle-ban,
To end it in the sacred name of Man!

Edwin Markham.

Letter from U. S. Senator

United States Senate, Sept. 30, 1939

Mr. P. H. Richert
President, Peace Committee
Mennonite Western District Conference
Newton, Kansas

Dear Mr. Richert:

Thank you for the letter signed by yourself and other members of your committee expressing your views on neutrality. I am glad you like my stand on the question. I shall bring your letter to the attention of the Senate. I have received a great many letters and petitions from all over the country approving the sentiments I have expressed in this respect. It might interest you to know that 90 per cent of these take a strong stand for the neutrality program I am favoring.

I shall continue to do everything I possibly can to keep the United States out of the European war. I shall fight to retain the present Neutrality Act and will oppose repeal of the embargo provisions.

Cordially yours, Arthur Capper

Meeting Church Expenses

W. C. Andreas, Beatrice, Nebraska

How can we meet our church expenses? This question is troubling many of our churches at the present time.

In many churches the "brunt of the burden" is born by a comparatively few and there are many members who do not get the blessing that is in store for them; the saying that "the more you put into a thing the more you get out of it" applies to the church as well as to anything else in life. A mother on the way home from church complained bitterly about the pastor's sermon until finally her little son said: "Ah, Ma! what can you expect for a penny?" (He had noticed his mother's contribution to the collection box). We know of a wealthy, well meaning lady who built a fine church, hired a good pastor and paid for all church expenses. After a few years the church closed its doors for lack of interest; the individual members had nothing invested.

To be sure we cannot all give alike but we can all give something—and do not depreciate the pennies. If every member of an average congregation of say two hundred, would give three pennies per day (the equivalent of a postage stamp for sending God a daily "thank you" letter) that would make $6.00 per day, $42.00 per Sunday, or $2190.00 per year—enough to pay all church expenses and leave a nice balance for other purposes.

But, you will say, there always are some members living at a distance, or going away to school, etc., who hardly ever come to church. Let us make a 10 per cent (20 members) deducation for such absentees and we still have 180 left. But, then again, like in every business there are always some bad accounts and so we will just strike off another 10 per cent of the members who should make regular contributions but do not give anything; this then would leave us a balance of 160 active, paying members. An average contribution of 18 cents per Sunday for these 160 members would then amount to practically $1500.00 per year. Now we realize that we cannot always go by averages, but would it be assuming too much to say that one fourth of these members can put 5 cents, and another fourth 10 cents into the collection box on every Sunday? This would account for one half of all the paying members; another fourth could, no doubt, pay the mentioned average of 18 cents per Sunday and, by dividnig the last fourth so that twenty members would give 25 cents and the last twenty give 50 cents per Sunday (there are always those who pay more) we would have a yearly total of not far from $1500.00. Contributions like this, in addition to our Mission offerings, should not be a burden, and what a blessing it is for any congregation if and when every member makes a *definite and regular* contribution. The Apostle Paul admonishes (1 Cor. 16:2) "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him."

Seven Ways of Giving

1. The Careless Way—To give something to every cause that is presented without inquiring into its merits.

2. The Impulsive Way—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The Lazy Way — To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-Denying Way—To save cost of luxuries and apply them to purposes of religion and charity! This may lead to asceticism and self-complaisance.

5. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.

6. The Equal Way—To give to God and the needy just as much as we spend ourselves, balancing our personal expenditures by our gifts.

7. The Heroic Way—To limit our own expenditures to a certain sum, and give away all the rest of our income.

Apply these standards to your church and missionary contributions. *Bulletin, Eighth St., Menn. Ch., Goshen, Ind.*

When thou makest presents, let them be of such things as will last long; to the end that they may be in some sort immortal, and may frequently refresh the memory of the receiver.—*Fuller.*

SERMON SKETCH

"WHAT DOES IT MEAN TO BECOME A CHRISTIAN?"

It is one thing to bear the name "Christian" but quite another to prove true to it. It is one thing to accept Christ as Savior but quite another to crown Him as Lord. The first is basic; the latter the expected result. First, "babes in Christ"; then, "fullness of Christ." (1 Cor. 3:1; Eph. 4:13). In a sense, salvation is complete when one "receives Him" (John 1:12); in an other, salvation is not complete till one is "conformed to the image of His Son" (Rom. 8:29).

Conditions Set by Jesus

1. "No man can come to me, "EXCEPT the Father . . . . draw him" (John 6:44). Man is lost. Lost men go in circles. Men cannot find God. But God can find men. Men cannot save themselves. "Not by works of righteousness which we have done, but according to His mercy He saved us." (Titus 3:5). But helpless man is saved by grace. "By grace are ye saved through faith and that not of yourselves" (Eph. 2:8).

II. "EXCEPT ye repent ye shall all likewise perish." (Luke 13:3) Here is man's part. He must give up as lost. God "now *commandeth all men everywhere to repent.*" (Acts 17:30) Repentance involves the (1) intellect—a change of mind regarding the monster sin and Christ the redeemer from sin; (2) emotion—"made sorry after a godly manner" (2 Cor. 7:9) (3) will—"Let the wicked forsake his way . . . and let him return" (Isa. 55:7).

III. "EXCEPT ye be converted and become as little children" (Matt. 18:3) Not childishness. But childlikeness. Teachable. Susceptable to love. Trusting the Father's promise. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). A normal child craves for more nourishment. A healthy Christian grows continually.

IV. EXCEPT a man be born again he cannot see the kingdom of God" (John 3:3). God must draw. Man must feel sorrow and humility in view of the past. But now the miracle that empowers for life and service. A new life is implanted beside the old one. It is to take the place of the old one. "If any man be in Christ he is a new creation" (2 Cor. 5:17, R. V. Marg.) New birth brings new desires, those that please God.

V. "EXCEPT your righteousness exceed the righteousness of the scribes and Pharisees" (Matt. 5:20). Here is the test of growth. Now God looks for fruit. The new heart seeks permission to do good. "What do ye more than others?" Deaconess says: "They have a right to expect more of a Christian hospital." Light creates responsibility. "He that knoweth . . . and doeth it not to him it is sin." (Jas. 4:17).

"To Become a Christian" we must heed these warnings of Jesus. There are no short-cuts to perfection in life and service. (1) God must draw; (2) Man must yield; (3) Normal childlikeness means growth; (4) New desires come from a new nature; and (5) the test of life is fruit. The dying thief became a Christian (His soul was saved); but living thieves rob God today of fruitful service (the lives are lost). Shall we learn what it means to become a Christian—a real Christian?

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 22, 1939

THE CITIZENS OF THE KINGDOM

Matt. 5:1-16

Introduction

The synoptic Gospels say but little about the year which intervened between Jesus' temptation and the Sermon on the Mount. John records various events (Chaps. 1-4). Soon after His temptation, Jesus visited Cana, Capernaum and Jerusalem at the Passover time. A ministry of about seven months in Judea followed. Then He returned to Galilee, made Capernaum his headquarters and began His active ministry. Here the synoptic Gospels resume the story. A preaching tour throughout Galilee followed. His popularity grew rapidly and large multitudes came to hear and to be healed. It seems according to Luke 6, that Jesus made a final selection of the twelve apostles after a night of prayer. These He planned to train for a large work. The Sermon on the Mount followed immediately after the choosing of the twelve.

The Blessed Ones vs 1-12

Jesus points out eight classes whom God esteems as blessed, who enjoy the favor and blessing of God. First mentioned are "the poor in spirit" (v3), the lowly in heart who realize their poverty of soul apart from God, who are contrite and humble in spirit. Christ rules in their hearts and the kingdom is a present possession. They who mourn are blessed (v4). Deep sorrow and trouble can well be a great blessing when we seek God's comfort. God will comfort those who mourn in penitent sorrow because of their sins and also those who mourn in sympathy with others. The meek, humble, gentle, long-suffering as distinguished from the self-assertive—are blessed (v5). Meekness is a power in the world and increasingly so as Christian ideals more largely prevail. Meek people get more true happiness out of life than the proud.

Blessed are they who have an intense longing for truth, righteousness, moral and spiritual good (v6). Such soul hunger shall be fully satisfied by the Gospel of Christ. They who show loving kindness and help others in distress, who show mercy (v7) will be helped of God. Purity of heart, of inward thought and desire brings the greatest of all blessings (v8) for the pure see God, understand Him and have fellowship with Him. They who are peaceable in heart, who strive to promote peace on earth, are like their Father who is the "God of peace" (v9). Jesus has special words of comfort for those persecuted for righteousness sake (v10). He is preparing His followers for the persecutions awaiting them (vs 11, 12). They shall consider these a great blessing, a reason for rejoicing with exceeding gladness. The reward in heaven will be correspondingly great. Those enduring persecutions, enjoy God's favor and experience a development of soul.

The Salt of the Earth v 13

Christians are like salt and must have a distinct character which distinguishes them. Salt, when it has lost its distinctive character, can not regain its power —is worthless. So also, when a Christian losses his distinctive Christian character, nothing can take its place. His influence is lost.

The Light of the World vs 14-16

When we receive Christ into our hearts, we become lights to the world. He, "the Light," shines in and through His followers. When we let our light shine it glorifies Him and God. We shine when we do Christlike deeds, speak Christlike words, live a Christlike life, bear witness to His saving power. This, people can see and hear. Citizens of God's kingdom are Christlike in character.

Weekly Meditation

By the Rev. R. A. Marquardt

"O give thanks unto the Lord; call upon His name: make known His deeds among the people." Ps. 105:1.

We may have been toiling for weeks and months so that the crops in the field would grow and could be harvested in due time. We may feel as though that crop is the due reward for our work. Should the crop be a poor one we might even feel as though we had been short-changed. But are such thoughts permissible? Are they justified?

Note the green grass which you have offered your cattle during the summer. Take note of the fresh air and the sunshine which have served you faithfully all summer. How much have we done toward deserving or earning these? And yet all these are numbered among the crops which we harvest.

Even though we work faithfuly in the field or at the shop all summer, is that sufficient reason or cause for a successful outcome? Does our work force the crop to be a good one? In other words, do we not realize that there is another who has a great deal more to do with the crop than we? Our deeds are as nothing compared with "His deeds."

Even though this be the case, we often think so much more about our deeds that we forget His deeds. Therefore He prompts us in this Psalm to "make known His deeds among the people." This is necessary for a thankful heart. We often sing: Praise God from Whom all blessings flow. And at the same time we will be thinking about these things as a result of our work.

Let us "give thanks unto the Lord" from the bottom of our heart. All these gifts from the field are from Him who bountifully provides for us. v. 2: "Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works."—*Mountain Lake Observer.*

Enid, Oklahoma,
July 16, 1939

To the Home Mission Committee
of the Western District Conference:

All members of the Grace Mennonite Church and others who attend our services herewith express our gratitude and appreciation to the churches of the Western District Conference for the kind interest they have displayed and the support they have given in the construction of this church. In particular we thank the members of the Home Mission Committee, under whose auspices the work has been done, and the members of the Board of Trustees of the Western District Conference for their efforts in making this building possible.

We will at all times endeavor to use this place of worship to the glory of God's name. Our hopes and aspirations are further expressed in the following lines written by Mrs. A. Theo. Mueller:

Give us a pride in our new church, dear Lord:
But make us humble in our hearts and minds.
Give us alertness and a willingness
To always put Thee first in all we do.
Give us true sense of stewardship and trust,
That we shirk not responsibility.
Then, too, dear God, we ask for tolerance,
For love, and understanding of our fellowmen
With whom we live and work to make this house of Thine
A house of prayer and blessing to all human kind.
May Thy calm spirit so this place pervade
That everything be peaceful. Let us live each day
As though it had been started here, alone with Thee,
In this Thy house which we now dedicate to Thee.

In behalf of the Grace Mennonite Church,

H. N. Harder, Pastor
C. B. Schmidt. Deacon
Simon Unruh, Truestee
A. Theodore Mueller, Clerk.

And this is THE MISSION OF THE CHURCH—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality and liberty, *but first, the Kingdom of God and His righteousness, regenerated hearts,* and all other things will follow.—*A. S. Kittredge.*

Some Thought-Provoking, if not Alarming Facts

By Charles V. Vickrey

National Committee for Religion and Welfare Recovery, 60 East 42nd St., New York

Scientifically directed personal interviews with 9,500 representative citizens indicate that the average citizen believes that —

(a) "religion is losing ground," and
(b) "our moral standards are growing worse."

If Mr. Average Citizen is right in his observations there are other thought-provoking facts which may suggest ways whereby he may reverse this serious trend.

1. Since 1928 and during the depression, Mr. Average Citizen has —
    - (a) *increased* his expenditure for Armies and Navies by 31%, and
    - (b) *decreased* his gifts for churches and related benevolences by 36%.
2. Mr. Average Citizen now spends nearly twice as much for Armies and Navies as he does for churches and Sunday-schools.
3. He spends *more* than twice as much for alcoholic beverages as for churches and church-supported philanthropies.
4. He spends more for cigarettes than for churches and religious education.
5. Current estimates indicate that we spend fifteen times as much for crime as for Churches.
6. (a) Our national income *increased* from $40,014,000,000 in 1932 to $71,853,000,000 in 1937 —an *increase* of more than 79%.
    - (b) *During the same period* our contributions to churches (as officially reported through the United Stewardship Council from 25 major communions and denominations) *decreased* from $398,828,514 in 1932, to $314,946,269 in 1937, a *decrease* of more than 21%.
7. Mr. Average *Church Member* last year (1938) gave an average of $13.47 (less than 4 cents per day) for all forms of church work, religious education and church-supported philanthropy, whereas in the deepest depression years he gave $16.11 in 1933, $19.02 in 1932, $22.62 in 1931, $23.38 in 1930, the highest national average ever recorded. Must we have another depression in order to restore support to our churches and character-building institutions?
8. The total gifts reported last year (1938) were $327,003,336 which was $185,247,769 or 36% *less* than the $512,251,105 given ten years previous in 1928. The total last year was also from 1% to 31% *less* than it was for the early *depression years* when the gifts in 1930 were $488,829,435; in 1931 - $457,536,473; in 1932 - $389,828,514; and in 1933 - $331,640,786.
9. In 1937 our national income was $31,839,000,000 larger than it was in 1932. This provided an average increased income of $240 for every man, woman and child — but Mr. Average Church Member not only cooperated with Mr. Average Citizen and his family in absorbing this increase of income in various forms of personal betterment, or pleasure, but Mr. and Mrs. Church Member actually *reduced* their support of church and charity by 29% and each gave $5.55 less than they gave before they each received the $240 per annum of *increased* income for themselves and each member of their family.

Would not a modern Malachi, as Jehovah's messenger, in face of such alarming facts cry out, "Return unto me, and I will return unto you, saith the Lord of hosts." . . . "Bring ye all the tithes into the storehouse and prove me now herewith saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

RECOVERY AND ADVANCE

The National Committee for Religion and Welfare has no defeatiest attitude in the presence of the above sobering facts.

The Committee interprets them as a temporary reaction in a forward movement which spans the centuries and accepts them as a challenge to action—a call to re-consecration, personal devotion and increased sacrifices for the saving of our homes, our Nation, our civilization and our world neighbors.

THE PROGRAM for Recovery and Advance includes

A CALL TO WORSHIP — "Every citizen in a House of Worship every week."

A CALL TO STEWARDSHIP—"Every citizen a Steward of Life and money for the Welfare of Mankind."

— *Goods with "Quaker" Names.* — Because the Friends or Quakers are known for their genuine integrity and dependability, some greedy manufacturers have made "Quaker" a label of their goods. Thus we have *Quaker Oats, Quaker Maid Hosiery, Quaker Paint*. To these uses the Friends don't object seriously. But they have been vigorously objecting to *Old Quaker Whisky*, a label used by the Schenby Distillers' Corp. However, the company declined to give up the mark used for 33 years. Recently, the Pennsylvania Liquor Control Board had before it a formal complaint—as close to a law suit as Friends would go—backed by a delegation of 100 Friends, with the demand that the board ban the whisky from the shelves of the company's stores, Pennsylvania's only retail outlet.—Summing up, their spokesman said "No one would think of calling liquor "Old Catholic" or "Old Protestant."—This shows that ways can be found to obtain justice outside the courts.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

O Man, O Man, How Long Must It Be?

By Karl Baehr

As in a dream I mused about the nobility of man and the majesty of God.
Before me I saw the mighty nations of the world;
Their music, art, and culture paraded before my eyes.
"Of a truth," I declared, "such marvels are from Thee, O God."
And then, a thousand latent devils were loosed, and I awoke.
The world was seething with the ominous rumble of war.
All that was good and lovely and noble fled into the night,
Leaving but a surging tide of hate and sempiternal death.

In anguish I cried unto the Lord, even the Most High,
"Who is on the Lord's side—who is serving Thee?"
And then a great calm filled my soul.
A still, small voice filled the pregnant silence:
"Go tell America the truth concerning these things;
Enlighten her lest she too falls victimized."

Thus saith the Lord:
"O man, O man, how long must it be?
Centuries have come, yea, millenniums have passed before me—
Millenniums that were perforated with poisonous strife and nefarious wars—
And still thou hast failed to comprehend my immutable truth, my sacrificial love;
For, once again, strident voices cry unto me for my benison and protection,
And nations call upon me to lead their forces to 'victory' and 'righteousness.' "

Thus saith the Lord:
"O man, O man, how long must it be?
Know ye not that in war there is no 'victory' and no 'righteousness'—
That the atrocities thou condemnest in thine enemies thou avengest not in love,
But by viciously visiting a double portion of those same atrocities on thine enemies?
Know ye not that war is its own progenitor—
That it feeds on the hate it creates and justifies its rebirth by the injustices it conjured up?"

Thus saith the Lord:
"O man, O man, how long must it be?
How, then, can I bless war or give audience to that self-perpetuating enemy of all that is good and true?
Could I deny my own Fatherhood or shatter the universal brotherhood of my children
By directing the bullets of one side straight to their mark,
Or by deflecting the efficacious blows of the one against the other?
Could I help kill my children and still be a tender, loving, and forgiving Father?"

Thus saith the Lord:
"O man, O man, how long must it be?
My soul writhes within me to hear the supplications of man in his fatuity;
Bitterly I cast them aside, for such ways are not my ways!
How can I countenance that which destroys me:
For every fired shot wounds Me; each shattered city pierces Me;
Every heinous deed crushes Me; each death crucifies Me."
Thus saith the Lord:
"O man, O man, how long must it be?
I can never justify war: Its benign promises of equity and peace are feigned;

For what diabolical parlance causes thee to trust war to liquidate itself?
It lives not to die but that more of every age shall die to its honor.
And why thinkest thou that if thou art heavily armed war will fear to cross thy threshold?
War thrives on brandished defence, on 'impregnable' armaments, for they are the stuff with which war is waged."

Thus saith the Lord:
"O man, O man, how long must it be?
My ways are the ways of love: for as war creates war so love flowers in love—
Love that finds in its heart the power to forgive, even seventy times seven;
Love that longs to do good to the enemy, is glad to atone for his evil ways so that he too may be saved to love and peace;

Love that sees in each man an image of Me, his Lord
and Creator."

Thus saith the Lord:
"O man, O man, how long must it be?
Who, then, is on the Lord's side—who is serving Me?
He who refrains from hatred and lives each day a
life of love,
That when the inferno ends he may speak commandingly of truthful, just, and loving peace—
That nation who strains its very all to be at love with
all,
Thus carrying the torch of brotherhood to a benighted
world and kindling a long-sought, silent dawn."

Getting Along With Older People

Senior C. E. Topic for October 29, 1939

I. Worship Service:

1.Songs: "I Would be True," "More Like the Master," "Abide with Me."

2. Reading of Eph. 6:1-4; Phil. 2:5-11, and prayer.

3. Special Music: "Tell Mother, I'll be there."

II. Leader's Introduction:

In the home, in the church, at school, at work, and often in their leisure time, young people associate with older people. Some of the most important relationships in life are those that young people have with their elders—children with parents, pupils with teachers, members of youth groups with their counsellors, and so on. It is thus highly necessary for young people, if they are to get the most out of these relationships to value them.

Older people have seen more of life; they have experienced more; maturity has given them a new and larger perspective. Younger people lose much if they fail to cultivate the friendship of older people.

III. Suggested Themes for short talks

1. A good mother, 1 Sam. 1:26-28; 2:18, 19.
2. A good son, Phil. 2:19, 20.
3. A good father, Philemon 1:8-14.
4. A good daughter, Ruth 1:14-17.
5. Command to revere age, Lev. 19:32
6. Regard for older men and women, 1 Tim. 5:1-4

IV. Facts for Study

In China old age has always been honored, and is honored there today. It is a time that is being looked forward to. The young obey the old, and life centers around them.

In Israel, disobedience of children was not only frowned upon, but severely punished. It was a tragedy in a home if a son turned out to be disobedient. On the other hand a son who walked in the ways of his father brought the family honor, and he not only received the father's blessing, but God's favor was upon him. Long life and good days were promised the one who honored his parents.

In nations where the old people are not being honored and loved and taken care of the coming of Christianity always brings a change. The spirit of Christ creates and fosters love and respect for older people.

V. For Discussion

1. Why should there be a blessing on those who honor their parents?

2. What is the attitude of "Young America" toward older people?

3. How can we show our love and respect to our parents, and our teachers?

4. Is there anything wrong by talking about one's father as "the old man"?

VI. Illustrations

Young people gladly and sincerely respect older people like those in the two following illustrations—

When David Livingstone returned to Glasgow after becoming famous for his work in Africa, he was asked to address the students of the university. The young men thought they would have some fun out of this "missionary fellow," so they brought pea shooters and rattles to the meeting, determined to greet him with the biggest din they could make. But an eyewitness of the occasion says that the moment Livingstone walked onto the platform, "gaunt and thin from twenty-seven fevers, and with his arm in a sling from an encounter with a lion," the students were hushed to a great silence. Presently Livingstone was telling them that the secret of all he had done in Africa was due to a promise made to him by a "Gentleman whose word was never broken—'Lo, I am with you alway, even unto the end.' " The students forgot their pea shooters and their catcalls as they looked upon a man who knew what it was to walk through life with the divine Comrade.

A passage in the life of Ian Maclaren (Dr. John Watson) tells how, as a little boy, he was present at his first Communion service ,in the church at Perth where his father was an elder. As he looked on from the gallery he was greatly interested in the procession of elders bearing the elements into the church, and especially so in an old man with very white hair and a meek, reverent face, who carried a cup. Some time after, walking along the road, he passed a man breaking stones. The man's white hair caught the lad's attention, and looking back, he recgnized the elder who carried the cup. Full of curiosity and wonder, he asked his father about the old man. His father explained to him that the reason the old man held such a high place in the church, although he was one of the poorest men in town, was that he was one of the holiest. Said the boy's father, "James breaks stones for a living, but he knows more about God than any person I have ever met." The boy learned that the greatest thing in life is character and the crown of character is holiness.

May the friendship of older people be a recommendation?

A young man once came to London bearing a letter of introduction to Baron Rothschild with the request that he would give him employment. The great banker received him warmly, but expressed regret that he had no position open for him. As the young man was leaving, the baron put on his hat and walked along with him, pointing out the various objects of interest. Passing a bank, the rich man went in to transact some business. Afterwards the young man applied at the same bank for work, and was asked, "Are you not the young man who was walking with the baron this morning?" "Yes." "Well, you were in good company; and since we need a young man we will consider this sufficient recommendation."

VII. Food for Thought

As thou sowest, so shalt thou reap. Kindness and love and respect shown older people bear large dividends.

INTERMEDIATE DEPARTMENT

PURE THOUGHT, CLEAN SPEECH, RIGHT DEEDS

Intermediate C. E. Topic for Oct. 29, 1939

For Daily Reading:

Oct. 23. Guard against corrupt speech. Eph. 4:29-32.
Oct. 24. Speech betrays the heart. Luke 6:43-45.
Oct. 25. Man defiled by things from within. Mark 7:14-23
Oct. 26. Clean hands and a pure heart. Ps. 24:1-10.
Oct. 27. Cleanse your hands; purify your hearts. James 4:8-10.
Oct. 28. Blessed are the pure in heart. Matt. 5:8.
Oct. 29. Topic. Prov. 4:23; Matt. 5:21, 22.

Opening prayer—Hymn, "Purer Yet and Purer"

Scripture Reading: Ps. 24:1-10, Matt. 5:8; Prov. 4:23; Matt. 5:21, 22. (Read the first responsively.)

Prayer by Leader

Reading of Daily References. (We believe these are so good that they should be read in your meeting.)

Song: "Purer in Heart, O God"

I. Pure thoughts (Refer to topic of Sept. 17).

A. "An arrow may fly through the air and leave no trail; but an ill thought leaves a trail like a serpent."

B. Thoughts even more than overt acts, reveal character. W. S. Plumer.

II. Clean speech.

A. Think all you speak, but speak not all you think. —Thoughts are your own, your words are so no more. Delany.

B. There are three things that ought to be considered before some things are spoken,—the manner, the place and the time. Southey.

C. The name of God.

1. Of sir Isaac Newton it is said that he never said the name of God without removing his hat. And Sir Isaac Newton was a scientist.

2. To the Jews the name of God which was revealed to Abraham was so holy that it was never said or written by them.

D. Speech reveals your character.

E. Careless speech reveals a lack of vocabulary.

1. If we cannot find words to express our thoughts without the use of slang, shall we resort to it?

2. How can we remedy this lack of vocabulary?

a. Read good books and preferably aloud.

b. Talk with people who use good language and who have a wide vocabulary.

c. Read the Bible. This is the best source that can be found.

III. Right deeds.

A. A word that has been said may be unsaid—it is but air. — But when a deed is done, it cannot be undone, nor can our thoughts reach out to all the mischiefs that may follow. Longfellow.

B. A noble deed is a step toward God. J. G. Holland

Song: "Angry Words! O Let Them Never"

Offering

Announcements

Poem SPEAK TRUTH

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

Edna Wheeler Wilcox

Closing Song: "He Leadeth Me"

Sentence prayers by members asking God to help us have pure thoughts, cleans speech and right deeds.

JUNIOR DEPARTMENT

"SING UNTO THE LORD"

Program for October 29, 1939

"Singing and Making Melody in your Heart to the Lord."—Eph. 5:19.

I. Worship Period

1. Prelude—"Sweet Hour of Prayer"

2. Call to Worship—"I was glad when they said unto me, Let us go into the house of the Lord"

3. Response (Rise to sing in unison): "The Lord is in His Holy Temple"

4. Silent Prayer followed by the "Lord's Prayer" in unison.

5. Scripture read by a Junior boy:

Ps. 95:1-3—"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God and a great King."

Psalm 96:1-4—"O sing unto the Lord a new song: sing unto the Lord all the earth. Sing unto the Lord, bless His name; shew forth his salvation from day to day. Declare His glory among the heathen, His wonders among all people, for the Lord is great, and greatly to be praised."

Psalm 146:2 (In unison from blackboard)—"I will sing praises unto my God, while I have my being."

6. Song—"O Worship the King", No. 31, M.H.B.

II. Mission Minutes

1. While the piano plays the melody softly a Junior girl should read, "We've a Story to Tell to the Nations." M.H.B. No. 332.

2. Sing—"Send the Light." M.H.B. No. 334

III. Study Period

Aim: To enjoy the singing of hymns we love. To strengthen one's inner life.

1. A ten minute memory "Hymn Sing." (Ask the Juniors to suggest hymns that they love, make a list of these and let the Juniors memorize them at home before this meeting.)

2. One Junior talks on: "The Hymn I Like Best and Why."

3. Two Juniors tell stories associated with well-known hymns.

4. Consecration Service:—Leader introduces this service by pointing out that the hymns we sing express our experiences, emotions and determinations. More than that they tell of God's love to us, of Christ's sacrifice for us, of our relation to God our Father and our Lord Jesus Christ. When these songs are sung we should think what every word means.

Let one reader read the verses of scripture, then follow with the song:

(a) John 6:37b. "Him that cometh to me, I will in no wise cast out."
Song: "Just as I am."

(b) Acts 16:31. "Believe on the Lord Jesus Christ and thou shalt be saved."
Song: "My Faith Looks Up to Thee" v. 1.

(c) Ps. 51:7b. "Wash me and I shall be whiter than snow."
Song: "Whiter Than Snow"

(d) Ps. 119:94a. "I am Thine."
Song: "I Am Thine, O Lord."

(e) 1 Cor. 10:13. "God is faithful, who will not suffer you to be tempted above that ye are able."
Song: "Yield not to Temptation"

(f) John 15:9. "Continue Ye in my love."
Song: "More Love to Thee, O Christ"

(g) Romans 8:38-39.
Song: "Blessed Assurance."

5. Talk by the pastor.

6. Closing prayer

7. Sing—"Into My Heart"

STOP! READ! THINK!

"1,350,000 young girls are employed in Liquor Saloons and taverns in the U. S. 'Barroom bait'—Report Philadelphia Iinquirer."

" 'State owned stores to control liquor is the biggest failure of all control systems in American History.'—Gov. Tillman of S. C. who at first strongly advocated liquor stores."

"The number of Insurance applications under 30 rejected on account of drink habits increased 149 per cent under Repeal.—Northwestern Na. Life Ins. Co."

" 'In 1936 Under Legalized Liquor over 9000 people were killed by drunken drivers, and drinking drivers figured in 300,000 Automobile Crashes—American Business Men's Research Foundation.

" 'Boot-legging has not been eliminated. It supplies from 50 to 60 per cent of the liquor sold today, and the Government is getting no revenue from it.'—Senator Pittman of Nevada."

" 'By actual test, in 8 per cent of Cancer Cases, beer proved a positive association with Cancer.'—University of London."

"Of the more than 7000 communities that have had local option vote since Repeal, more than 5000 have gone dry!"

"On September 12, 5000 units in Pennsylvania are voting on the Liquor question. 37 of the 67 counties in Pennsylvania have at least one or more communities voting on this issue. Chester county leads with 45."—*"Church Messenger,"* Freeman Swartz, Pastor-Editor.

—*Rev. A. E. Kreider of Bethel College* is scheduled to hold a series of meetings from October 8-15 at the Mennonite Church, Wayland, Iowa, where Rev. William Penner is pastor.

—*First Church, Bluffton, Ohio,* announces that the publication of their Bulletin will now again be resumed. We have the first copy and will appreciate receipt of the numbers through the year, as has been our privilege about two years.

Sunday School and Christian Endeavor

Address by C. C. Epp at Sixtieth Anniversary of Hebron Church, five miles east of Buhler, Kansas, Sept. 10, 1939

Dear Friends: What marvelous changes man has wrought in sixty years. In transportation, the automobile, and aeroplane. In communication, the telephone, the radio, and the lightning printing plant. In agriculture, the tractor, and the combine. In manufacture, marvelous machines, mechanically tended for mass production. Mechanical contraptions, taking the place of human hands. The linotype, marvelously intricate in operation, its exact workings replacing many human hands. Well I remember going with father to the market in Russia to hire harvesters to swing the scythe, the grain to be bound by others, then hauled 6 or 7 versts (about 5 miles) into the village, there to be stored and threshed with flail in the winter, fanned and stored. Centuries from the sickle to the scythe, only a generation from the scythe to the combine. This is the machine age. Progress in mechanics makes our heads swim. How much have we progressed spiritually?

My task on this occassion is to say something about our Sunday school and Christian Endeavor. To speak of these as Hebron church activities, I must confine myself to the more distant past. It was then that I was permitted to take part in these programs. Since 1907, because of change of residence to Hutchinson, Kans., I have lost immediate contact with Hebron. But Hebron is still our home. Here rests father, mother and two brothers, beckoning us to follow them, saying with the voice of the dead, "What you are, we were; what we are, you will be."

In 1893, through baptism by Elder B. Buhler, I joined Hebron. Others baptized on the same day were Henry Holzrichter, John Bergen, Anna and Sara Balzer, Maria Fedrau, Maria Koop, Elizabeth Schroeder, and Anna Unruh. Several of these have preceded us into the great beyond. Up until this time I took no vital interest in church activities. Sunday school was then in many Mennnite churches in its primeval development. The older members were antagonistic and non-conforming in the introduction of anything new. But friends, may we, with profit, remember and revere them as sometimes rather prejudiced, yet hardworking, pious, honest, forbears. Their times were not only horse and buggy days, but slowly they plugged along even with ox and wagon. By customs and language they were a segregated community—mostly by their own choice.

Sunday Schools were mostly introduced in our school houses, conducted by more progressive young leaders. Gerhard Bergen, well known for his untiring, successful efforts in S. S. and church work, conducted such S. S. in the old Perez School, one-half mile east and one mile north of the present Paris school, eight miles east of Buhler in 1885, on Sunday afternoons. That was my first Sunday school experience. Jacob Lohrenz (father of Dr. A. M. Lohrenz), Cornelious Regier (father of Rev. J. M. Regier), J. H. Regier (father of J. B. Regier, of Buhler, soon came to assist. Some time later Sunday school was started in Hebron. Elder Buhler was teacher, and the whole congregation was the class with the New Testament as the only text book. Rev. Buhler, always progressive, tolerant and comprehensive in his views. Soon the Sunday school was divided into three classes for men, women and children. Church resolutions of Mar. 16, 1867, appointed Rev. Cornelius Froese as teacher of first class, John Balzer, deacon, teacher of second class, and Elder B. Buhler of the Bible Class. Then I remember, because of objections of older members, Sunday school was continued only intermittaently. Then again resolutions were passed on April 19, 1892: "Sunday school shall again, if possible, be conducted in school houses, Sunday afternoons. If this is not satisfactory, then we will try again Sunday morning, before Service." Another resolution on December 20, 1893: "Resolved to continue Sunday school through the winter. Teachers for men and women, the four ministers—Rev. B. Buhler, David Penner, Corn. Froese, Peter Lohrenz. Middle class, Jacob Dick, Jacob Lohrenz; small children, Jacob Suderman, Corn. Regier. Again, December 22, 1894, for 1895: Resolved to have S. S. the whole year. Teachers selected by the church were: Class I, Rev. Peter Lohrenz, Rev. C. Froese assistant. Class 2, Cornelius Regier, C. C. Epp, ass't. Class 3, P. W. Enns, ass't., Jacob Lohrenz. Class 4, David Penner, ass't., John Balzer. Class 5, Jacob Dick, ass't., Peter Balzer. Elder Buhler, Supt."

Other faithful Sunday school workers were Rev. A. M. Martens, B. Buhler, Jr., J. J. Buhler, Gerhard Fedrau, John C. Epp, John Ediger, Adolf Janzen, Corn. Franz, C. P. Froese, J. G. Neufeld, Mr. and Mrs. John Ediger, etc.

Our Mennonite Church confesses a firm stand on Baptism on personal confession, pacifism, against the oath, also against ultra modish apparel in clothes. Difference of opinion on these easily provoked heated arguments, which often lead to personal attack, instead of constructive, edifying, discussion. This danger is even now too often present. "Rechthaberei." Insisting on the right of our own opinion. Should we not accord others the same privilege? We have learned more tolerance in the free intercourse with others. But has this not also given us more laxity of convictions in the sturdy pious, honest traits of our venerable fathers? In the cemetery to the south of the church they sleep, awaiting the great resurrection morning. May we, their children worthily continue the work, they so well begun 60 years ago. May we meditate the difference between now and then. Our Sunday school arranged in many classes in convenient departments, well graded lessons, regulated programs, easy, yes, luxurious transportation! Are we gratefully appreciating these privileges?

THE HEBRON CHRISTIAN ENDEAVOR

In 1893, while attending Salina Normal University, one Sunday afternoon, I heard a group of fellow students in one of our class rooms singing: "Where he leads me I will follow." I had never heard this song before. They sang with so much devotion and consecration. It gripped my innermost soul. I asked myself, "Do they really mean what they sing? Do they understand what they say?" Upon inquiry I found, they met Sunday afternoons about 3 p. m. Young Christians endeavoring to grow in Christian graces. This was my first contact with C. E. It created a desire in me to start similar work in my home community.

In May, 1895, we started the Alta Township C. E., meeting every other Sunday afternoon, at the Paris School, my home school. A sample program follows: "1. Opening by Chairman, C. C. Epp. 2. Reading of minutes of last meeting. 3. Poem by Frank Dyck. 4. Moses' Calling, by Susie Schmidt. 5. Essay by C. C. Dyck. 6. Talk by Helen Schmidt. 7. Poem by Lisie Regier. 8. Essay by C. C. Esau. 9. Poem by Maggie Fast 10. Roll Call. 11 Close." According to C. E. Secretary, C. C. Esau, we had 20 signed members.

Of the early Hebron C. E. I have no programs. They were similar. But in my diary I find: "Sunday, April 26, 1896, We organized today a C. E. in the Hebron Church. Rev. B. Buhler elected chairman. 16 members." "Sunday, May 10, 1896, first C. E. meeting. Rather slow, but goodwill." "July 19, rain. No program rendered. Not enough present." Aug. 1, 1896, I started working in Hutchinson and so lost active contact with Hebron church activities until 1899 to 1907, while teaching in the Vereinsschule, near Buhler. During that time I was privileged to assist in the work of the Hebron S. S. and C. E. as superintendent and teacher. Since then the work apparently has prospered much. May the Lord's richest blessing rest and abide with the Hebron Sunday school and C. E.

Most Christian Endeavors stress in their programs devotion, instruction and entertainment. Have we in this machine age probably advanced so rapidly in the adoption of modern impliments, for our physical well-being, and neglected the spiritual values? What will the next 60 years bring to this war-torn world?

Yours for a better world, C. C. Epp.

This address, though local in content, has historical value, and is given here by request.—Editor.

—*First Menn. Church, Philadelphia, Pa.*—This congregation held a Church Fellowship Conference, October 3, for the purpose of coordinating the aims of the various groups and interests of the church—The Annual Banquet will be held, Nov. 4, at 6:30 p. m. Grace Livingston Hill is to be the guest speaker. Reservations, 75c.

Rachel Weeping for Her Children

Extracts from a letter by the International Reform Federation, Addressed to Congress, by C. N. Howard

After the first bombardment of Chungking Madame Chiang Kai-shek, American educated wife of the Generalissimo, in a letter to an American friend, describes the bombing of Chungknig as follows:

"The bombing was the worst exhibition of cold blooded mass murder that the Japanese have so far been able to perpetrate. They came on the 3rd and 4th; they dropped demolition and incendiary bombs; they reduced great sections of the city to debris and embers, and they killed I do not know how many. Remains are still being dug out of the heaps of ruined houses, but it is estimated that the death roll will run into thousands, maybe much more. The injured are in great number, the homeless uncountable. On the sixth day after the last bombing, lines of coffins still stand in front of every heap of wreckage . . .

"I went to see what was being done in rescue work after the bombings. The areas affected were raging infernos. I never saw anything like it. Most of the houses, which climb the hillsides, are made of timber, perched on long poles. They burned like tinder. When fires get started in them the result cannot be described . . . After the second bombing I got to the rim of the fire. No one could go further. Three quarters of a square mile of houses were in flames. Tongues of fire on every side leaped and crackled and devoured everything . . .

At dawn the sky was still angry with crimson light—crimson with fire, and, indeed, with the blood of the thousands of victims who perished. Fathers and mothers watched their children burnt alive. Other children saw their parents struggling to fight their way across the flames, only to disappear in the ruins of falling beams and pillars. . . . The shrieks and cries of the dying and wounded resounded in the night, muffled only by the incessant roar of the ever hungry fires. Hundreds tried to escape by climbing the old city wall, but were caught by the pursuing flames and, as if by magic, were shriveled into cinders. . . . It was a terrible holocaust, and perhaps quite satisfactory to the Japanese, whose lust to kill is not yet satisfied.

"It seems as though the bodies of our people are being crucified, but the spirit is being baptized in fire and blood. . . . Do what you can to make your people realize that this death and havoc came to us with the help of American gasoline and oil, and materials for bombs. . . . . America's only safeguard lies in taking a courageous, resolute and active stand against all aggressor nations."

Mayling Soong Chiang.

Madame Chiang Kai-shek has repeatedly said, "We can win the war against Japan, but we cannot win a war against Japan and America at the same time."

CORRESPONDENCE

FIRST MENNONITE CH., WADSWORTH, OHIO

Mr. and Mrs. A. Z. Shelley, parents of Rev. Wilmer Shelley, have been staying at the Rev. Shelley home since the latter part of August, and expect to be there for a three months visit.

The annual harvest home service was observed at our church on September 17, and a very fine display was shown of the bounties which our Heavenly Father so generously bestowed on us. The display remained in the church for the Union Young People's service which was held in our church that evening, after which it was all given to the Wadsworth Municipal Hospital.

On October 1st, our congregation celebrated the Lord's Supper, as is our usual custom at the beginning of each quarter, and a goodly number were present and partook of the Holy Communion.—Tillie Krabill.

* * *

FIRST MENN. CHURCH, NEWTON, KANS.

Dear Editor and Readers of "The Mennonite": On September 3rd, Rev. A. E. Kreider of Bethel College preached in the forenoon on "The Mission of the Church," very interestingly and instructive. The service on September 10 was especially for the young people going to high school, college or Bible school. The students marched singing into the church, led by our pastors. Dr. Warkentin and Rev. J. E. Entz each gave very suitable short sermons. Bro. Walter H. Regier and Waldo E. Harder made short speeches, the student body sang: "Living for Jesus." All were impressed with the importance of the occasion. On Monday evening occurred the Golden Wedding Anniversary of Brother and Sister J. F. Toews. Rev. Benjamin Ewert, brother of the Golden Bride, and Rev. P. H. Unruh gave the message.—On Thursday, September 14, was the well attended gift day of the Bethel Hospital and the Home for Aged. Rev. Paul Erb spoke very fittingly in the afternoon. In the evening the City Band gave a fine program and Rev. Black gave a short address.—Tuesday evening, Sept. 19, Mrs. G. A. Linscheid gave to the ladies a report of her trip to our Montana missionfield. Thursday afternoon occurred the beautiful wedding of Harry A. Klaassen of the Emmaus congregation and our sister Martha E. Entz. Friday evening was a Sunday school workers conference.—Sunday evening, September 2, Brother John E. Renich gave a good message to the Senior C. E.

Wishing you all God's blessing, Fraternally your correspondent, C. v. d. S.

"Search me, O God, and know my heart, and know my thoughts, And see if there be any wicked way in me, and lead me in the way everlasting."—Ps. 139: 23-24.

« « JOTTINGS » »

—*The Western District Conference, at the Auditorium in Wichita, Kansas, a city of 125,000, Wednesday and Thursday, October 18 and 19, preceded by the Minister's Conference at First Mennonite Church, Newton, Tuesday, October 17.*—As the Auditorium has a seating capacity of 5,000, pastors and church leaders should urge their members to attend in large numbers, so as to fill the large hall fairly well. The Lorraine Avenue Church is anxious to take care of all vistors who desire entertainment during the conference sessions. Applications should be sent to W. W. Toews, 655 Lorraine, Wichita, Kansas.

—*Clothing for Our Brethren in Canada.*—The Relief Committees and Women's Missionary Societies of our churches are again getting busy to assemble clothing to be shipped to Canada where they will be distributed among those of our kin in the faith that are not quite able to provide the necessary bodily protection for winter. This work has been going on for a number of years, and is greatly appreciated. May we all gather all the still serviceabe clothing and bedding that we can spare, also new, and bring it to the stations designated for this purpose, thence to be shipped before full winter sets in.

—*First Mennonite Church, Reedley California.*—Rev. J. M. Suderman, Manager of the Mennonite Publication Office, has sent us a list of the subscribers to the *Mennonite* and the *Bundesbote*, at the present being sent to Reedley, Fresno, Dinuba, Parlier, and Visalia. That list makes one wonder when it shows that less than one-fourth of the families of this church keep themselves informed on the far-flung work, not only of our denomination, but of Christendom in general. If ever there was a need of intelligent work for the good of mankind and the honor of God it is now.

—*Alberta Community Church, Portland, Oregon.*—With hearty appreciation we acknowledge receipt of several artistically decorated bulletins from this church, the work of the pastor's wife, Mrs. Christine Miller. How fortunate when artistic talent is consecrated to the service of the Christian church!—The pastor, Rev. Ed. Miller is featuring a series of sermons on "Ten Rules for Living."

—*Bethany Church, Freeman, So. Dak.*—Rev. A. H. Leaman, our mission worker in Chicago, invited by the local Church Council to hold meetings here, will be with us from Nov. 13 to 24. Previously announced dates for these meetings could not be filled, but at the time now set, he will be here.—Young Men's Bible Class Monday evenings at the parsonage at 7:30.—S. S. Teacher's Training Class every Wednesday, at 7:30, at the home of Mrs. S. P. Preheim.—German Bible Class and Prayer Meeting every Thursday at 7:30 at the church.

—"RELIGION IN THE NEWS", RELIGIOUS NEWSPAPER OF THE AIR, conducted by Walter W. Van Kirck, 297 Fourth Avenue, New York City, will again resume its weekly broadcasts over the Red Network over the National Broadcasting Company (WEAF), Saturday, Oct. 7, at 6:30 to 6:45 p. m., Eastern Time. The program will be given at this hour each Saturday for the next eight months.

—*Zion Menn. Church, Sounderton, Pa.* — WEDDING: September 17, at 2:00 p. m., *Miss Mildred Myers* was married to *Mr. Francis E. Hood,* in the presence of relatives and a few friends by the pastor, Rev. Ernest J. Bohn.—Mr. and Mrs. Harleigh Rosenberger have left for Rochester, N. Y., where Mr. Rosenberger is entering Colgate Divinity School.

—*Second Church, Philadelphia, Pa.—"AUTUMN GREETINGS:* John Logan, Scottish divine and poet, called Autumn "The Sabbath of the Year". Truly, it is the season for the recuperation of physical strength and the resuscitation of drooping spirits after the withering heat of the summer. The exhilarating autumn air fills our veins with new vim and vigor. The chromatic kaleidoscope of nature stirs our souls to awe and worship of the Creator of such sublime beauty.

Second Mennonite Church is being possessed by the spirit of the season. The pulse of the church activity begins to quicken. The wheels of organization are being set in motion. Every symptom points to a successful fall program. Members of the church are smiling and praying and working. Are you doing your part for the church? Are you doing YOUR BEST for the church? ARE YOU?

—FAREWELL SERVICES FOR REV. AND MRS. ORLANDO WALTNER were held at the Salem-Zion Church on Sunday, September 24th, 1939, in which the neighboring churches participated. There was a forenoon and an evening program in which special music was rendered and many speakers took part. It was a nice day and the attendance taxed the church beyond its capacity, and loudspeakers accommodated those on the outside. This worthy couple left on Monday for Seattle, Washington, and on the 29th sailed on a Japanese boat for their chosen Mission field of India. Missionary Waltner is the son of Rev. A. P. Waltner and his wife a daughter of Rev. P. R. Schroeder. The interest displayed at the farewell event shows that the wishes and the goodwill of the entire community goes with these fine young people.

—*St. John Menn. Church, Pandora, Ohio.*—How does your missionary interest rate? Are you enthusiastic about missionary work? Do you pray for the missionaries? daily? occasionally? seldom? or never? The sincerity of a Christian depends to a large degree upon his desire and aid to help others to know the Lord Jesus as their Saviour from sin. Millions have never heard the gospel, others have heard a distorted gospel. May the Lord Jesus so live in our lives that we will adorn the gospel. Then let us pray and give so that those who go may tell the "story of Jesus and His Love." Let us speak a word for our Saviour in the mart, the shop, and the home as well as in our schools and church.

—ANNOUNCEMENT: REVIVAL MEETINGS, *Rev. C. H. Dirks, Evangelist, of Hutchinson, Kansas, at the Zoar Mennonite Church, Goltry, Oklahoma, October 1-13. Service each night at 7:30 except Saturday. Inspirational Singing and Special Music. A Living Message, True to the Word of God. You are Welcome. Come and bring others.*

—*First Church, Allentown, Pa.* — WEDDING: *Mr. Carson S. Gable* and *Lorraine Reichard* were married in this church last Sunday, Sept. 24, at 4:30 p. m., in the presence of members and relatives of the immediate families.—Rev. H. G. Nyce's Tenth Anniversary Service is to be observed Sunday, Oct. 8, at 2:00 p. m., in the Upper Milford Church.—The Pastor, assisted by the Choir, was in charge of the service at the State Hospital, Sunday, Sept. 17.

MESSAGES FROM THE WORD OF GOD gripped the heart of an Indian chief. The missionary was Rev. R. Petter. One message was out of 2 Corinthians, chapter 5, part of which says, "For we know that if our earthly house of this tabernacle were disolved, we have a building of God, an house not made with hands, eternal in the heavens." The chief gave his heart to Jesus thirty-nine years ago. He was glad to see many others take the step he had taken. How grateful he was when mother and daughter were baptized at the same time. Then the other members of the family followed. On August 29 he was called to his eternal home. You all know him. His name is Red Bird Black.—*The Ch. and A. Messenger.*

GOSPEL HARDENED

"Hearing they hear not, neither do they understand."

A blacksmith's dog used to spend most of its time in the smithy, and thus it got used to the fire. Other dogs came, and the moment the sparks flew they ran away in terror, but the smith's dog would sleep in the midst of all undisturbed. It would scarcely leave the smithy, but used to stay all night. One night the smithy caught fire, and the dog lost its life in the conflagration. — *How many hearers have got too familiar with the warnings of the gospel? Many have taken warning, but many sleep amid the sparks.*

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"Other foundation can no man lay than that is laid which is Jesus Christ."

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Bandits in Missionary Brown's Home

Letter to Daughter Jessie at Bethel College

Taming Fu, Hopei, China
September 7, 1939

Dear Jessie:

I just want to add a word this morning. Last night between ten and eleven o'clock after we were in bed, robbers came in. I went downstairs when I heard them outside. They demanded that I open the screen door on the veranda toward the west. They had a flash light. I quickly went in and closed the second screen door. The dog was on the veranda fiercely defending the place. Mother was still in bed, so I quickly ran up to get her in the attic. I wanted to go too, but mother had only a night gown on, so I ran back to get covers. They had already forced the door open and were coming up the stairway. I held the door shut, but could not, because they were many. Not wanting them to shoot, for they had pistols and daggers, I surrendered. They demanded money after tying my hands. I gave them what was in the drawer, but they demanded more, so I finally volunteered to get the rest, which was locked up in a trunk upstairs. I had a great time getting the proper keys, as they continually threatened to shoot. In all they got over $300 dollars, but they wanted $3000.00, so they beat me and threatened to shoot me. Several times they made me kneel to shoot me. Once they made me kneel and then threatened to pour the lamp's kerosene on my head to burn me up. I had committed myself to the Lord, and so could only say, that I had no more money, if they wanted more things, they should go get them. Finally they took me out and tied me to a tree, the others left, but one stayed as guard, and two went in to plunder. The value of the goods they took amounts to maybe about $50.00 in U. S. value. The worst is that they took my glasses. They wanted mother badly but never found her. She hid behind a trunk in the attic, lying flat on the floor, covered with a dark steamer robe. There God saved her in spite of flashlights. We are grateful to God, that although beaten and burned, I am not wounded with gun or knife. The Lord has again wonderfully protected after all. Prasi His holy name!

Your loving father, H. J. Brown.

EDITORIAL

OUR COUNTRY AS A PEACEMAKER.—"*Blessed are the peacemakers for they shall be called the sons of God.*" President Roosevelt has shown a disposition to assume the role of peacemaker in the European turmoil. And how fortunate it would be if he, backed by the nation and the hope of God's help, could manage to accomplish what the cunning of European statesmen prevented President Wilson from doing, bring about "*a peace without victory.*" With the South American republics unitedly agreed to maintain peace on this western continent, our nation appears to be particularly suited, yes, may be chosen of God, to lend its good offices in a serious attempt to stop the age old wrangles of the old world and the heartaches of its peoples. As one of our exchanges so aptly expresses it: "*a great new opportunity for the establishment of world peace on a permanent basis awaits the United States. This nation, if it lifts the officially maintained doubt concerning our own neutrality law, has the opportunity to lead sixty neutral governments in the establishment of united and continuous meditation. Out of this process and out of no other procedure can permanent organization for peace be expected to come.*" If the war continues and Germany should win, revenge for Versailles will be the order. If the Allies win, something worse than the 1918 settlement will ensue. The hope now lies in an armistice, with enough time given to initiate peace proposals. If events should take such a turn, it would become our privilege unitedly to importune President Roosevelt to use his influence and the prestige of our nation, backed by our prayers, in a serious effort to lead Europe in the establishment of a sane and, let us hope, lasting Christian peace. At the same time we should draw upon our vast resources and in Samaritan fashion proceed to succor the war stricken people of Poland, China, and Spain, binding the wounds, feeding the starving, clothing the naked, comforting the dying, and bringing a ray of sunshine where there is now wretchedness.

Why not be the world's peace makers and Samaritans and take the lead in imitating Christ!—Of course we cannot forsee the turn of events, but if peace continues to beckon, why not write the President, in a manner somewhat as follows:

To the President of the United States,
The Hon. Franklin D. Roosevelt,
Washington, D. C.
Dear Mr. President:

You have in a Christian spirit on different occasions evinced your readiness to use the influence of your high office in helping bring about peace among the war scarred nations of Europe. May I (we) beg of you, now or at the earliest opportune time, to take the lead in a serious effort to establish a sane, Christian and, may God grant, lasting peace among those nations. I (we) assure you that my (our) earnest prayers will go with you as you proceed in this very difficult task.—Matt. 5:9.

Very respectfully and sincerely yours,
(Name and address)

GOD CARES.—*"Casting all your cares upon him, for he careth for you."—Acts 16:25.*—Safe in our protected American homes, with our wants provided and God still granting us peace, we may not appreciate the application of this passage fully in our own case. But every true follower of Christ will have his heart burdened by the distress elsewhere and the darkness spread over the world. To relieve himself of such a burden he can himself do his very best to bring help to the distressed and pray God to put it into the hearts of His own to do likewise, with the assurance that *He* will care. Nevertheless, there are times when we have our cares. They may be cares about poor health of self or in the family, cares about how to make a living, cares about work, cares about bad habits hard to break, cares about one's children, and what not. Of such cares our passage says, cast them upon Him, for He cares for you. That Christ can relieve His own from their cares, has been provd in innumerable cases. If there is a hitch, it is because we do not come to Him in the right way with our burdens or we do not have enough faith in His promise. Those who have taken Christ at His word and the Bible at its par value, have found no valley so deep, no situation so dark, no waters so contrary, but that He was with them and cared for them. Of Paul and Silas, who were lodged in stocks and prison, we read: "But at midnight they were praying and singing hymns unto God," thus leaving their cares to Him. And, behold, suddenly there was an earthquake and the doors of the prison were thrown open, Paul, plowing through deep, stormy waters on his way to Rome never feared, he let God care for him. *Yes, He will care, if we only have faith in Him.*

—BLUFFTON COLLEGE GOSPEL TEAM.—The following students compose Bluffton's Gospel Team this school year: Stanley Fretz, Lansdale, Pa., president; Leonard Metzger, Roaring Spring, Pa., vice-president; William Snyder, Altoona, Pa., secretary-treasurer, and Harvey Bauman, Quakertown, Pa., Deputation chairman.

Bluffton College President's nauguration

Administrative officials from all colleges and universities in Ohio have been invited to attend the inauguration ceremonies of President Lloyd L. Ramseyer to be held in the Bluffton College Chapel on October 20, 1939. A similar invitation has been extended to representatives from churches in the conference supporting the school and to the presidents of the related colleges.

The program begins with the Inaugural procession which will form at the Musselman Library at 3:30 P.M., and will then proceed to the chapel. This procession will be made up of the Bluffton College faculty and invited guests.

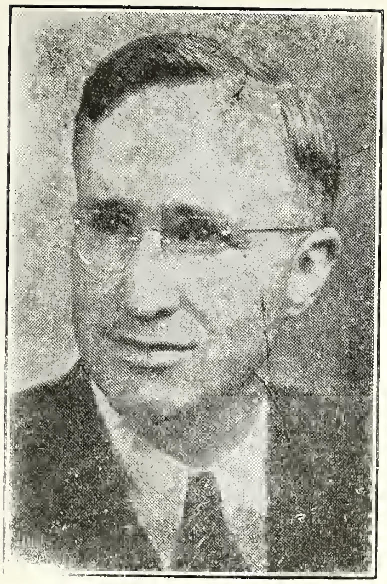
At 4:00 P. M. the Inaugural program will begin in the College chapel. The address will be given by Kenneth I. Brown, president of Hiram College and president of the Ohio College Association, following which President Ramseyer will give the inaugural response. The induction will be performed by Dr. J. S. Slabaugh, president of the Bluffton College Board of Trustees. Music for the occasion will be presented by the College Vesper Choir under the direction of Professor R. A. Lantz. The college is also planning to confer several honorary degrees at this session.

The Inaugural Banquet will be held in the Ropp Hall dinging room at 6:15 P. M. Dr. Maurice Troyer of Syracuse, N. Y., alumni representative on the Board of Trustees, will act as presiding officer. The group will again be made up of the College faculty and invited guests. The program will consist of a number of informal talks by those present.

The Inaugural Concert to be held in the First Mennonite Church, Bluffton, at 8:15 P. M. will conclude the day's activities. Selections will be given by the College Orchestra, the Vesper Choir, and several smaller groups and soloists. Plans are in charge of the music faculty of the college.

Dr. Ramseyer was selected as president of Bluffton College at a special meeting of the Board of Trustees last November and has served in this capacity during the past year. He holds his Bachelor of Arts degree from Bluffton College and his advanced degree from Ohio State University at which place he was also engaged as research assistant. After completing his work at Ohio State he taught at Bowling Green State University where he introducted the study of Visual Instruction.

The new president, who has been engaged in educational work since his graduation from Bluffton in 1924, is a member of the National Education Association, the Phi Kappa Delta education fraternity, and a past secretary-treasurer of the Department of Visual Instruction of the N. E. A. His work in his special field has been given wide publicity by professional magazines in Ohio and neighboring states.



President Lloyd L. Ramseyer, Ph. D.

A native of Hudson, Illinois, the new executive comes to Bluffton with a fine Mennonite background, having been affiliated with the East White Oak Church in that community. Mrs. Ramseyer is the former Fern Yoder, the daughter of Rev. S. S. Yoder of Middlebury, Indiana. There are three children in the Ramseyer home. —*P. W. Stauffer.*

LETTERS

S. S. Saturnia, Atlantic Ocean, 10-3-39
"Pray that your flight be not in winter"
Dear Bro. Richert:

We are told the Clipper will bear messages to America in a day. They must be ready at Lisbon in the morning. Now we are to pass Gibralter soon. The Mediterranean is like glass and the sun is out in all its glory.

Some advised us to stay in Vevey. Even the Swiss police said, "Don't expose yourselves on ship. Stay here. No one will molest you." But with uncertain world conditions, we decided the wise course was to return now. God graciously opened the way, for all the ships are crowded. Monday morning, Sept. 25th, we were told a cabin was available in an Italian ship. We left Vevey Thursday morning, Sept. 28th, and had an easy trip to Genoa before night. Stopped at a Swiss hotel and boarded the Saturnia Sunday afternoon, however, she did not sail until past 9 o'clock. We have a good cabin and are comfortable. Meals and service are very fine. From Lisbon our ship takes a straight course across the Atlantic, keeping to latitude 38 until just before we reach New York City. Our address will be Taft Hotel near Central Park. An air mail letter would reach us. The ship's orchestra is giving its afternoon concert while I write, so I can't think "straight". We are grateful to all who have been praying for us, including our Christian Indians.

Sincerely, Bertha Petter.

P. S. We were very comfortable at a Christian Hospiz in Vevey. Moderate prices. The proprietor's name is Kraehenbuehl. We felt very much at home there.

Freman, South Dakota, October 11, 1939
Dear Brother Thiertein:

The leave-taking of our children, Orlando and Vernelle Schroeder Waltner, came on such short notice, that it was not even possible to have an announcement of it appear in the Church papers. On September 18th, through a telephone call from the Secretary of the Foreign Missions Board, Bro. P. H. Richert, to Bro. A. P. Waltner, we received the information that Bro. and Sister Marvin Dirks with their child, Bro. and Sister August Ewert with their family, and our children, were to be ready to leave for their respective fields of labor on September 29th, from Seattle on a Japanese Liner. The first two couples are going to China and Waltners to India.

This required fast packing and thinking. Our children's passport was in the custody of the Cunard Lines, since they had at first made arrangements to go east on the Georgic. But a telegram brought that here in time. I was barely out of the hospital and so most of the packing was left to Bro. A. P. Waltner and his relatives. They did careful work, first making strong boxes, and then making all the shipping arrangements. The short travelling notice made freight shipment of the goods impossible. The express bill came to about $80.00 more than freight would have cost. But everything arrived in Seattle in time for sailing, according to a later letter from the children.

We are well nigh overwhelmed by the great-hearted liberality of our South Dakota people in helping with the necessary equipment of our children. As meager as the crops have been for years, an extraordinary missionary spirit showed itself among young and old. The farwell services, held in the North Church (Bro. H. Albert Claassen, Pastor) on September 24th, were the first services I was able to attend since returning from the hospital. Some one will report on those services. To me it was a special Divine providence to be so far restored as to be able to be there.

The "Hikawa Maru" is scheduled to arrive in Yokohoma October 13th. When the China missionaries can proceed from there I do not know, but that will probably be without much delay. Our children wrote from Seattle that passage for Singapore and Bombay may not be available until almost two weeks after their arrival in Japan. Their trip to India may take a full two months. But letters from our India missionaries indicate that a welcome awaits them there.

I preached last Sunday and am continuing to gain strength. All honor and praise to the Lord.

Sincerely, P. R. Schroeder.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

An Appreciation of The Girls' Home In Winnipeg, Manitoba

Kitchener,Ontario, July, 1939.

Dear Friends in the Girls' Home:

When I left the Home some three weeks ago, Neta Epp said among other things: "No doubt you will do it like most of the other girls, promise to write and when you are away you will forget."

Now, dear sisters, even though we may not write many letters we still think of you very often. And how could a girl forget a place where she has been year after year and where she has experienced as much love and kindness. The Ebenezer Home will, to most of us, remain a source of joyful remembrance for life!

No doubt many of the girls in the Winnipeg section have gone to the beaches with their families. I do not envy them. Although I do miss the bathing and swimming in the Lake of the Woods, where I spent the past six years with my people, I find here so many delightful things that I can easily forego the other.

Kitchener is a pleasant place, where streets are washed each morning. I have not noticed anything like the dust alleys prevalent in Winnipeg. In fact they do not seem to have alleys here. It seemed too queer to find that garbage has to be set out on the curb of the front street. Back yards are divided simply by small wire fences. My mistress has a most delightful garden and roses are at the height of their beauty. These remind me of our garden in Russia, with the many roses and begonias.

My work with Mr. and Mrs. Cundich seems very pleasant. Formerly I had hardly antcipated that as a servant one might discover such a difference in people. These people are very simple and unassuming. The home is not nearly as large as Mrs. Fergusons. Cooking here is not a big task, since the main meal is at noon. At 6:00 p.m. I serve them a light supper. In the afternoon I usually have some leisure time and as seven o'clock my work is finished.

On Thursday when I have the afternoon free, I would so much like to attend the Bible Study in your home. Those inspiring hours I do miss greatly. The other Thursday I visited a Braun family. I learned to know them in 1925 at Winkler, Manitoba. I worked with Mr. Braun on a farm. Mrs. Braun is a T. B. patient and is already four years in a Sanitarium. Mr. Braun has a fairly good position, but since he has no housekeeper, his income does not reach very far. The ladies from the Church often go and help out, but they cannot take the place of the mother. The children help as much as they can. Mr. Braun is a minister in Waterloo, and accepts this hardship without complaining.

Yesterday I attended a Saengerfest in Kitchener. The Old Mennonites have a most delightful place with a large tent for such occasions. In front of the tent the banner carried this verse: "This is the Day the Lord hath made." And truly the Lord granted a most pleasant day for the festival. Here I met several friends: Lory Penner, Anna Enns, Susie Thiessen, Lena Klaassen, Anna Giesbrecht, Liese ad Anna Thiessen, Anna Boldt and Agatha Duerksen. Sara Unruh's husband was also present, but she could not come on account of the little baby. We felt almost as though we were in the Girl's Home. The girls all send greetings to the Home and asked me many questions about the institution and the other girls.

One point stands out clearly: whether here or there, God's Word touches us everywhere, and wherever we journey here on earth, Jesus once will gather us all home with Him.

Cordial greetings to Rev. and Mrs. Enns and all the girls in the Home. Agatha Braun.

OUR NEED FOR GOD

"But be not thou far from me, O Lord: O my strength, haste thee to help me."—Psalms 22:19.

Everyone needs to find God for himself, for finding Him is a decidedly personal experience. It is an experience which is imperative if we are to reach our full development as human beings. As God the Father has created us in His own image, our lives are incomplete until they find completion in Him.

This fundamental need for God is evident in many phases of life. For instance we need God for direction, in order to find our way through this topsy-turvy world. So many things are changing that we need one sure point by which we can keep our bearing.

We also need God for help and strength for broken bodies and spirits. This is an exceedingly hard world. Again and again it strains us to the utmost and beyond our own limited strength and endurance. But God is able to do for us far more than we are able to do for ourselves.

Likewise we need God for the courage which is born of faith in Him. The demands for courage these days fairly takes one's breath away. But the one great source of courage has always been man's experience of God.

Help us this day, O Father, to recognize the cause of our restlessness and our frequent weakness. Help us to see clearly our vain and selfish strivings which too often leave us weakened and disappointed. May we earnestly seek the abundant life. Amen.

The War Is On

by Jacob H. Janzen

"Because iniquity shall abound, the love of many shall wax cold"—Matt. 24:12.

War is an iniquity in itself. There might be honest people in war who mean well, but as a whole war is iniquity. It is that sort of iniquity that cannot stand love. If there were sufficient love among the peoples there would be no war. If there were enough good to overcome evil there would be no war, and the good would nevertheless prevail.

If there were less greed in this world, there would be less envy and less hatred and lust for revenge. There are so many here who give their hearts to be the soil in which the Prince of Darkness may plant the seeds of greed, envy, hatred, and all sorts of iniquity, and who permit the forthcoming fruits of such seeds to grow up to full maturity.

There are also those who open their hearts to faith, love and charity. But, being altogether too humanly weak, they very often do not cherish these virtues well enough. They grow, — but they grow slowly. Besides, many allow the seeds of the thorns of iniquity to strive in themselves on the same soil with the virtues, and the thorns grow up and choke them.

Therefore we have no right to look around for the one who is guilty of this war. We should rather come to ourselves and confess, "I have sinned against heaven and mankind." I have sinned by not letting the good seed of the Word of God grow up in my heart, but, instead, have permitted the evil seed of sin to suffocate the good seed of righteousness.

And now we cry out and pray, "God, stop that terrible war!" Did you ever come to think of the fact that God never stepped in to hurry events unnaturally?—He always allows things to develope naturally. He only directs developments along naturally given lines. Wars will be stopped as soon as there will be enough men and women willing to offer their hearts for the soil on which God may grow the good that overcomes evil.

Certainly, we are fervently praying that God might stop this war. But are we also willing to travel the road toward peace and serve as vessels for the good that overcomes evil? Are we willing to sacrifice our own greed, envy and hatred that love, charity, and faith may grow up in us instead?

Where, o where, did all those peace time pacifists go who have preached the Gospel of Peace when it was opportune to do so? Where are the courageous who even now would raise their voice for peace, while it is dangerous to do so?—Very few of them are left, and these few are being mistrusted and liable to be persecuted before long. The present world is like a great field of thistles and thorns. Everyone wants to see this war through and to reap something useful and good from it. But grapes cannot come from thistles, and all combatant nations will be the losers in this war, as they were in the last great war.

War is the admitted bankruptcy of mind and heart. We now try to solve by violence such problems which we are unable to solve by means of reason, faith and love. Where these have failed because of our luke-warmness and inconsistence, there violence will fail most certainly, and most miserably.

After the fighting front of the civil war in Russia had broken down, and the armed forces of the Whites had fled,—then it was left to the peacemakers to fight for the salvation and for the rebuilding of whatever life there was left by the bombs and shells of war. It was then that many a peaceful man who never had borne arms, had to face hords of armed bandits who came to the dwellings of the non-resistant to destroy and to kill. Life could be saved and preserved only thanks to the fact that such men without arms were able to subdue by their heart and mind the armed forces of evil.

How much more could the peace makers achieve if humanity would intrust to them the reigns of government before armed forces had left death and destruction in their footsteps, thus making the task of the builders of life difficult, by their murderous stupidity! The peace makers will reign with Christ Jesus when He comes in the clouds of heaven to crush the murderers of mankind by the sword of His mouth,—but not before the Antichrist has brought the world to the verge of definite ruin, "He who shall not regard any god: for he shall magnify himself above all, and in his estate shall he honor the God of forces (god of fortresses): and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

God will let things develop naturally to the finish, and after men have proven to themselves their inability to build up life and happiness by their corrupt minds, and by their evil forces, God will step in and build up eternal life on the ruins which have been left by the godless violators of every Law of Nature which is the Law of God.

Then God shall break the yoke of our burden, and the staff of our shoulder, the rod of our oppressor, as in the day of Midian. And then the battle of the warrior with confused noise, and garments rolled in blood shall be for burning and fuel of fire.—And peace shall reign.

Are we among those who destroy and are being kept for destruction? Or are we the peace makers who are called the children of God, and the meek who shall inherit the earth?

War is one of the greatest plagues than can afflict humanity. It destroys religion, it destroys states, it destroys families. Any scourge, in fact is preferable to it. Famine and pestilence become as nothing in comparison with it.—*Martin Luther.*

Publication

TO THE MEMBERS OF OUR CHURCHES

As a loyal, live member of our Mennonite Church you are taking and reading one of our church papers, THE MENNONITE or CHRISTLICHER BUNDESBOTE. ARE YOUR REALLY? Our Conference is a great, big family of about 36,000 members. These papers go to their subscribers and their families every week, bringing them news from our mission fields, contributions from our conference boards, outlines of Sunday school lessons, short sermons, and many other interesting articles and items of information. They are a sort of conference visitors to each subscriber's family. Those that do not subscribe miss this visit and contact with the conference family and its interests, which means a distinct loss to them.

Assuming an average of four members to each Mennonite family, there would be about 9000 families in the Conference. *Can you guess how many of them take one of the papers? Just about half or 4500.* Is that the way it ought to be? Half of our Mennonite families practically ignorant of what is going on in our conference circle? In an effort to improve this condition, *the Publication Board is offering some special inducement to interest new subscribers and to encourage old subscribers to advance their subscriptions. Following are some of them:*

1. New subscribers may have either of the papers tor $1 for the year. For old subscribers the price is $1.50 per year.
2. All subscribers (new or old) who pay one year in advance receive a copy of the 1939 Year Book free as long as the supply lasts, and we have quite a few on hand yet. The Kalenders for 1939 are not available anymore, since the supply is exhausted.

3. In addition we give a copy of "Mennonite Articles of Faith" or the German counterpart "Die Glaubenslehre der Mennoniten oder Taufgesinnten" free to all who pay up their arrears and pay one year in advance from October, 1939. This book ordinarily sells for 40c per copy.

4. To all old subscribers who pay a year in advance from January we give the 1940 Kalender or Year Book. This is in addition to the book mentioned under No. 3. But to obtain this premium they must pay a full year in advance from January 1st, 1940."

The church paper is a necessity for united and effective work in the church and God's Kingdom.

Kindly send all subscriptions, new and renewals, and all remittances for them to:
MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

SUNDAY SCHOOL LESSON
A. S. BECHTEL

October 29, 1939

BEVERAGE ALCOHOL AND SOCIAL PROGRESS

Micah 2:9-11; Luke 21:29-31; 1 Cor. 6:9-11

TOPIC: *The Drag of Liquor Upon Social Progress*

Introduction

In our last lesson we studied the fundamental principles of an ideal Christian life. Today we consider some of the destructive forces of this life. This life is, and must be, definitely separated from all forms of sensuality. The most powerful of all evil forces which undermines social progress is the beverage use of alcoholic drinks. From the days of Noah this has been a devastating force in human society.

A Warning to Israel vs 9-11

Israel's downfall was due to apostasy. The people turned away from God to their sinful desires (Is. 1:4-6; 5:1-7). God intended Israel to be a holy nation, but through sin the whole social life became decadent. Micah is denouncing the heartless aristocrats for their cruel treatment of womanhood and children (v9), an evidence of the depravity of the social life. Orphaned children were the worst sufferers. Today childen suffer the most because of the sin of alcoholic drink.

Punishment at the hand of God is inevitable (v10). The oppressors will be taken into captivity. The land which was given to them, will not be their home because they polluted it by their wickedness. They had sunk so low that they did not want true prophets but preferred false and lying ones (v11) who encouraged the use of strong drink and wine. How similar conditions are today, a look at the lying propaganda seen in advertisements of wine, beer, and whiskies in magazines, newspapers and on bill boards, will quicky reveal. Christian people will not listen to these deceiving advertisements.

Warning to the Christians vs. 34-36

Jesus is warning people against over-indulgence which corrupts the soul and unfits them for a pure spiritual relationship with Him (v34). People who love alcoholic drink can not be in holy communion with Christ, and will be taken "unawares" when the death summons comes. Constant watchfuness and readiness for this summons is a Christian duty. Life is a stewardship.

Warning to the Unsaved 1 Cor. 6:9-11

The kingdom of God is closed to those who persist in unrighteous and unclean living. Let no one deceive himself. It is certain that we must get rid of our unrighteousness. The power of the Spirit of Christ can cleanse of all unrighteousness.

The Drag of Liquor Upon Social Progress

True social progress seeks to give to each one the best opportunity for personal development and harmonious living with others. In the lives of many people, alcoholic drink is the greatest obstacle to this progress. The use of such drink definitely lowers the standard of this progress. The use of such drink definitely lower the standards of living for the large majority of users. Money spent for drink can not possibly be used for needed food, clothing and comforts for the home. Children are entitled to an attractive and spiritual home atmosphere. This is usually lacking in drinking homes, it can not be otherwise. Drinking promotes vice and immoral living. They are inseparable. Drink is prolific in causing crime. Social progress requires law observance and moral living. Drinking greatly hinders both. Alcoholic drink is an enemy of Christianity. The power of Christ can change the heart of the drinker, be he a heavy or a moderate drinker. When love for Christ *fills* the heart there is *no room* for liking for alcoholic drink *in any form whatever. A conscientious Christian can not possibly indulge in the use of alcoholic drink or beverages of any kind.*

Evangelize or Perish

by Harold D. Burkholder, Quakertown, Pa.

When speaking of evangelism or evangelizing, many of us at once think of the foreign field as being the only object in such work. Perhaps we have not become practical enough in our ministry. What we need to realize today as never before is, that evangelism in the church is the need of the hour, or we will perish as a church.

In going through various communities you will find that, in most cases, the church that is thriving in these "perilous times," is one that is not substituting current events for the Gospel. Many today seem to think that man needs something new, perhaps a New Theology; however, I am convinced that the Old Gospel Story is still the only remedy for sin. The character and life of Christ cannot be substituted for His shed blood. "For without the shedding of blood there is no remission of sin." The Gospel is still the "power of God unto salvation to every one that believeth." Unless we return to the first Century evangelistic fervor of Peter and Paul, we are far from what God would have us to be.

So often we find lack of interest in the Young People's or perhaps in other organizations. I believe definitely, that if evangelism were stressed more, and really put into practice, such difficulties would disappear. Have we failed to give our young people that which satisfies completely? Have we failed to stress the value of a lost soul? Have we failed to reach out for the lost souls in our communities, because we felt that we didn't want too many in our fellowship without a Mennonite heritage? Have we failed to give souls an opportunity to take a public stand for Christ.

Is your Church losing ground? Is your Sunday school losing interest? If it is, then perhaps a greater evangelistic program will solve the problem. Not giving people an opportunity to publicly take a stand for Christ, is to cripple the work of the Lord. WE MUST EVANGELIZE OR PERISH.

ANNOUNCEMENTS

THE MENNONITE PUBLICATION OFFICE OF NEWTON, KANSAS, is furnishing the programs for the sessions of the Western District Conference which convenes at Wichita, Kansas on October 18-19. This office and the Mennonite Book Concern of Berne, Indiana, have arranged for a book and periodical exhibit at the conference and will offer a wide range of books and other articles for sale. The exhibit will be in charge of Brother C. B. Friesen of Mt. Lake, Minnesota, and he will be authorized to sell books and receive subscriptions to all General Conference publications—J. M. Suderman.

THE BOARD OF EDUCATION OF THE GENERAL CONFERENCE plans to have its annual meeting at Bluffton, Ohio, beginning, October 19, and continuing in the days following thereafter.

There are a number of important problems that the Board has been working on for some time which will come up for reconsideration, further study, and possibly a decision. May we ask that our congregations remember the Board and its work in their prayers during the time of its meeting.

Ed. G. Kaufman, President.

THE BUSINESS MEETING AND LUNCHEON OF THE WOMEN'S MISSIONARY SOCIETIES of the Western District Conference will be held in the First Methodist Church in Wichita at 12:00 (noon) October 18, 1939. All sisters are invited to attend both the business meeting and the luncheon, whether member of the local society or not.

Arrangements have been made so that those who do not wish to attend the luncheon can be accommodated. Those who plan to attend the luncheon, please get your tickets (35c) at the Forum from a member of the committee before 10:00 A. M. so that the ladies will know how many to prepare for.

Executive Committee.

A Statement from The World Conference of Christian Youth

held at Amsterdam, Holland, July 27-August 2, 1939

EXTRACTS

We are fifteen hundred delegates from over seventy peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have *one Calling*. It is Christ who draws us together, and it is by Him that we have been held together these ten days.

We came in hope, believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us.

As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God and who train and discipline themselves to live every day as members of a Christian community.

We affirm the task of the Church is to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict or persecution we must strengthen one another and preserve our Christian unity unbroken.

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. *The nations and peoples of the world are drifting apart, the churches are coming together.*

At this Conference we have not only discovered fellow Christians, but also fellow churches with our own. In common worship through the services of different traditions . . . . we have seen of each other's faith, shared in each other's riches, and understood together more deeply the fulness of the stature of Christ.

We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity where we live for closer cooperation in work and for larger sharing in worship with our fellow Christians.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that he has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist.

We believe that those who planned this Conference were guided by God when they placed *Bible Study* in such a central place. Many of us have discovered the Bible afresh . . . finding God a living God, declaring a living message for our own lives and our generation. We have come to see that the Bible has far more light to shed on the problems of youth than we knew, and so we desire to explore its wealth with far greater eagerness.

As we now return to our different lands and callings within the one Church of Christ . . . we realize that this world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

SOMETHING AMERICANS LEARNED AT AMSTERDAM

In America many people think that a conference is a failure unless it grinds out resolution after resolution. The Amsterdam meeting was a success as an educational gathering but a failure in a legisative sense.

The *first* thing Americans learned is that the distinction between "the American point of view" and "the European point of view," "American theology" and "European theology," "American attitude" and "European position" is really a false distinction so labelled, because there were representatives of both categories from each continent.

The *second* thing that some learned is that a Christian point of view is more important than a cultural one; that Americans and Europeans as Christians have something in common to contribute to all peoples, and this common contribution could be made just as well by some one from a different land.

The *third* thing Americans learned is that Europeans are not pessimistic as was expected to be the case, at least not because they are Europeans. On the contrary, it was a real jolt to recognize the pessimism characterizing many Americans in pointing dolefully at the evils of today or by an occasional forced display of lightheartedness. — An Indian observed:

"AMERICANS ARE NOT HAPPY, THEY LAUGH TOO MUCH."

A *fourth* thing Americans learned is to use the Bible. The usefulness of and the necessity for some sort of Bible study was clearly shown. The Bible was unequivocally affirmed as the touchstone for the interpretation of a Christian's experience, a dependable source of God's message to man.

Finally American youth learned that *witnessing* was "*doing something about it.*" They had their opportunity to make platitudinous remarks about the hypocracy of merely talking, about "*witness,*" but they learned that that did not deliver them from the constraint to witness in both word and deed.

If Amsterdam was a process of learning by doing, learning what ecumenism is by participation in it, Amsterdam was even more a process of teaching by being.—*From Christian Century.*

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

For minds that find new thoughts to think,
We thank thee, God, for eyes to see
The beauty of the earth;
For ears to hear warm words of love
Or happy sounds of mirth;
For minds that find new thoughts to think,
New wonders to explore,
For health and freedom to enjoy
The good thou hast in store.

Help us remember that to some
The eye and ear and mind
Bring sights and sounds of ugliness,
And only sadness find;
Help us remember that to them
The world has seemed unfair;
That through no effort of our own
Have we the larger share.

Oh may our eyes be open, Lord,
To see our neighbors' need,
And may our ears be kept alert,
Their cries for help to heed;
Make keen our minds to plan the best
For one another's good
That all the world shall be at last
One friendly neighborhood.

Jeannette E. Perkins

WAR

Senior C. E. Topic for Nov. 5, 1939

Armistice Sunday

Main Topic: Must we have war? James 3:13 - 4:2

I. Worship Service

1. Songs: "Stand Up, Stand Up for Jesus," "Onward Christian Soldiers", " O Zion Haste, Thy Mission High Fulfilling."
2. Reading of main topic and prayer
3. Reading in unison of 1 Cor. 13.

II. Leader's Introduction

Jesus Christ our Master has given us a very definite word as to the way in which all wars between nations and all enmity between individuals may be ended, and that word is: "Love your enemies; do good to them that despitefully use you." The spirit which is to dwell within his followers is to be the spirit of the "Second Mile." Hate and jealousy fly out of the window when love and good will come in. It is impossible for these opposites to live together in the same place. We can not pray "Thy Kingdom come" and still go on hating one another.

Oftentimes people hate each other because they lack understanding and knowledge of each other. Friendship projects between nations, such as sending dolls to Japan, or the interchange of students between colleges of different countries, or the writing of letters, or radio programs given by children of one country for those of another country help to build up friendship and sympathy between nations.

But the most important thing will always be having the love of Christ in our hearts. That will hold in times of testing, and will be the only power strong enough to win in the fight against war.

III. Suggested Topics for Short Talks:

1. War is born of deceit. Prov. 12:17-22.
2. Desolations attending war. Mk. 13:7-13.
3. War is Hell. 1 Sam. 31:1-10.
4. The promise of Peace. Isaiah 2:1-5.
5. Admonition to pursue Peace. Rom. 14:16-19.

IV. Facts for Study

Those who refuse to go to war because they believe that war is sin may have to pay a price for their conviction.

According to an official report issued in Berlin on September 16, August Dickman of Dinslaken, Germany, had just been shot by a firing squad on charges of refusing to go to the front. The brief report which appeared with other war news in American newspapers, labeled the condemned man, "Germany's first conscientious objector to be executed."

Dr. E. L. Harshbarger of Bethel College writes in the "Fellowship":

"In 1937 and again this summer I witnessed coming of the second World War. I was on the high seas when war was declared. Everywhere among the European peoples one found an ardent desire for peace; but one also found an aimless, blind fatalism which was willing to accept whatever governments may decide. Europe seems totally devoid of statesmen who see beyond mere power politics to the welfare of all mankind. Selfishness and pride of the Allies of the last war prevented the effective functioning of the peace machinery which arose out of that war. Resultant fear and economic adversity destroyed all hope of lasting peace. Hitlerism raised its destructive head in retaliation. Then armaments, crises, finally, war followed. The one vital thing lacking was a *dynamic will to peace.*

A few weeks ago I disembarked at New York. I found that Americans also wish to stay out of war, but already hysteria is sweeping the country. Already we hear people saying, "I hope we can stay out," while others fatalistically reply, "Yes, but I don't suppose it will be long before we are in it again." Americans are talking themselves toward war. We are more excitable than Europeans; but like them, we lack a *dynamic will to peace.* . . . The most powerful dynamic known to man is a sensitive Christian conscience, both personal and national, which will give us a dynamic will to peace; it will turn hatred to love; it will unite Americans and keep them out of war; it will restore peace and confidence among the nations."

All C. E. workers who wish to make their lives count for peace should read and re-read the Beatitudes, "Blessed are the *peace-makers,* for they shall be called children of God;" and "Blessed are the *meek* for they shall inherit the earth." These verses suggest the *method of love* and the aim the *making of peace.* To keep faith in this method read and re-read 1 Cor. 13.

V. For Discussion:

1. What kind of work will the making of peace require?
2. Should Christians try to influence Congressmen and the President to keep us out of war, and to work for peace in Europe?
3. By what methods could we work for peace in Europe?
4. Will prayer have any effect on war?

VI. Illustrations:

Courage for Important Service

When President Mary E. Wooley of Mount Holyoke College was appointed to represent this country in the world disarmament conference at Geneva, she accepted it as a divine call to service. Huge petitions, begging for disarmament and signed by millions of women were brought to her. The men delegates at first refused to admit the petitions, but Miss Wooley appealed to the spirit of chivalry and fair play, and won the day. The women of the world were heard as they spoke in many languages the same elequent message: "WE MUST HAVE PEACE."

"I Am Counting on Them"

In one of his books, S. D. Gordon imagines a conversation between Christ and the Angel Gabriel, soon after the ascension. Gabriel says, "Master, you died for the whole world, did you not?" "Yes." "You must have suffered very much." "Aye, Gabriel, I cannot talk about that even to you; it goes too deep." "And do they all know about it down there?" "Oh, no, just a little handful in Syria know about it thus far." "Well, Master, what plan have you made to tell the world that you died for them?" The master is supposed to reply, "I asked Peter and James and John and some more of them down there just to go out and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the furtherest reach has heard the story, and has been caught, thrilled and enthralled by the power of it."

Gabriel looks as if he could see difficulty in the Master's plan and he says: "Yes, but Master, suppose that after awhile Peter forgets. Suppose John loses his enthusiasm and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy that they do not tell the others; what then?"

"Gabriel, I haven't made any other plans," answers the quiet voice of the Lord Jesus, "I am counting on them."

VII. Food for Thought:

Peace will not come as the result of an idle dream but by prayer plus hard work and sacrifice.

Activties Among Y. P. Societies In The Eastern District

The new C. E. STANDARDS have made their appearance in some of our Society Meetings. They should serve as a guide to our young folks in preparing their programs.

Among it's many and varied activities, Schwenksville, C. E. has conducted a song service or other delightful program for the guests of our Old Folks Home at Fredrick, once a month. Recently the Young People of Grace Church, Lansdale, also conducted devotional Services there and then remained to fellowship with the guests by eating the evening meal with them.

President of the Y. P. Union, DeWitt Temple, has been busy visiting the various Societies and stressing our projects and aims. He reports that the Annual Fall Rally is to be held at Bethany Church, Quakertown, on October 29th, with Rev. Enoch Moore, Doylestown, as speaker. Plans are also under way to investigate the possibilities of sponsoring a Radio broadcast by our Young People.

Grace Livingstone Hill, well known author and evangelist, will be the speaker at the annual banquet of the First Church C. E. Phila., on November 4th. Several years ago, the speaker was one of our Retreat Leaders.

Members also conducted evangelistic services at home as a service activity.

Many of our young folks attended the peace meeting at Souderton, on Sept. 9th, addressed by Dr. Emmett Harshbarger, of Bethel College, who had just returned from Europe a few days earlier. An all-union social scheduled for that evening at Lansdale has been postponed until October 14th at the same place.

Rev. Willard Claassen, formerly of Newton, Kansas, addressed the Eastern District S. S. Convention at Zionsville Church recently, and also spent some time visiting his former school-mate, Rev. Olin Krehbiel; He spoke at Grace Church and Sunday School the following day.

Mr. Wilbur Lauer, graduate of Bluffton College, and an active member of First Phila., C. E., has taken up graduate work at the University of Chicago.

INTERMEDIATE DEPARTMENT

HOW SHALL WE WORK TO END WAR?

Intermediate C. E. Topic, Nov. 5, 1939

For Daily Reading:

Oct. 30. Causes of strife. James 3:13-4:2.
Oct. 31. Put away race prejudice. Acts 8:5-8, 14-17, 25.
Nov. 1. Faithfulness in covenants. Ezek. 17:11-21.
Nov. 2. Peace under Jehosohphat. 2 Chron. 17:3-12.
Nov. 3. Be at peace with all. Rom. 12:17-21.
Nov. 4. The promised peace. Mic. 4:1-5.
Nov. 5. Topic. How shall we work to end war? Luke 6:27-35. (Armistice Sunday)

Call to Worship. "God helping me, in my whole life everywhere, I will be Christian. At whatever cost, I choose Christ."

Opening Song, "Christ For the World We Sing"

Scripture Reading, Luke 6:27-45

Prayer by Superintendent

Song, "Open My Eyes, That I May See"

Introduction by Leader:

From the Address by Dr. Poling "We Choose Christ" we quote the following significant sentence, "The Christian Endeavor movement, which joins many others in calling youth to accept and follow Jesus Christ, recognizes the freedom of individual choice that is at once the glory of the free citizen and both the duty and the privilege of the individual Christian."

As citizens in America we are given great liberties. We have a right to express individual opinions. But we also have a duty in that it is up to us to form wise opinions, opinions which are arrived at after we have studied a problem. Today we want to consider this topic wisely so that we may form wise opinions.

Let us first of all think of the stand which our church takes in regard to war. Our Minister will tell us about that later in the program.

Hymn, "Peace, Perfect Peace"

Discussion:

1. What is war? Is war ever effective in solving problems?

2. Read Ex. 20:13 and Matt. 5:43-48. If we believe those verses can we believe in war?

3. Who is in the position to lead to the abolition of war? Is it not the Christian church that must lead the opposition?

4. Is it enough to argue against war?

5. Should we support the leaders who are trying to make peace permanent?

6. Don't you think it would be fine to ask your minister or superintendent to help you study the causes of war?

7. Should we not recognize the fact that natural resources, territory and privileges must be shared if we are to escape another war? Do you think the world will ever understand or be willing to do it?

8. When should we let our opinions be heard in regard to policies of our nation? When Congress is about to pass a huge army and navy bill then it is the time for us to be heard. Don't wait until after the bill is passed. In order to act at the proper time we must read the newspapers, weekly magazines, discuss the issues when they are hot and inform our Congressmen of our opinion before the votes are taken. It would be well to follow this with a letter of appreciation when our Congressman has done something of which we approve.

Talk by the Minister on what the attitude of our own church is toward war?

Reports on the following magazine articles. (If you have these articles available ask several of your members to read them and report at this meeting.)

1. Siren Song of War, by Janet Mabie—Christian Herald, Jan. 1939.

2. The Impossible Next War, by Roger Burlingame—Scribner, Apr. 1936

3. Billions for "Defense"—Forum, Apr. 1936

4. Some Ways to Escape War—Review of Reviews, Apr. 1936

Song, "Serve the Lord in Youth"

Report on present conditions in the world. (Ask several members a week previous to the meeting to closely observe world conditions and report at this meeting.)

Suggestions for peace projects:

1. Plan peace meetings to discuss causes and cures of war.

2. Plan peace meetings during which your minister will lead you in forming strong and proper Christian convictions. A fine study book to follow would be "Christian Peace" by Rev. Ernest Bohn of Souderton, Pa.

3. Start a peace library.
4. Present a peace play.
5. Have a peace poster contest and have the posters displayed in prominent places.
6. Plan a peace Rally.
7. Plan an International Tea or a meeting with as many nationalities represented as there are in your community.

Read Eph. 6:10-18 in closing and follow it with a period of silent meditation.

Close with the Lord's Prayer.

(While the Intermediates are leaving have the pianist play "Onward, Christian Soldiers")

JUNIOR CORNER

"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD." — Psalm 92:1

Program Suggestions for November 1939

November 5—"At All Times," Ps. 34:1 (When)
November 12—"With My Whole Heart," Ps. 9:1a (How)
November 19—"All Ye Lands," Ps. 100:1b; "And All People," Ps. 148:11a; (who shall)
November 26—"For His Unspeakable Gift," 2 Cor. 9:15a; "For All Things, Eph. 5:20 (What for)

Verse for the month: "My cup runneth over, Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Ps. 23, v. 5b, 6.

Song for the month: "Praise Him! Praise Him!"

"The "thank you" time again is here
It comes one season every year,
And thankful people everywhere
Praise God, the Father, for His care."
—Selected.

Program for November 5, 1939

IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD — Psalm 02:1

"AT ALL TIMES" — Psalm 34:1.

I. Worship Period

1. Instrumental Prelude
2. Call to worship by leader: 1 Chron. 16:8-9. "Give thanks unto the Lord, call upon His name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of His wondrous works."
3. Song: "Praise Him, Praise Him!"
4. Scripture: Isaiah 12 by an older Junior boy.
5. Leader's prayer
6. Song, "O Worship the King" v. 1, 2, 3, 4.
7. In unison, verse of the month.

II. Study Period. Aim: To lead our Juniors into "Thanksgiving."

1. An older person may tell the story of the "Feast of Tabernacles." References Ex. 23:16; Lev. 23:34-43; Deut. 16:13-15; Num. 29:12, 38; Neh. 8:14-18, John 7:2, 37.
2. Two minute talk by a Junior on "We Should Have a Special Day of Thanksgiving", a day of remembrance. Ps. 95:1-2.
3. Three Juniors discuss: (a) We should give thanks every day. Ps. 145:2. (b) We should give thanks in the morning. Ps. 92:2. (c) We should give thanks all the day. Ps. 145:1; Ps. 34:1.
4. Solo, "We Thank Thee, O Our Father"
5. Story of Jesus feeding the five thansand told by a Junior girl.
6. Memorize a table prayer.

III. Mission Minutes

1. Read portions of letters found in either "The Mennonite" or the "Missionary News and Notes". Our missionaries write very interesting letters.
2. Draw especial attention to the appeal by Rev. and Mrs. H. J. Brown of China found in "The Mennonite" of October 10.

Leader's closing prayer
Doxology

IN MEMORIAM

JOHN W. GRABER, son of Jacob and Frances (Widmer) Graber, was born, October 27 1865, at Soulce, department Daubs, France.

Heeding the admonition "Remember now thy Creator in the days of thy youth," he made his confession of faith early in life and was baptized at Blamont, France.

In 1880 he migrated to America, settled in the South Wayland community and was received into the membership of the Sugar Creek Mennonite Church. In 1916 he was transferred to the Eicher Emmanuel church, of which he remained a loyal and faithful member until his departure from this life. We shall gratefully remember him for his testimony and faith in the saving power of Jesus Christ, and for his friendly Christian spirit and patient suffering which were evidenced to all those who visited him during the days of physical suffering, and during that time he often expressed his desire to be with his Lord and Savior. On August 15, 1939, he was called to his eternal abode.

He was united in marriage to Emma Eicher, Dec. 21, 1893, by the Rev. Sebastian Gereg. Three sons were born to this union, Earl, Henry and Lee.

He leaves to mourn his passnig, his wife Emma, three sons, Earl and Henry of this community and Lee of Denver, Colorado, one brother and four grandchildren. —Mrs. D. E. W. Corr.

The War That Nobody Wants

Under this caption Lord Beaverbrook has published, in his London Evening Standard, an article that probably carries enough truth to warrant publication of an outline in this paper.—Both sides ask: What kind of a war is this? Senator Borah says: There is something phoney about this war and Henry Ford agrees. In an effort to explain to the nation the lack of action, the English government has sent out a series of radio and newspaper addresses, the essence of which is: *The Allies have everything to lose and nothing to gain from a direct attack on Germany.*—Herr Goering has told the German people that they are living in a fortress and the surest and least costly way to win an Allied victory is just to settle down to a siege. —The British and French militarists tell their people that the Allies cannot win a short war and Germany cannot win a long war. The British fleet and the French Maginot line will eventually starve Germany into surrender.—Hitler does not want war. He thought he would win his demands without fighting until he had gone too far, now he evidently wants peace, to further which three major suggestions have already been made: 1. Goering in his speech to the armament workers said, France has nothing to fear from Germany, and Britain could not win the war with her naval blockade. 2. At Danzig Hitler vouched a desire for lasting peace and asserted the absence of any real war aim by France and England. 3. Mussolini has counseled: Accept the situation of Poland as a fact and stop the war now.—Germany in the west has her arm raised, but is reluctant to strike hard, the alliance with Russia does not look like gain. The Allies are just as hesitant. They did nothing to save Poland and British planes are still scattering pamphlets, telling the German people that the Allies have no quarrel with them, thus attempting to incite them to a revolution.—Go to war to rid the world of Hitlerism? What kind of a peace would that lead to? Restore Poland, Czechoslovakia, Ukrania and chart a new map of Europe, and another Versailles settlement? What will America do? All are watching her. Summarizing: Both sides hesitate. The governments have not yet discovered a reason for the war commensurate with the horrors of bloodshed and devastation that it would cause. (*So far the article*). Europe has sinned terribly with its continual warfare, murder and injustice. In Old Testament history God had to punish nations for such sins. May we hope and pray that Europe's time has not yet come, but rather that God in his mercy will lead the nations to repentance and a realization of the eternal truth that "*righteousness exalteth a nation, but sin is a reproach to any people.*"—Culled from *Christian Century.*

If Christians and nations were nations of Christians instead of half pagan, there would be no wars.

CORRESPONDENCE

—*BETHEL COLLEGE CH., NORTH NEWTON, Kans.*,—With the fall of the year comes renewed activity for all of us, as individuals and as a church. Again we take renewed interest in all of the efforts to make all the organizations of the church, and of social welfare function more perfectly. It is a challenge to all of us to respond more willingly to the urgings of the Spirit within us to live more holy lives and to be more active in well doing.

The Bethel College Church was, at least, an interested by-stander in the inspiring meetings sponsored during Religious Emphasis Week by the Student Christian Movement, October 5-8, during which time Rev. Erland Waltner, of the Second Mennonite Church of Philadelphia, presented lectures and discussion hours both mornings and evenings.

With the turn of the quarter the new *Upper Room* boklets for family and individual morning devotions were made available, and a large supply at the low cost of five cents per copy, was quickly exhausted. The revival of the family devotional hour is a definite sign of the deepening interest on the part of the layman in spiritual matters. Many members of this church would, we feel sure, recommend it highly as a good suggestion for any church to make these booklets available also to their members.

The presence of Missionary Voth's in our midst is a blessing to all of us. Like all their fellow workers, the emanate love and goodwill whereever they go.

EICHER EMMANUEL MENN. CH., NOBLE, IA.

During the week of Sept. 24 to October 1, special evangelistic meetings were held at this church, with Dr. Arnold C. Schultz, instructor of Bible at Bluffton College, as speaker.

The first Sunday was observed as the annual harvest and mission festival, with the morning services as a service of thanksgiving. The afternoon meeting was in charge of the Women's Mission Society which gave a mission program.—During the noon hour a bountiful meal was served as a basket dinner.

Each evening the folk showed their appreciation to Brother Schultz for his messages by their attendance and attention and we feel that it was a week of spiritual feasting.

—"*The Beneficent Reprobate,*" an educational temperance film is to be shown under the auspices of the Christian Temperance Union at Berne, Ind. This town and community are strongly for Temperance. This movie is said to be a scientifically accurate treatise on the uses and effects of alcohol in industry and in relation to the central nervous system of the human body.—*Berne Witness.*

IN MEMORIAM

MARY EGER SCHMIDT was born August 16, 1849. in Tafelhof, Bavaria, Germany, and passed away at her home in Moundridge Sept. 8, 1939, at the age of 90 years and 23 days.

When three years old, she came with her parents to America, settling in Franklin, Lee County, Iowa. Here she grew to young womanhood and became a member of the Prairie Mennonite Church. On Mar. 3, 1867, she was united in marriage with Jacob H. Schmidt and with him went to Summerfield, Ill. In the fall of 1867 they, in company with others came to Kansas, lived as farmers near Moundridge, and became members of the Christian Mennonite Church.

In the fall of 1900 they moved to Deer Creek, Okla., where they lived for ten years, then again returned to Kansas and built the home in which she spent the remainder of her life. Here they put their membership into the West Zion Mennonite Church. Her husband passed away 21 years ago. Since 1911 Mrs. Schmidt had suffered numerous strokes of apoplexy and for the last few years she could not attend public gatherings, especially missing those of the church.

Four children preceded her in death, an infant son, Magdalene, at the age of 11; Emma, Mrs. Oswin Lehman of Berne, Ind., and Arthur of Hinton, Okla. She leaves to mourn her departure, her children: Mrs. P. B. Krehbiel, Washington, D. C., Mrs. Adam Luginbill, La Grange, Ind.; Mrs. O. D. Beutler, Meade, Kans.; Mrs. H. P. Smith, Hinton, Okla.; Ed. H. of Sontag, Miss., Dora Z. of Monterey, Mexico, Anna, Minnie and Susie of the home, and a large number of other relatives and friends.

* * *

PAUL M. GRABER, son of Jacob J. and Anna J. Graber, was born at Freeman, South Dakota, January 23, 1889. In 1898 he moved with his parents to North Dakota, where he spent his youth on father's farm. In 1900 he accepted the Lord Jesus as his personal Savior, was baptized by Elder Christian Kaufman and received into the Swiss Mennonite Church. From 1910 he worked some years in a store at Alsen. —On June 2nd, 1925, he was married to Katie Rohn. This union was blessed with four children. The last five years the family lived on a farm.—Since some folks from Alsen moved to Warroad, he took the opportunity to go along, to see the land there, Sept. 15. But on the way there, on a slippery road after a heavy rain his pick-up, with trailer attached, slid down a five foot embankment. He was thrown out and landed under a wheel, so that the whole load rested on him, excepting that the roof resting against the other embankment gave some relief. He lived yet from Friday until Sunday morning. The Lord heard his prayer as he lay beneath the truck, and the prayers of his wife and friends that they found him alive, so that he might tell them he was ready to die. —He was one of the quiet people, but recently he gave proof that he stood on solid ground.—His age was 50 years, 7 months and 25 days, was married 14 years, and leaves his wife, 4 sons, his parents and parents-in-law, 2 brothers, one sister, 5 brothers- and 7 sisters-in-law to mourn his passing, all of whom are thankful that he left the testimony, he was going to be with Jesus. He earnestly admonished the children to give their hearts to Jesus, to attend church and Sunday school regularly. The funeral was held Sept. 21, at Alsen, preceded by a short service at the home. Rev. H. Ortman spoke on 2 Cor. 5:1-10, the pastor, Rev. Ed. Duerksen, on John 11:25, Mark 16:16, and Rev. Fadenrecht on 1 Sam. 20:13.

* * *

MRS. IDA LAW AUGSPURGER, daughter of John and Sarah Trine Law, was born July 11, 1860, at Trenton, Ohio. On March 2, 1879 she married Henry Augspurger, and to this union the only child Harry Augspurger, was born.

Mrs. Augspurger lived in Trenton until a month before her death, when due to illness she was taken to the home of her son where she departed this earthly life, September 8, 1939, having reached the age of 79 years, 1 month and 29 days.

She leaves her son Harry, three grand-children, one great-grandchild, one sister, and two brothers.

Rev. J. E. Amstutz conducted the funeral services at the home of her son.

* * *

MRS. DANIEL F. ZIEGLER.—The death of Emma (Anglemoyer) Ziegler came after many years of suffering from heart disease. Mrs. Ziegler was born October 22, 1868, and passed away Aug. 30, 1939, aged 70 years, 10 months and 8 days. Beside her husband she is survived by 2 daughters, Mrs. Reed Landis, and Mrs. Edwin Wallis, and one son, Russel, 1 sister and 1 brother. Mrs. Ziegler was a splendid example of Christian womanhood and motherhood in our congregation.

We commit her beloved husband and her daughters and son to the care and love of our Heavenly Father.

—SALEM MENN. CHURCH, DALTON, OHIO.—Our best wishes for a successful and pleasant year of study are extended to our young people who will be in college this year: June Breneman, Wooster; Rose Marie Amstutz, Teacher's College at Milwaukee, Wisconsin; Ward and Ralph Hofstetter, Ohio State; Murray Gerber, Bluffton; Irene Zuercher, Business College, Sandusky. (Are there others?)

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1939.

Sr. Lena Mae Smith, Newton, Kans., $25.00; John and Henrietta Roth, Salem, Ore., $10.00; Eden Ch., Moundridge, Kans., $288.48; First Mennonite Ch., Halstead, Kans., $26.80; First Mennonite S. S., Bluffton, Ohio, $28.13; Swiss Ch., Whitewater, Kans., $12.36; Anna Schmidt,, Whitewater, Kans., $20.00; Swiss Ch., Alsen, N. Dak., $17.00; Bethany Ch., Norwich, Kans., $25.78; First Mennonite Ch., Butterfield, Minn., $51.12; Garden Twp., S. S., Moundridge, Kans., $8.30; Napier Ch., Schellsburg, Pa., $20.00; West Zion Ch., Moundridge, Kans., $73.00; Through P. W. Penner, Reedley, Cal., $14.35; Bergtal S. S. No. 8, Pawnee Rock, Kans., $25.00; Bethel College Ch. No. Newton, Kansas, $39.63; Goessel Mennonite C. E. Soc., Goessel, Kans., $208.17.

Through John Thiessen, Bluffton, Ohio, $7.01; Gard. Twp. Ch. Mdge., Kans., $21; Hoffnungsfed S. S., Inman, Kans., $86; First Menn. Ch., Halstead, Kans., $34.70; Sychar Ch., Cordell, Okla., $3.65; Christian Ch., Mdge., Kans., $105; Alexanderwohl Ch., Goessel, Kans., $11; Gnadenberg Ch., Whitewater, Kans., $64.21; Tabor Ch., Goessel, Kans., $25.53; Johannestal S. S., Hillsboro, Kans., $24.36; Menn. S. S., Upland, Cal., $15.82; First Menn. Ch., Geary, Okla., $9.43; Hopefield Ch., Mdge., Kans., $8.27; Hebron Ch., Buhler, Kans., $120.50; Menn. Ch., Pratum, Ore., $25.23; Bruderthal S. S., Hillsboro, Kans., $49.20; Grace Ch., Pandora, Ohio, $51.05; Herald Ch., Clinton, Okla., $9.42; First Menn. Ch., Colfax, Wash., $10.36.

Menn. Ch., Richey, Mont., $33.50; Eden Ch., Inola, Okla., $14.84; San Marcos Ch., Paso Robles, Cal., $19.53; Menn. Ch., Richfield, Pa., $27.34; Zoar Ch., Goltry, Okla., $1.50; Menn. Ch., Deer Creek, Okla., $16.24; Lichtenau Ch., Morris, Kans. Man., $80; Frank Neufeld, Inman, Kans., $30; First Menn. Ch., Madrid, Nebr., $11.31; Menn. Ch., Pulaski, Iowa, $9.62; First Menn. Ch., Berne, Ind., $392.35; Grace Ch., Albany, Ore., $31.52; Grace S. O. S. Class, Lansdale, Pa., $18; Friend, Freeman, S. Dak., $5; Second Menn. Ch., Beatrice, Nebr., $150; Bethlehem Ch., Richey, Mont., $15.07; Bethesda Ch., Henderson, Nebr., $55.07; Goering Family Reunion, Mdge., Kans., $95; Huuterthal Ch., Freeman, S. Dak., $80.10; Bergtal Ch., Pawnee Rock, Kans., $28.10; Friend, Minneapolis, Minn., $30.

Refund, $49.81; Leonard Peters, Herbert, Sask., $4; Menn. Ch., Vancouver, B. C., Through W. C. Voth, $3.80; Menn. Ch., Monroe, Wash., Through W. C. Voth, $3; Menn. Ch., Upland, Cal., Through W. C. Voth, $8; First Menn. Ch., Paso Robles, Cal., Through W. C. Voth, $5; San Marcos Ch., Paso Robles, Cal., Through W. C. Voth, $12.95; Menn Ch., Medford, Okla., $13.08; New Hopedale S. S., Meno, Okla., $14.20; Zion S. S., Donnellson, Iowa, $94.21; Missionsfest. Manitou, Man., $20.13; Saron Ch., Orienta, Okla., $32.07; Bethel Ch., Lustre, Mont., $8.17; First Menn. Ch., Monroe, Wash., $11; Int. and Rent, $201.21.

Total Receipts, $3,225.23.

Balance on Hand, September 1, 1939		$ 585.56
Gifts for General	$2,597.41	
Gifts for Special Support	108.00	
Interest and Rents	201.21	
Pension	8.27	
Sundries	310.34	3,225.23
		$3,810.79
Paid Out on Orders		3,551.29
Balance in Bank, October 1, 1939		$ 259.50

Respectfully submitted,
J. E. Regier, Treasurer.

« « JOTTINGS » »

—*St. John Church, Pandora, Ohio.*—The Women's Missionary Society is sponsoring a shower of staple groceries and canned goods for the Missionary Thiessen family.—The parsonage has been equipped with a bathroom and furnace and the pastor and family have moved in recently. They greatly appreciate this home and the members are cordially invited to call and view it.

—*From the Mennonite Church, Albany, Oregon:* "Finding it physically impossible to continue his work in the ministry in our church under the handicap of secular work necessary to supplement his allowance, our pastor, Rev. William R. Augsburger, found it necessary to submit his resignation to the church on Sunday, Oct. 8, after five years of faithful service for the Lord here in Albany, Ore. Resignation effective April 1, 1940."—Corr.

—*Rev. Erland Waltner of the Second Mennonite Church, Philadelphia,* did an outstanding and blessed piece of work as speaker during Religious Emphasis Week, Oct. 3-6, at Bethel College. He spoke at chapel time in the morning and also in the evening. The topics and themes he presented were as follows: *Personal Need* — "What Lack I Yet", "Far Away From Home." *Personal Faith*—"Credo", "No Neutrality," *Personal Consecration*—"Life with a Focus", "Excess Baggage". *Personal Growth*—"Life's Upper Room," "Scaling the Heights."—Only twenty five years of age, he speaks with a knowledge, understanding and freedom that give force to his messages which are brief, simple and to the point. His work was thoroughly appreciated.

HOME MISSION BOARD TREASURER REPORT FOR SEPTEMBER

Receipts

Hoffnungsau, Inman, Kans., $1144; Bergtal, Pawnee Rock, Kans., $12.80; Swiss, Alsen, N. Dak., $11.05; New Hopedale, Meno, Okla., $22.23; Grace, Pandora, Ohio, $51.05; Hoffnungsau S. S., Inman, Kans., $24.00; Harold, Clinton, Okla., $6.83; Johannesthal S. S., Hillsboro, Kans., $12.18; West Zion, Moundridge, Kans., $46.00; Hebron, Buhler, Kans., $60.26; Pulaski, Iowa Church, $9.62; First, Berne, Ind., $130.78; Mennonite Church, Richey, Mont., $12.61; Mennonite Church, Deer Creek, Okla., $44.41; First, Chicago, Ill., $10.13; Eden, Inola, Okla., $19; Menno Church near Lind, Wash., $13.28; Zion S. S., Donnellson, Ia., $46.77; Swiss, Alsen, N. Dak., $16; Flatland, Quakertown, Penna., $8; First, Upland, Calf., $39.22; Emmaus, Whitewater, Kans., $208.35; First, Reedley, Calif., $29.83; Pacific District Conference, $20; First, Newton, Kans., $10; Pratum, Oregon, Church, $20.96. **Total, $896.80.**

Vouchers drawn for the month, $1381.50.

All gifts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Pa.

» » JOTTINGS « «

—*News From Bro. H. A. Fast, our field secretary.*—He finds himself badly handicapped because of ignorance of the language in the countries he is visiting. Though all the Mennonites in Brazil and Paraguay are very friendly and helpful, he mentions two that have been of immeasurable help to him, Peter Klaassen, of the Bruecke, now discontinued, in Brazil, and Franz Heinricks of Asuncion, Para. "The presence of an official representative of the Conference," he says, "produced exactly the result desired. It has made them feel the bond of fellowship, and they grip eagerly and warmly the hand of love and greeting which the Conference in this way tries to extend." The Krauel group desires to extend greetings with II Chron. 15:7, the Kirchliche group with Rom. 15:13. — August 13th the Kirchliche group had baptismal service and asked Bro. Fast to officiate. He consented and, in the presence of a congregation overflowing the beautifully decorated church, he baptised 15 young people. The audience here and in other large gatherings, where he has spoken was composed of Kirchliche and Bruedergemeinde folks who work together in a truly fine spirit of brotherly love.—The weather down there is very changeable. Some days it is oppressively hot, on others cool enough for the coat and even a light overcoat.—Economically the people are generally poor, but those who are well manage to get along. The Krauel has been suffering from the ravages of some pests, besides the hoof and mouth disease among the cattle. This year low prices are a handicap. In that settlement they have a factory where they make starch from "Aipim", a tuber which they raise exclusively. They also raise corn on hills so steep where the planters slide down and only heavy hoes, called "Kabin" can be used.

—*Parent-Student Day at Bethel College* turned out to be the real thing. Favored with fair autumn weather the students' parents and friends turned out in large numbers and crowded the chapel during the program. The speakers did splendidly. Miss Gladys V. Graber of Freeman, S. D. made a splendid talk for the students. Speaking without notes she pleased the audience all the more. Mrs. Addie Claassen, representing the parents, as usual said things much worth while and said them well. President E. G. Kaufman in his address showed what a serious thing the education of college young people is and how necessary it is for parents and faculty to work together in this work.

—WEDDING at First Church, Philadelphia, Pa.—*Miss Christina Grede and Mr. W. Earl Money* were united in marriage in this church by Rev. J. J. Plenert. Attendants: Miss Leila Young of Philadelphia and Mr. William Kulp of Newark.

—HILLSBORO, KANSAS, Oct. 10, 1939.—Missionary P. W. Penners arrived at Hillsboro Saturday, Oct. 7 forenoon. On Sunday morning the Bruderthal congregation, their home church, had arranged for a "Welcome home" program which was followed by a fellowship dinner in the church basement. In the afternoon we again met in the church auditorium for another program of music and very interesting reports from Rev. and Mrs. Penner. On Tuesday afternoon, Oct. 10, the "Naehverein and the Mary Martha Circle had a joint meeting at which Mrs. Penner told us more of their work. A grocery shower for the Penners followed. They have an apartment in the Gerhard D. Ewert home in Hillsboro, where they will make their abode for the present. We are all grateful to the heavenly Father to see the Penners so well and hearty.—*Mrs. H. R. Nickel.*

—*Mennonite Hospitals Growing.*—The Bluffton, Ohio, Community hospital is a new and enlarged institution. The Bethel Hospital, Newton, Kans., has just completed a building extension program with a clinic as an important addition. And now the "Christian Evangel" reports that their hospital at Bloomington, Ill., is overcrowded, due to the reputation which the institution enjoys. So they are considering an extension program, in the near future, which would add forty patient rooms, provide extra surgical space, and include a standard nurses' home for sixty student nurses. How good God is that he puts it in the heart of our people to concentrate their efforts on the work of healing and succoring the sick and disabled, both physically and spiritually, and thus follow in the footsteps of the Master.

—*Special Services at Bethel Hospital, Mt. Lake, Minn.* Sunday, Oct. 8, this hospital held its annual meetings of thanksgiving. The afternoon program was in German, with Rev. H. P. Schultz of Langham, Sask. as speaker and special music by the Delft Men's Chorus and the Hospital Sisters. The evening program was in English, with Rev. Bernard Brown of the Carson M. B. Church as speaker, while the Messionary Alliance Choir and a quartet from First Menn. Church of Butterfield rendered special music. The offerings received went to the Hospital.

—*The Men's Chorus of the Berne Mennonite Church* had the honor, recently, to sing at a program in Detroit, Mich., where the aged Governor Dickinson of Michigan was the main speaker. The choir sang in one of the large city churches in the forenoon, in the afternoon and evening at Rev. D. C. Stucky's Rescue Mission. The governor spoke in the Mission in the afternoon and the famous radio evangelist, Dr. Savage in the evening.

"The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion! He laughs at our toil, he mocks at our wisdom, but trembles when we pray."—*Samuel Chadwick.*

REV. G. A. LINSCHEID JAN 40
1001 E.BDWY.
NEWTON, KANS.
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The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOLUME LIV NORTH NEWTON, KANSAS, OCT. 24, 1939 NUMBER 42
Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Call for Clothing

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. Isah 65,24.

Since 1923 I have asked again and again for help for our needy in the way of clothing etc.

But I had made up my mind that as soon as we would have a crop, I would not ask for second hand clothing again. Now this year we had a crop even in the southern part of our province, but in spite of this there seems to be as much need of help as in former years. As a result I came in conflict with my resolution not to ask for help again.

But lately I read in the "Herold" that the Relief Committee in Newton was again at work collecting clothes for Canada and I must say that I felt real relief when I read this notice. I would herewith extend our heartfelt thanks to all the members of the Relief Committee and to all those who are ready to participate in this work. We have also heard from other places where shipments of clothing are again being prepared for us.

In order to explain that there will be need of clothes even this year, I would point to the many crop failures, especially in our province of Saskatchewan and also to some extent in Manitoba and Alberta.

In order to show that many of the farmers will derive very little for their own personal use out of any of their crops, I will have to make an explanation. Toward spring of this year very many of our farmers had no seed grain and the Government supplied them with wheat at $1.50 per bushel. Now this year our Government has fixed the price of wheat at 70 cents per bushel Fort William, that means about 50 cents per bushel here, in Alberta even less than that. This means that they will have to sell three bushels in order to pay for one bushel which they received for seed. With regard to oats and barley the proportion is similar.

Now with our farmers in Manitoba and Saskatchewan the yield is about the same, about 15-20 bushels per acre. Most of them have bought their land on a half-crop payment plan which was changed by our Government making it a one-third payment plan. Other debts have accumulated and the regulations this year are that the seed grain they received has to be paid, also the arrears of taxes for one year at least, as well as hospital and doctor's accounts before they can have one bushel for their own use. By these regulations on the part of our Government many of our farmers after paying all that is required will not have one bushel for their own use.

These circumstances put us in a very precarious position. There was that selfimposed resolution—not to ask for clothing again as soon as we had a crop. And then we had so many letters and personal pleadings for clothes.

I hope our kind friends in the United States will understand our situation and I hope you will prove also this year that you have not yet become weary of well-doing. I trust it will be possible for you to help us with clothes again this year.

Rosthern, Sask., Oct. 12, 1939. Yours very sincerely,
David Toews

"Forgive Us Our Debts"

The words, "as we forgive our debtors," in the Lord's prayer is the acid test by which to determine the sincerity of the prayer on the part of him who utters it.

Prayer for forgiveness is not something superficial, and as easy as a wave of the hand.

In common life to forgive an injury is to take the blow ourselves instead of him to whom the penalty is due. If a man is indebted to me and he seeks my forgiveness, and I forgive, then I suffer the injury instead of him who deserves to be punished.

When society forgives the wrongdoer, society has suffered before it forgives. Somehow an atonement must first be made. There is no such thing as mere forgiveness. Sacrificial suffering is a fundamental fact between man and his fellowmen, between man and society, and between man and God.

In the case of man's salvation, the forgiveness of sin and eternal life, God received the blow in the death of Jesus on the cross. He died for us. Unless man comes to an appreciation of this fact he cannot be forgiven. Unless we are really to suffer for our fellow men, as Christ suffered for us, there is no forgiveness for us with the Father. It is evidence that we are not His child.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BRIEF REPORT OF THE LAST FOREIGN MISSION CONFERENCE OF N. A.

by Howard G. Nyce

Dear Mission Friends:

As a result of the motion passed by your Foreign Mission Board at its annual meeting last February, I attended the Foreign Missions Conference of North America last June on the beautiful campus of the Friends School (Swarthmore College), Swarthmore, Pennsylvania.

There were close to two hundred people present, representing the majority of Mission Boards of the United States and Canada. In this group were a number of Missionaries on furlough as well as some fifty who were leaving for various parts of the world as new recruits. A number sailed the following week.

In Plenary sessions we discussed the reports of five commissions, namely, 1. The Life-Giving Church; 2. The Maintainance and Sustenance of the Church's Life; 3. Missionaries and Ministers (Leadership); 4. World Tensions and 5. Cooperation. Later these reports were referred to Area groups of which there are seven. namely, 1. Africa; 2. Far East; 3. Home Base (The Church and Boards in the homeland): 4. India; 5. Latin America; 6. Moslem Lands and, 7. The Philippines and East Indies. I was a member of the India group.

This was the third Foreign Missions Conference that I attended representing the Board and by far the best. The spirit of the conference was exceptionally fine and we attribute this to the fact that we met in the Friends school. The note was clearly evangelical although there were some that did not necessarily agree with this group. I might add that the other two I attended were not evangelical and so naturally I enjoyed this one much better. Occasionally a motion was proposed by the (shall I say altogether too progressive group) and with but a few exceptions their motions were lost.

One Missionary suggested that the Boards should be more careful in the selection of new missionaries. He continued, "They should be men and women, well qualified first of all, for this to be sure is important. But they should have a spiritual experience. Young people who will not come to us with the idea of turning the world upside down with social and economical answers to the world's problems, but who have a passion for souls." By the nodding of heads you could see a great number of furlough missionaries who agreed.

A great deal of emphasis was put on the work of the medical missionaries. The following statement was made by one of the men, "We, as Boards, should encourage our Medical missionaries to reveal the compassionate spirit of the Master." He continued by saying, "It is true that in America, especially in our Municipal hospitals, we do not find the spirit of Christ manifested, but we should encourage and urge that this spirit be found in the younger churches (Mission field Churches). I immediately thought of our own doctors and nurses in India and China and bowing my head could say, "Thank God for consecrated workers." I would like to add, this refers not only to our medical missionaries but to our entire group, whether they be in India, China or on the American Indian field. We have a group of men and women for whom we can praise God because of a sacrificial service for our Lord and Savior Jesus Christ.

Dr. John R. Mott made a startling statement when he said, "Not 30% of the church membership of America gives anything to missions." As you read this statement, ask yourself whether you are doing what you should. How much more could be done if the Board would receive larger contributions.

The entire Conference was a rehearsing of Madras. The plenary sessions and the Area group sessions were both very helpful and inspirational. While our Conference may not be so large, we are nevertheless a part of a great body that is interested in the same thing, namely, the salvation of souls in all parts of the world.

The Intermediate S. S. Quarterly

Soon the Intermediate Sunday School Quarterly will enter the second year of service. Many Sunday schools have found it practical and helpful and plan to use it next year. The number of orders has increased every quarter. But there is much room for improvement, and so for the year 1940 some changes will be made in the quarterly.

1. The division editors will have only children of the age of 9-12 in mind while they write their contributions.

2. The "work book" page will be written by Dr. Schellenberg and will be expanded.

3. The "Discussion" will be dropped altogether.

4. Instead of discussing the text verse by verse, a general interpretation and application will be introduced.

5. A "Dictionary" will give teachers and pupils the necessary explanations of difficult words and phrases.

6. The space for Bible reference will be limited more and the number of practical illustration will be increased.

Preparations for the first issue of 1940 are well under way and we hope and pray that the Lord, our great master teacher, will direct our efforts and bless our Sunday Schools.

A. Warkentin, Editor.

The Place Of The Sunday School In The Work Of The Church

Paper read by Miss Emma Vansworth

at the Sunday School Union in the Upper Milford Mennonite Church

Nehemiah 4:6—"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

The objectives of the Sunday School are: a. Educational, b. Evangelistic, c. Spiritual. All have their place in the work of the Church. Educational cannot be eliminated from the spiritual.

Seventy-five per cent of the members of the Christian Church come from our Sunday Schools. It is high time we do something to stop the appalling losses we are experiencing today. For the past seven years there has been a gradual decline in the attendance of the Sunday School throughout the world. The figures, if closely examined, show an alarming decrease of nearly twenty per cent. This is due in large part to the lack of a worthwhile program of worship and teaching.

The statement has been made that the Sunday School of today is not meeting the needs of the people and therefore will be extinct in a few years. This is a harsh statement, but worthy of thought.

Do we know the purpose of the Sunday School? What are we trying to accomplish? Just this—a sense of allegiance to Jesus Christ as Savior and Lord, and an appreciation and acceptance of the Church as the body and organ of that Christ. Sunday School workers have a task! Protestants believe that secular education is worth $88.30 a year per pupil, but religious education is valued at only 39c. We wouldn't think of sending our children to public school to be taught by incompetent teachers. Why have them in the Sunday Schools?

Meaning of the word *spiritual*—controlled and inspired by the divine spirit.

Meaning of the word *spirit*— (a) that part of us that thinks and feels and knows, (b) that part which we cannot seem to catch hold of; (c) the part that knows right from wrong.

Spiritual power is a matter of life *not* theory. One source—which is GOD. A trained leader ought to be spiritual. A leader in the Sunday School must walk in the Spirit and be led by the Spirit in order that his religious sense may be keen. So shall he know the things of God and be able to teach them to others. How is Spiritual power attained? 1. By prayer. Without earnest continual prayer there cannot be spiritual power. 2. By separation. To be *in* the world, working for the welfare of humanity, is quite different from being *of* the world. 3. By use. Power is given to be used for the good of mankind and the advancement of His Kingdom. Use power available. 4. By obedience. The world has yet to see what God can do with a fully consecrated man or woman. This statement still holds true.

How may spiritual power be lost? By unbelief; by trifling; by indulgence; by pride; by sin. What are the results of spiritual power? See Galatians 5:22, 23. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." *Love*—God is love; to know what love is, we must know God. *Joy*—Ability to sing praises in spite of circumstances. *Peace*—Christ by His Spirit dwells in the heart that receives Him. *Longsuffering*—One must have love, joy, peace in order to be long-suffering. *Kindness*—Kindness is love in operation. *Goodness*—True goodness is like the glowworm in this, that it shines most when no eyes except those of heaven, are upon it. *Faithfulness—Faithfulness* is fidelity and sincerity. Faithfulness expresses itself in two ways, Godward and manward. *Meekness* — Submissiveness to God. Meekness is not weakness. *Self-control*—He who controls self manifests the power of the Holy Spirit.

God will give power to anyone who will ask it and fulfill the conditions of its reception.

The place of the Sunday School in the *spiritual* work of the church. If your leaders are spiritual, they will pass it on to workers and to scholars who will be the future Church.

Historical Library

The General Conference Historical Library has received some valuable contributions during the last few months. It is always difficult to get old sets of our church papers, year books, and Conference Reports. Rev. and Mrs. G. A. Linscheid of Newton, Kansas, and Rev. F. F. Janzen of Paso Robles, Calif., have sent us six boxes of such papers. That helps the librarian to collect and bind all issues of a year into a nice-looking volume.

With the papers they have also sent books and other material. Mr. and Mrs. Cornelius Jansen, Pasadena, California, donated the works of Menno Simons, the 1871 edition, and other books. We have now eleven editions of Menno Simon's works, but we have a long ways to go yet to get all the editions complete. Of the Martyrs Mirror we need only two more editions, those of 1660 and 1748, in order to make the collection complete. Perhaps someone can help the Conference get these.

Look over your old books and if they have become a burden to you, make them a benefit to others by sending them to the General Conference Historical Library.

A. Warkentin, Librarian.

Eastern Dist. Conference Notes

PAUL R. SHELLY, son of Rev. and Mrs. Elwood Shelly, was ordained to the office of elder in the Hereford Church, Bally, Pa., his home church. Rev. H. G. Nyce, conference secretary, read the Scripture Lesson and offered prayer; Rev. J. J. Plenert, conference president, delivered the ordination sermon and ordained Brother Shelly. Rev. A. J. Neuenschwander offered the ordination prayer; Dr. E. E. S. Johnson, his pastor, delivered the charge to the young minister and Rev. Freeman Swartz officially welcomed him into the Ministerial Fellowship.—After the service, Rev. Shelly left for Aberdeen, Washington, where he will supply a Congregational church one year.

REV. NYCE'S TENTH ANNIVERSARY.—The First Church of Allentown and the Upper Milford Church of Zionsville, comprising this pastor's charge, honored him in a tenth anniversary service Sunday afternoon, October 8, in the Upper Milford Church. Mr. M. S. Geisinger, deacon of this church, acted as chairman. Mr. W. H. Mohr, spoke in behalf of the Allentown Church Council, and Clarence S. Shelly represented the Upper Milford Church, and its various organizations. Rev. J. J. Plenert of the First Church, Philadelphia, delivered a very inspiring message. The pastor gave a brief statistical report of activities during the ten years' service. Music was renedered by the choirs of both churches, with the organists of each church taking turn at the console.—The church was beautifully decorated with all kinds of flowers, among them two large baskets of Chrysanthemums presented by the Ladies' Aid Societies of the charge. The congregations surprised their pastor when they announced that on the morrow he would receive a fine and comfortable easy chair and a nice lamp to go with it.

The following PROGRAM of the Western Section Annual Minister's Meeting of the Eastern District, was held at Roaring Spring, Pa., October 19, 1939:

Afternoon Session, 2:30 o'clock

Theme—"Law and Grace in the Book of Galatians"
Hymn by Congregation—Business Session
Song Service.—Devotions--Rev. Willard Claassen.
Paper—"Law in the Book of Galatians." Rev. Harold D. Burkholder.
Paper—"Grace in the Book of Galatians." Rev. Olin A. Krehbiel
Hymn—Congregation
Discussion opened by Rev. E. F. Slotterback.

Installation Service, 7:30 o'clock

Song Service.—Devotions--Local Minister
Special Music—Napier Church
Sermon—"Charge to the Minister." Rev. H. G. Nyce
Special Music—Roaring Spring Congregation
Sermon—"Charge to the Congregation.—Rev. Freeman Swartz
Installation—J. J. Plenert, Conf. President
Remarks—Rev. Nagle, for the Roaring Spring Ministers
Response—Rev. Willard Claassen
Closing Hymn and Benediction
The Roaring Spring Church served supper

Neutral Also In Thought

The other day I read an editorial in one of our leading daily newspapers entitled: "Not Neutral in Thought." In it the writer suggested that when the World War started President Wilson called upon the American people *to remain neutral in thought as well as in deed.* This war, suggests the writer, is wholly different. This time, he feels, we can remain neutral in deed, but never in thought. It is his contention that in this European tragedy we can't help but line up absolutely against Germany in our attitude even though we remain neutral in deed.

Unfortunately this editorial expresses the opinions of all too many Americans. And it is exactly such an attitude that will sooner or later drag us into this war. If we freely and carelessly take sides in our thinking and daily conversations, we most certainly will favor selling to Engand and France war supplies. And unmistakeably, if we'll give the President his way by lifting the Arms Embargo we'll end up by sending millions of our finest young men to slaughter again.

I am definitely not taking sides with Germany. But neither am I taking sides with England and France. I am neutral in thought. This is a European war; and it is none of our business except to stay out. I saw something of Hitler's abominable party machine. And certainly no one in his right mind can defend that. But I also know something of English Politics and History.

Let no one again be fooled into believing that this is a war to "end war," a war "to make the world safe for democracy." England did not enter this conflict to save Poland. She has never fought for anyone but herself. And what is more, she has always sacrificed whom she would to make herself more secure. Anyone who questions that should thoughtfully read English and European History.

This war is another war of European "Power Politics." England entered it not to save Poland, but to take Hitler's gun away from him, because he now seriously threatens her prestige and security. She has too short a political memory to stop and think that if she had had more vision at Versailles in 1919, or even listened to Stresseman in 1925 Hitler would likely never have risen to power. But that would have been to sacrifice some of her prestige—something which England zealously guards.

England has always played the role of matching the powers of Europe, sacrificing who she would in order to destroy her most threatening rival. First it was Spain. Then it was Holland when she appeared to become a major world power. Next it was France under Napoleon. Since 1870 it has been Germany.

Hitler must be stopped as far as Europe is concerned. But England's politics must also be stopped if any permanent or tolerable peace is to follow. That means that there should not be a decisive victory on either side.

This is a European War in which we have a great moral responsibility—to STAY OUT. Another war like the World War with a Peace like Versailles can bring only a greater calamity; and will only set the stage for an even darker tragedy later on. America can make the greatest contribution to World Affai by remaining sober, sensible, peaceful, and democratic. My plea is therefore to be intelligent; to think carefully and clearly; to guard against insidious propaganda; and *to remain Neutral in Thought as well as in Deed.—Wm. H. Stauffer, Sugar Creek, O.*

"This article," the author says, "was written for our local paper, in response to requests for my attitude toward neutrality in the light of my trip through Europe. It has been sent to the President, the Secretary of State, our Senators and Congressmen.—"*Due to the fact that it was written about five weeks ago, a few changes seemed necessary.*—Editor.

IDOLS

"Dear children, guard yourself from idols." — I John 5:21 (Weymouth) .

What is an idol? In a limited sense it is a representation of a god which is worshipped. A false god. In a broader way it means, anything that comes between you and God. That which holds first place in one's life. When a person gives something precedence over Christ, that object becomes an idol.

John says to the Christians, "Little children, keep yourselves from idols." This is an exhortation that should not be passed over lightly for it is not addressed to the heathen who bow down to wood and stone but applies to us.

If you think more of your home than of Christ then the guard rail for idols has dropped down. A home is a fine thing and one needs to have an appreciation and respect for the home, but it is not to come first in our affections. The same is true of one's family, wife, children and property. For Christ says that anyone who values these more than they do me is not worthy of me.

How do you rate your business, does it have preeminence over the Master? If an important deal can only be made on the Lord's Day, who gets the vote, the deal or the Lord? When a radio program, a lodge meeting, a club banquet, a scout hike, a party, a motor tour, a show, or the like conflicts with a worship service, which do you choose? Is your first interest, being with the gang, taking in the rounds of pleasure, indulging in some idle pastime, sitting at home in a chair reading and blowing smoke clouds, or does the Almighty get the first claim upon you? Which is the uppermost in your mind, doing what you want to do—or what God would have you do? —Pastor. *From the Grace Menn. Church Messenger, by Olin A. Krehbiel.*

Extreme Teachings

by J. B. Epp

Such are coming in among us more and more; even into our Bible schools. Here they are especially undesirable; for the young people are not yet safely rooted and grounded. Permit me to enumerate a few at this time:

Dispensationalism, when taught conservatively and carefully, is an eye-opener for many readers and students of the Bible, to many a truth; but when taught in an extreme way, it becomes dangerous. Here are a few examples:

The four Gospels, speaking of Jesus as "a minister of the circumcision," are therefore said to be not for the Church, the Body of Christ. They are not to have any authority upon us. The Sermon on the Mount is to be for the "Kingdom age" only; so also the Lord's Prayer. This is not to be used by us now. Even the book of Acts is not yet for us; it belongs to a different Church, a "Jewish Church," a transitional Church, which reaches from Pentecost to the time of Paul in Rome. All the many epistles written during these years, are consequently not yet for us either; they are for that "Jewish Church." *Only the three "Prison Epistles,"* Ephesians, Philippians, and Colossians, *are for us*. So they teach. The book of Revelation is supposed to be altogether Jewish, and is intended for a coming age, for still another Church, the "Church of the Tribulation," a "Kingdom Church," which is to rule *for* Christ.

The Christian ordinances, baptism and the Lord's Supper, therefore are not at all binding upon us; really they should not be used now, so they teach, at least we should not baptize in the Name of the Father, the Son and the Holy Spirit; but either in the name of Jesus only, or without water, only with the Holy Spirit.

Still other minute distinctions are made. Some actually go so far as to teach that in this, our very present dispensation, where only Ephesians, Philippians, and Colossians, are to be observed, namely the "Dispensation of *Absolute* Grace," here people are simply *"called,"* nothing more is necessary. They really automatically belong to this Church, because *predestinated* to be born at this time: There is therefore now no special need for repentance, nor conversion, nor faith, nor prayer for forgiveness nor necessarily an acceptance of anything. If any *wish* to do all these things, feeling that they want "to be on the safe side," let them do it; but really they should know better. (So they teach). There is really no chance to say Yes or No: All these things are ours automatically, whether we know and believe it or not. Furthermore, it does not matter much how one lives—although it is always better to live a good life—we are simply predestined to be members of His *(personal)* Body, not the Bride. That is all! And no one can get away from this either, even if he would "*Chosen by Grace,*" that is our destiny!

More yet: God is said to *want* evil, sin, and Satan. He *needs* this for His purpose . . . . (We stop here).

This also introduces so-called "universalism," where it is taught, that *all* will be saved, eventually; if not in this age (world, dispensation, aeon), then in the next, or the next. The coming dispensations (also called ages, eternities) will reconcile every one and everything, including of course Satan also. Some are teaching "soul sleep," between death and resurrection. Some, anihilation of the wicked. Some teach various ways of salvation, in the different dispensations: Salvation through obedience, in that dispensation by law, in that dispensation; by faith, in the Church dispensation, etc.

These teachings usually take away the evangelistic fervor from those who follow them. Most Mission Boards reject candidates with such views. Such teachings also split up churches; cause divisions among Christians; create a spirit of superiority in those who thus claim to know so much more about these things than we poor ordinary believers, who only "follow the old traditions of our fathers." As said before, systems differ; and not all go equally far in all this. Some change a word or an expression here and there; and then claim that they are *not teaching* this or that. (Keep this well in mind!)

Let us *beware,* of these extreme teachings! ------

Much more could be said. But may this suffice for the present. We are exhorted to *warn* against such things that cause divisions. J. B. Epp.

NOTE: If Brother Epp, in mentioning our Bible schools, includes the Bible departments of our three three colleges, Bluffton, Freeman and Bethel, he is seriously misinformed, for the facts do not bear him out. These schools teach the Bible as the Word of God, as he may discover if he wishes to investigate. One source of erroneous teaching, not mentioned by him, are persons from the outside that some of our churches allow to speak in their pulpits, for variety and emotional stir.—Editor.

— *Eastern District Rally Day* will be held at Bethany Church, Quakertown, Pa., October 29. Rev. Enoch More, Doylstown, will be the speaker.

— *The C. E. of the Mennonite Church, Hutchinson, Kansas,* got first place banner the fourth consecutive time in Reno county.

— *The Father of Rev. Freeman Swartz* passed away early in October, at the age of 80 years. Funeral services were held in the Deep Run Church Saturday afternoon, October 8.

SERMON SKETCH

I Ought To Go To Church

By Clinton I. Weber

Sermon from the Hutchinson (Kansas) News-Herald

"O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3)

There have been many articles and sermons concerning this proposition, some with the title, *Why I Do Not Go to Church,* and some *Why I Do Go to* Church. During these discussions we heard about the poor preaching, poor singing, long services and need of rest. We also heard from those who felt they received nothing, and from some who said that the church school was sufficient for their needs in worship. Then, too, we have read and heard that we should go to church out of courtesy. But why go to church? Does the preaching, singing or length of services have much to do with my going to church?

I ought to go to church to worship God. William Clarke has said that God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all. Then, if there is a God, we should worship him. We should worship him because of his character, and because of the relationship he sustains to the universe. He is the Creator, Upholder, Lawgiver and Judge. His will is supreme, the universe heads up in him. He is holy, kind and wise. The difference between a man who really worships God and the one who does not, is as that between the skylark who soars in the heavens and rains down beauteous melody on all, and the centipede who is content to crawl in the dust and dirt, collecting such upon itself.

"But why go to church to worship God?" one asks. "I can worship at home." The answer is contained in an admission and a question: "Yes, you can worship at home, but do you?" We have found that those who worship at home always seek a larger concourse of people to worship with them; and hence, to church they go. Yes, home worshippers are regular church attenders.

I ought to go to church to be instructed in the ways of spiritual truths. Much has been said concerning the inadequate preparation for the instruction given at church. I know of no better place where the best of spiritual instruction is given. Let us improve the instruction.

I ought to go to church if I need to be comforted. To meet with others of like precious faith, and with Christ himself, is to truly bring comfort to oneself and others around him.

I ought to go to church to help maintain the greatest and best organization on this earth and in the world to come. The church has long been the best teacher of the things worth while. Our charitable institutions have had their origin in the church;

also our press, our educational institutions, our literature—and we could go on naming the children of the church. Perhaps many have strayed far from their mother, but nevertheless the good things of this life have their head, many of them, in the church. The church is a good and necessary institution, it has been ordained of God. It demands your time and your talents and your financial support. Yes, and to an extent far more than many of us are now doing for it.

I ought *not* go to church simply for the preaching and singing, but to worship God and help maintain the best organization, the organization that has given us liberty and truth and shows us the way to be really happy.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 5, 1939

RIGHTEOUSNESS IN THE KINGDOM

Matthew 5:17-20, 38-45; 6:1-4

TOPIC: *Righteousness and World Peace*

Introduction

The lesson title suggests a contrast between the righteousness which Christ taught and that demanded by the scribes and Pharisees. The Jewish conception of it was a scrupulous keeping of the Mosaic Law and the numerous rules devised ostensibly to clarify and interpret the Law. In this multiplicity of rules the high ethical teachings of the Law and the prophets were largely forgotten. The Jews said much about the indestructibility of the Law, yet with their many trivial and foolish regulations for its observance, they made it practically of none effect.

Jesus' Standard of Righteousness vs 17-20

Jesus clearly and forcibly endorses the divine authority of the Law of Moses, even down to the smallest letter and part of a letter (vs 17, 18). He has not come to abrogate or set aside any part of it, has not come to annul God's will as expressed in it, but to fulfill, to bring out the full divine purpose in the Law. He intended to teach men the deeper meaning of it. Even the smallest letter "jot," and part of a letter "tittle," are very important. The disciples, the future teachers, shall scrupulously refrain from declaring any part of the Law as being no longer binding (v19). The righteousness of those in the kingdom must exceed that of the scribes and Pharisees (v20). Theirs was so entirely on the outside. A mere external performance which in itself, can not suffice. Kingdom righteousness must be a matter of the heart, of motive, of desire. Jesus uses five illustrations to reveal his interpretation of righteousness.

Kingdom Standard vs 38-45

Kingdom righteousness is above the spirit of retaliation. It shows a better way than abuse for abuse, injury for injury (v 38). Jesus illustrates this better way in verses 39-44. Resist not evil with evil as has been the practice in the past, but take a second abuse or insult in the spirit of good will toward the offender. Evil can be overcome only with good will. Love, which is active good will, should go out to all—friend and enemy alike (v44). Love should move us to pray for those who are unfriendly to us. In loving our enemies we shall be true children of our Father who shows His love for those who hate and curse Him, by blessing them with sunshine and rain. His perfection of love is the kingdom standard.

Right Motive in Righteousness 6:1-4

Jesus gives a needed warning. The very religious among the Jews loved to display their righteousness. Doing alms—"your righteousness" R. V.—is a general expression for piety and religious duties which must not be done to win praise. Such righteousness will win the reward ought—praise from men—but will not merit the Father's higher reward. He rewards the acts of righteousness which spring from the right heart motives (v4). He knows the desires of the heart and rewards accordingly.

Righteousness and World Peace

If the higher righteousness of Christ, good will, and love ruled in the hearts of the leaders of nations the world over, war would be impossible. Leaders so motivated would not even think of settling their differences with others by resorting to war. The one sure remedy for war is true Christ righteousness in the hearts of the responsible rulers of nations.

IN MEMORIAM

MRS. ADDIE R. BENNER, daughter of the late William and Sarah Roth Taylor, was born November 3, 1876.

At the age of sixteen, she openly confessed Jesus Christ as her Lord and Savior and was baptized April 23, 1892 and was admitted into the membership if the East Swamp Mennonite Church.

On January 1, 1898 she was united in marriage to John Harvey Benner, with whom she shared the joys and responsibilities for more than 41 years.

She was a Charter Member of Bethany Mennonite Church, joining in January 1899. For a goodly number of years they made their home in Landsdale, where they joined Grace Mennonite Church also as Charter members. In 1935 she with her husband returned to Quakertown and rejoined Bethany again, remaining ever faithful to her end. Her spirit took flight after a few days of sickness, on October 6, 1939, bringing her age to 62 years, 11 months and 3 days.

Surviving are her husband, a sister, Mrs. Thomas White, her step-mother, Mrs. Mary Taylor and many other friends and relatives.

Text used by Rev. A. J. Neuenschwander, Matt. 5:8.

Interment, Union Cemetery, Quakertown.

MOTHER KATHARINA KRAUSE, daughter of Abr. and Katharina (Warkentin) Nikkel, was born Feb. 13, 1860, in Lichtenau, South Russia, and departed this earthly life Sept. 25, 1939, at Hillsboro, Kansas. She attained the age of 79 years, 7 months and 12 days.

In the year 1878 she came, with her parents, to America and settled at Alexanderwohl (Goessel), Kansas; where she was reared in a Christian home. August 15, 1880, she was baptized upon confession of her faith in Jesus Christ and received into the Alexanderwohl Church. In 1920 she transferred her membership to the Hillsboro Mennonite Church. On December 10, 1885, she was united in marriage with our father Franz Krause. To this union were born 3 daughters, Katharina, Aganetha and Anna; 5 sons, Abraham, Jacob, Isaac, Frank and Peter.

In her younger years mother was a willing helper, especially in cases of sickness and death. She nursed father through his illness of eight years, besides taking care of nine children. She was strong and healthy up to the time of father's death, Sept. 25, 1807, which left her a widow for 32 years. After that her health failed and was never regained. Several weeks ago she suffered a light stroke which caused her death.

Mother loved to sing, and the many verses of hymns and scripture which she knew were a source of strength and comfort to her, especially during her later years, when she was unable to do any kind of work. She leaves to mourn her children: Mr. and Mrs. B. B. Wedel, Hillsboro, Kans.; Mr. and Mrs. Abr. F. Krause, Shafter, Calif.; Mr. and Mrs. Golbeck, Dinuba, Calif.; Mr. and Mrs. Jacob Krause, Wichita, Kans.; Mr. and Mrs. Frank Krause, Lehigh, Kans.; Mr. and Mrs. Peter Krause, Inkster, Mich. and Anna Krause at home; one sister, Mrs. P. A. Pankratz and husband, three sisters-in-law, one brother-in-law, 36 grandchildren and many relatives and friends.

Mother was of a quiet disposition, was a devoted Christian, giving the assurance that she was at peace and looking forward with glad hope for her Savior to take her home. Funeral services were held Thursday, Sept. 28, at the Hillsboro Mennonite Church. In the home, Rev. J. H. Epp based a brief talk on Ps. 29:5-6 and Isa. 40:29-31. At the church, Rev. B. Janzen of Lehigh spoke in German on Phil. 3:13-4 and II Tim. 4:7-8. Rev. J. H. Epp, her pastor based his text on Phil. 3:2, 21, speaking in English.

One of the songs used was Mother's favorite, "Die Engel sie stehen auf des Himmels Hoehn", und singen—Komm Heim."

* * * * *

MRS. DANIEL F. SCHMIDT, nee Gaeddert, was born in Washita County, Okla. June 30. 1904. Her parents were Henry and Mrs. Corline Gorshing Gaeddert. When she was six years old she lost her mother by death. Later her Father moved to Thomas county Kansas with his two children and bought a farm there. April 8, 1920, she came to the Jacob Unruh home near Goessel, Kans., where she remained for a time. While she was there, she attended the Catechism class of the Alexanderwohl Church and, upon the confession of her faith in Jesus as her personal Savior, she was baptized June 25, 1922. At that time she joined the Alexanderwohl Mennonite Church, of which she was a member at the time of her death. She married Daniel F. Schmidt Sept. 19, 1926. This union was blessed with 3 sons and one daughter.

The third of October she complained of a sore throat. On the fifth a doctor was consulted and on Sunday the 8th her condition became very alarming. She received her last treatment from the doctor at about 10 p. m. Sunday night and at 2:20 a. m. she quietly passed away, at the age of 35 years, 3 months and 19 days. She lived in the state of matrimony 13 years and 19 days. Before she became unconscious, she comitted herself in prayer into the trust of her Savior, and expressed her desire to be buried in the Alexanderwohl cemetery. She is now at home with the Lord.

She leaves to mourn her early departure: her husband, Daniel F. Schmidt; the children, Louis, Oswald, Dennis and Delmar; her father Henry Gaeddert and the family of her brother, Mr. and Mrs. Will Gaeddert, her husband's parents, Mr. and Mrs. Jacob R. F. Schmidt and family. Funeral services were held in the Alexanderwohl Church, Thursday afternoon, October 12. Rev. J. H. Epp spoke on "Behold, what manner of Love the Father hath bestowed upon us that we should be called the sons of God." Rev. P. H. Unruh spoke comforting words based on John 14,1-3. The bodily remains were laid to rest in the Alexanderwohl cemetary.

—*Harleigh M. Rosenberger,* student at Colgate-Rochester Divinity School, Rochester, New York, writes: "Enclosed find a dollar for as many of *the Mennonites* as it will buy. Although I am here only a few weeks, I already feel isolated from Mennonitism, hence my request. May I say that I have enjoyed reading *the Mennonite* greatly. I compliment you, as editor, not for literary merit or rhetorical genius but for the sincerity that can be plainly read through the lines of the man who allowed them to be placed there. *The Mennonite* is, without doubt, one of the greatest binding factors in our denomination today.—*Editor: Thank you for this compliment, Bro. Rosenberger, which is not deserved. But if you in a place surrounded by splendid libraries have real need for our church paper, what shall we think of the hundreds (thousands) of our Mennonite families that never take one?*

—WEDDING.—On October 21st, *Miss Margaret Gratz* was married to *Mr. Paul Detwiler* at Bluffton, Ohio, where the groom is the owner and manager of a high grade dairy. We offer hearty congratulations.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Some Aspects of Christian Home Life

Paper read by Mrs. A. T. Mueller at the C. E. Program, Medford, Oklahoma

A great minister once said, "I always preach to myself. I've found that if I talk about the problems that interest me personally, and the hopes that are of urgent concern to me I am likely to make other people feel that I am well acquainted with their dilemmas—and their wistfulness, too." And with this in mind, I have chosen the things I want to tell you tonight.

It has been said that one should always have one's ideals set so high that they cannot be attained. However, I believe, as our achievements mount, our ideals should go on ahead. The task of building and maintaining a Christian home—one in which children are stimulated and inspired to live Christ-like lives—is not a simple one. Often we find it difficult to teach a child to pray; to answer his questions honestly and fairly; to show him that authentic Christian living consists in so much more than family altar, grace before meals and regular church attendance. It may be comparatively easy to teach our boys and girls that it is criminal to rob a bank or cheat anyone in a money transaction; but are we always mindful of instilling in their very hearts and minds that honesty is *always* the best policy in every detail of life? Jesus said, "All things whatsoever ye would that men should do to you, do ye even so to them." It is a good rule to follow in the home.

The following story about Mennonites has been told by a great preacher to illustrate the futility of impractical religion. While it does not directly apply to home life, I feel that it does point a lesson to us who are also Mennonites.

"A health officer of Toronto told me a story which illustrates the consciousness of sin created by the old religious teaching. If milk is found too dirty, the cans are emptied and marked with large red labels. This hits the farmer where he lives. He may not care about the health of Toronto, but he does care for the good opinion of his own neighborhood, and when he drives to the station and finds his friends chuckling over the red labels on his cans, it acts as a moral irritant. One day a Mennonite farmer found his cans labeled and he uttered a worldly oath. The Mennonites are a devout people who take the teachings of Christ seriously and refuse to swear, even in law-courts. This man was brought before his church and excluded. But, mark well, not for introducing cow-dung into the intestines of babies, but for expressing his belief in the damnation of the wicked in a non-theological way. When his church will hereafter have 'learned to be good intelligently,'* it may treat the case this way: 'Our brother was angry and used the name of God profanely in his anger; we urge him to settle this alone with God. But he has also defiled the milk supply by unclean methods. Having the life and health of young children in his keeping, he has failed in his trust. Voted, that he be excluded until he has proved his lasting repentance.' The result would be the same, but the sense of sin would do its work more intelligently."

I have a friend who for some time lived in the home of her brother who is a minister. When she came back to our home town and paid us a visit, she made a statement which I consider a high tribute to her preacher brother. "I have lived for one year in Pete's home, and I can say truthfully that in his home and with his family he practices during the week what he preaches on Sunday." Consistency in our behavior is perhaps the thing children will first notice. Someone has said, "If a man talks much about high ideals, and then shows shabby conduct, it isn't his conduct that draws a sour laugh from his friends: it's his ideals."

I read a story of a family which was very critical of others, and often this criticism was expressed in unkind terms. To help themselves get over this bad habit, they decided that each time any one of them made an unkind remark about some other person, he would put a nickel in a bowl provided for that purpose. The money would be used to buy something for the home. At first the coins were collected quickly. When there were about 15 nickels in the bowl, the children were allowed to buy a beautiful bowl which they had long coveted to set on the buffet in their dining room. The mother, who tells the story, says by that time the bad habit was broken, and they never again collected enough money to buy anything more.

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*The wording of this phrase has been altered to suit the theme.

This family approached its difficulty from a very practical angle, but who would dare to call it un-Christian? I venture that some families would have said, "We must pray about this bad habit we have of criticising others." And perhaps every day they would have continued to say mean and cutting things, and every evening they would have asked God's forgiveness, and the habit would have remained. Do not think that I mean to belittle the efficacy of prayer. The Bible says, "The effectual fervent prayer of a righteous man availeth much." Let us remember, too, that prayer without effort on our part isn't worth much as far as measuring results is concerned. When Jesus was on the hillside with the hungry multitude he first asked his disciples "What have *you?*" And so, today, God expects us to use our resources—whether it is nickels in a bowl or some other ordinary practical trick.

When I was a child at home, we had on the wall of our dining room the following motto: *"Say nothing that you would not like to be saying when Jesus comes.—Do nothing that you would not like to be doing when Jesus comes.—Go to no place where you would not like to be found when Jesus comes."* I like to remember this now. I must confess that when I was a small girl it frightened me. But that has caused me to resolve to do all I can to keep my children from being afraid of God and religion. We want our children to be "God-fearing" in the finest sense of the term, but we do not want them to be afraid of God. Being afraid of God puts a barrier not only between Him and us, but also between us and our fellowmen.

It is quite proper that in our discussion of the Christian home we say something about the family altar. The morning and evening devotional period is not to be an end in itself, but a means to an end. The end should be Christian character and dynamic personality in those who are regularly exposed to this type of worship. We must re-charge the battery of our personality and character daily at the great Dynamo if it is to carry us satisfactorily through our day's work and temptation.

The late English poet John Drinkwater, wrote a poem which has been set to music by Dr. Frank E. A. Stoney. It is one of my very favorite hymns. The last stanza is this:

"Knowledge we ask not, knowledge Thou hast lent,
But Lord, the will, there lies our bitter need;
Give us to build above the deep intent
The deed, the deed."

I think of this hymn often in connection with our home life. Surely science and psychology have provided us with knowledge—and it is just and right that we make use of it,—but what we truly need is a will consecrated to God so that in our use of this knowledge we may be guided aright.

Sherwood Eddy, who may well be called an evangelist among college and university students, once made this statement: "O Christian, if you have the will as you have the power you can win the world for Christ." We may perhaps alter the words to suit our thoughts tonight: "O Christian father and Christian mother, if you have the will as you have the power, you can win your child for Christ." There will without doubt be many interpretations of how to win our children for Christ, but the point we want to remember is this: If you have consecrated your life, your hopes and ambitions for yourself and your family, if you have consecrated your *will* to Him, there is nothing this side of heaven that can stop you. You may be detained by circumstances, but you may rest assured that you will go through to the end. It may not mean that you will have all the things you had hoped for, but if you are able to meet disappointment with fortitude, your children will see that you "have something." There is nothing, I know, which would so inspire your child to follow Christ as to see His principles at work in your daily life as you face practical problems.

Poverty

Senior C. E. Topic for Nov. 12, 1939

MAIN TOPIC: *Must we have poverty?* Amos 8:4-7
James 2:15-17

I. Worship Service

1. Songs: "What A Friend We Have in Jesus," "Lord Jesus, I Long to be Perfectly Whole," "What a Fellowship, What a Peace Divine."
1. Reading of main topic, and prayer
3. Special music by several groups.

II. *Leader's Introduction*

Jesus, like Amos, lived in an age when a few rich men passed their time in idleness and luxury while the great mass of the common people toiled all their lives in poverty and wretchedness. The fashion of luxury was set by the Romans, who were the rulers of the world. The Emperor, Nero, who lived only a few decades after Jesus, once spent the equivalent of nearly a hundred thousand dollars for fresh roses from Egypt for a single dinner party.

One of the things which stirred Amos' anger at the injustice of the rich Hebrew nobles to still whiter heat was the luxury in which they habitually lived. While they ground the poor into hopeless misery; while little children starved for lack of a crust of bread, these rich families gorged themselves at the costliest banquets.

Greed and love of money is responsible for much poverty today. But greed and the love of money is not confined to those who are the so-called rich. It is often found in some measure even among those of our own group.

As followers of Christ we would like to help those who are in need.

III. Suggested topics for short talks:

1. Blessedness of the benefactor. Ps. 41:1-3

2. Persistence in well-doing. Gal. 6:9.
3. Impartiality advised. Jas. 3:1-5.
4. Admonition to be content with little, 1 Tim. 5:5-10.
5. The way to make a living, Mt. 6:33.

IV. Facts for study

According to reliable surveys, in 1929, seventy per cent of the people living in the cities of the United States had less to eat than what the Department of Agriculture regards as an adequate diet.

In 1929, if all of the clothing made and sold in this country were distributed equally among all the people, every boy and man would have had one-half of a suit, one-sixth of an overcoat, three shirts, one half of a sweater, two hats. For every girl and woman there would have been two-fifths of a coat, one half of a sweater, two hats, three and two-thirds dresses. Since many people bought more than their share of clothing, it is evident that a large number were able to buy little or no new clothing.

As to housing, in 1929 one-fourth of the people of our country were living in slums or in shacks which should have been torn down. More than one-third of the homes in towns and cities, and nearly four-fifths of those in our villages, had no sanitation or running water.

V. For Discussion

1. Where should we spend our money to help those who are poor?
2. The needs of our mission field especially flood- and war-stricken China.
3. Is government aid for poor desirable?
4. Should the church take care of its poor? If so, in what way?

VI. Illustrations

God's Care of the Little Ones.—A poor little boy was found in the streets by a kind-hearted man. The child was lean and thinly clad, bearing the marks of hunger and poverty. "What are you doing here?" inquired the man. "I am waiting for God to come." "What do you mean?" asked the man, touched by the novelty of his reply. The poor little boy responded: "Mother and father, and my little brother died, and my mother said God would come and take care of me. Won't He come?" "Yes," resplied the man, "I have come." "Mother never told me a lie," said the little boy, "I knew you would come; but you have been so long on the way."

A man who was about to take a long journey had two sacks of corn. He gave them into the charge of two friends,—one to one, and one to the other,—requesting these friends to take care of them for him. In due time he came back. Going to the first friend, he said, "Where is my corn?" "All safe," he answered; "I tied up the mouth of the sack, and put it in the cellar. Take it again." It was brought out and opened, and there it was, mildewed, rotten, and utterly worthless. He went to the second; "Where is my corn?" "Come out with me, and I will show you." He took the man into a field all waving with golden grain: "There is your grain." Then said the owner to the first friend, "Take your reward, the sack of mildewed corn you gave to me"; to the second, "Give me back one sack of grain when it is threshed out, and all the rest is your own."—J. M. Neale.

If possible, have some one tell of the work of Jane Addams.

VII. Food for Thought

"Jesus gave away a bit of his soul with every healing touch."

"Who gives himself with his alms serves three.—Himself, his hungering neighbor and Me."

INTERMEDIATE DEPARTMENT

USING SUNDAY IN A CHRISTIAN WAY

Intermediate C. E. topic for Nov. 12, 1939

For Daily Reading:

Nov. 6. A holy day. Ex. 20:8-11.
Nov. 7. Calamity from neglected Sabbath. II Chron. 36:15-21.
Nov. 8. The way to true delight. Isa. 58:13, 14.
Nov. 9. Christ's custom. Luke 4:16-21.
Nov. 10. A Christian gathering. Acts 20:7-12.
Nov. 11. Dedication of money. I Cor. 16:1-5.
Nov. 12. Topic. Matt. 12:1-9.

Opening Poem

I took a day to search for God,
And found him not, But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed
I saw his footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard his voice upon the air.

And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of his robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making, sowing Beauty be . . .
And from that kindling ecstacy
I knew God dwelt within my heart.

Bliss Carmen.

Song—"Safely Through Another Week"
Scripture Reading—Matt. 12:1-9.
Prayer by Leader

Using Sunday in a Christian Way:

I. Worship in God's house.
  A. A commandment or a privilege
  B. Follow the example of Jesus
  C. The church has a higher purpose than any other group in the world.

II. Quiet time as a time of refreshing our souls as well as resting our bodies. We may refresh our souls by reading the Bible and other Christian literature. Best of all may we refresh our soul by communion with God.

III. A time for fellowship with friends. What a cheer even a brief visit may bring. A time to write to those friends who are too far away to see.

IV. A time for family fellowship.

V. A time for close observation of nature. Refer to the opening poem. Read in unison the Nineteenth Psalm.

Song—"This is My Father's World"

Discussion:

1. Do you think there would be more proper observance of Sunday if it were always spoken of as the Lord's Day?
2. Name additional ways of worship on the Lord's Day.
3. Can one be a Christian and not attend worship in the Lord's house more than once or twice a year?
4. Should intermediates attend all services of the church? Or are we excused from the evening service if we attend the morning service?
5. Is it all right to "go for a ride" on Sunday afternoon?

Song—"The Church in the Wildwood"
Offering
Announcements
Prayer by Superintendent

JUNIOR CORNER

"It is a Good Thing to Give Thanks Unto the Lord"

Psalm 92:1

To the leader.—We should give our Juniors an opportunity to express their thankfulness in a material way. There are always needy families and the Juniors would enjoy filling a basket for some one in need. After telling them of several, let them choose the family for whom they wish to fill a basket. Mrs. Andres, the beloved editor of the "Junior Corner" for so long, suggested that a "Pyramid" be built. (The Mennonite, October 19, 1937). This was used very successfully at that time. Shall we again build a Pyramid?

Program for November 12, 1939

"WITH MY WHOLE HEART"—Psalm 9:1a

I. Worship Period

1. Prelude—Playing of Hymn "All Hail the Power of Jesus Name!"
2. Stand and sing above song in unison.
3. Call to worship, "Give thanks unto the Lord, call upon His name, make known His deeds among the people. 1 Chron. 16:8.
4. Song—"Praise Him, Praise Him."
5. Scripture—Two voices responsively.

a. "Bless the Lord, O my soul and all that is within me bless His holy name. Bless the Lord, O my Soul and forget not all His benefits." Ps. 103: 1, 2.

b. "I will mention the loving kindness of the Lord and the praises of the Lord according to all that the Lord hath bestowed on us."—Isa. 63:7a.

a. "Now therefore, our God, we thank Thee and praise Thy glorious name." I Chron. 29:13.

b. "We Thy people and sheep of Thy pasture will give Thee thanks for ever. We will show forth Thy praise to all generations." Ps. 79:13.

a. "Give thanks unto the Lord, call upon His name, make known His deeds among the people, Sing unto Him, sing psalms unto Him, talk ye of His wondrous works." 1 Chron. 16: 8, 9.

6. Song—"I Love to Tell the Story."

II. *Study Period.* Aim: To help the Junior know how to express his praise and thankfulness.

1. Leader's introduction. Stress that we should think of the many things for which to be thankful, for we must thank, as we think of all of God's goodness, mercy and grace. Sme one has said, "A thankful man is a thoughtful man." We should show our appreciation of God's goodness in every possible way.

2. Short talks by Juniors.

a. We should give thanks with our whole heart.—Ps. 9:1; 86:12.

b. We should remember and give thanks. Ps. 103:2.

c. We should make known His deeds. Isa. 63:7, Ps. 105:1, 2.

d. We should *go to His house* and give thanks. Ps. 100:4; Ps. 122:1.

e. We should thank Him with our gifts. (Give ourselves—Let your life be a continual thankoffering. Rom. 12:1).

f. We should give of our means and give thanks. Gen. 28:22.

3. Reading of Psalm 147. (Select a good reader. God's Word should always be read well, reverently and beautifully) by a Junior boy.

4. Song: "Bringing in the Sheaves"

5. Poem: by Junior girl.

Gentleman Gay

"Said old Gentleman Gay, on a Thanksgiving Day
If you want to be happy, give something away.
So he gave a fat turkey to Shoemaker Price,
And the shoemaker said, 'What a fine bird!' How nice!

I'll give Widow Lee the fine chicken, I bought!
Said the pleased Widow Lee, 'See this chicken! Oh, my!
I'll give washerwoman Biddy my big pumpkin pie."
And, 'Oh sure,' Biddy said, 'it's the queen of all pies!'
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finnegan children I'll make!
Said the Finnegan children—Rose, Benny, and Hugh,
'It smells sweet of spice and we'll carry a slice
To little lame Jake who has nothing that's nice.'
'Oh, I thank you and thank you,' said little lame Jake.
'What a beautiful, beautiful, beautiful cake!'
And such a big slice, I will save all the crumbs
And give some to each little sparrow that comes!'
And the sparrows they twittered as if they would say,
Like old Gentleman Gay, on Thanksgiving Day,
If you want to be happy, give something away!

(From "Friends in God's World" Keystone Graded Lessons).

III. *Mission Minutes*

1. "The Mennonite" of October 17, gives the names of several missionaries going to the foreign field. Let some Juniors name these and tell to which field each one is going.

2. Sentence prayers for God's protection and care of these missionaries.

3. A missionary letter or story may be read. If possible select one in which the spirit of gratitude is especially evident.

Leaders closing prayer.

Stand and sing the Doxology.

« « JOTTINGS » »

—WHAT DOES IT MEAN TO BECOME A CHRISTIAN was the title of a splendid sermon sketch that appeared in this paper, issue October 10, page 6. In some way, hard to explain, the sketch appeared minus the name of the writer. For this the editor and the printing plant wish to convey to him our sincere apology. The writer is: REV. WALTER H. DYCK, PASTOR OF THE MENNONITE CHURCH, BURRTON, KANSAS.

—*BRO. AND SISTER PETTER LANDED SAFELY.*—Chicago, Ill., Oct. 16, 1939: To Rev. P. H. Richert.—"Landed last Thursday. Then days sea voyage from Genoa. On way to Lame Deer now."—*Mrs. Petter.*

—*The 1940 Year Book,* Rev. A. S. Bechtel acting editor, is rapidly taking form, as it must, so that it may be ready to be sent out as premium for prepaid full year subscriptions to *The Mennonite.* The editor finds it necessary to condense some of the material especially statistical tables, considerably, to get it all within the contract size, 48 pages plus covers. This may cause some disappointment, but it should be remembered that *it just can't be helped.*

—*The 87-year old Reverend C. H. van der Smissen* marked his anniversary as a minister of the gospel, Sunday October 15, by giving two missionary addresses at the mission festival of the Evangelical Churches in and near Newton, Kansas. Sixty-five years ago, on October 15, 1874, the good brother received his ordination at the hands of his father, Rev. C. J. van der Smissen and Rev. Eph. Humsberger, in the Mennonite Church at Ashland, Ohio. On this same day of the month, 102 years ago, Rev. van der Smissen's grandfather ordained his father to the ministry. This truly is a family of ministers, for Brother Alvin van der Smissen, Rev. C. H.'s son, is also a minister who is at present serving the Hebron Mennonite Church near Buhler, Kansas.

—*Western District Conference* had a busy time last week. On Wednesday the Ministerial Conference was held at the First Church, Newton. Attendance was large and the addresses which centered in the idea "Exalting Christ" were splendid. The one by Rev. J. N. Smucker of the Bethel College Church was ordered to be printed in pamphlet form for wide distribution. The Conference proper was held in Wichita. Although the attendance was unusually large, the crowd did not even half fill the large Forum hall. Rev. J. M. Regier, the chairman succeeded in getting things to move along well, so that the heavy program could be finished on schedule time. Like other church bodies, this conference finds itself handicapped by the lack of funds in its efforts to do the many needful things confronting it.

— *First Church, Reedley, Calif.*—Frisco County Rural Ministers' Association is to hold its next meeting, November 14, in this church. The meetings are open to all who are interested in learning how to do our work better.—The Board of Education (of which the pastor of this church is a member) holds this year's meeting at Bluffton, O., beginning Oct. 19. This Board has to plan with and for Sunday Schools, Christian Endeavor, Daily Vacation Bible Schools, Bible Schools, Colleges, the Seminary, the Gen. Conference Field Secretary, Young Peoples' Union, Family Relations, etc.—*Ch. Bulletin.*

—*Rev. Henry Hege becomes pastor and elder of the Bergtal(Okla.) Church.* Brother Hege, who for a number of years was superintendent of schools at Gotebo, Oklahoma, and at the same time served the local Mennonite church as pastor, last spring accepted a high school position at Corn, Okla. On Sunday, Oct. 15 last, he was ordained as minister and elder of the Bergtal Church of that place. The services were held in a large tent, to accommodate the many visitors from nearby and even more distant churches. The Reverends P. K. Regier of Moundridge and John C. Kaufman of Inman, Kansas, were there to officiate and serve as speakers.

Truth, like the sun, submits to be obscured; but like the sun, only for a time.—*Bovee.*

Mexico - - Mennonite Colony

Near Cuauhtemoc, Chih, Mexio — by H. P. Krehbiel

Seen from an elevation a half mile south of the city.

In the foreground near the city is a caravan of pack donkeys. Beyond the city the plateau expands about fifty miles east and west and as much or more than 100 miles to the north.

View into the expanse across the City of Cuauhteomc

Framed in between majestic mountains is situated the attractive country within which the Old Colony Mennonites have selected a wide territory for their permanent home, and have established their attractive and prosperous community settlement.

It was about the years 1921 to 1923 when a large transmigration of Mennoites from Canada to Mexico took place. By far the larger part of these people are known under the name of "Alt Kolonisten" (Old Colonists). However, a number of socalled Sommerfelder also moved with them.

This settlement is located almost entirely north of the city of Cuauhtemoc, which is the principal trading point of these settlers. The settlement covers a territory approximately 25 miles wide and 40 miles long. It is said that the colony has about 30 villages, however, a map shows more than 45 villages. The whole settlement is said to number about 9000 persons.

For two half days Wm. Redekop took myself and wife and his mother out in his auto into the colony. There were several things I desired to do:

1) See the colony of which one had heard so much. 2) Meet leading persons of the colony and converse with them. 3) Learn something about the well-being and prosperity of the colonists. 4) Ascertain whether the settlers in general were satisfied, or whether it was true that practically all the Canadian settlers in Mexico were purposing to leave and either return to Canada, or remove to South Dakota, U. S. A.

Here then first something about the general arrangement of the colony, its plan of operation and its economic condition.

The whole settlement is divided into villages. The farmers of that region live in the village on liberal space for their farm establishments, barn sheds, poultry yards and house, etc. Plenty of space for the home of the family, flower garden, vegetable garden, orchard, and stockyards. This proximity of farm residences enables the people to promote more successfully interests which these farmers and families have in common. Cooperative farm activities are possible. Social life is benefitted. Mutual aid both in family and on the farm can be easily rendered. Schools and training of youth can be promoted more successfully. Spiritual uplift and the fostering of Christian life through religious services, and pastoral care and instruction are favored by these farm village settlements. Each village has its village school and teacher. Such a community life has within it the possibility of great and blessed gains both spiritual and temporal.

So far as the material and economic interests are concerned one cannot otherwise than gain a favorable impression. For one must not forget that only about fifteen years ago this whole territory was an uncultivated grass covered prairie. The settlers came here with rarely much more means than necessary to get started; perhaps to buy a farm of raw land, build a little house and provide other necessary equipment. For several years only a very small income could be realized. Only after a larger acreage was brought under cultivation and an increased cattleherd had bolstered the income was further expansion possible. Remembering such vital facts one can but be amazed at the visible relative prosperity everywhere. The villages are plotted on a liberal scale. The Main Street of the village is exceedingly wide, perhaps four times as wide as in an American city. At various places new residences had been built recently. Here and there one saw a tractor in the field or at the farm. Let us look at the fields which here are planted chiefly to corn, beans and oats. Surely they were harvesting a fine crop. Much attention is given to cattle raising, for which that territory is peculiarly favorably suited. So far as natural conditions are concerned, there are few places in the world that are better favored for general agricultural enterprise than is the very extensive plateau region of Mexico. One can easily see why these abstemious Mennonite colonists have achieved such striking results in a material way.

On these study trips it was my fortune to meet and converse with a number of leading persons, such as heads of villages, business men and with the manager of a growing printing establishment. Only one person, a business man, did I meet, who is connected with a movement which was then speaking of removing to South Dakota. He had then just lately been in South Dakota with a small group under the guidance of land agents. They were shown deserted farms in the neighborhood of a town by the name of Miller. This man informed me that the land agents had told them that the South Dakota Legislature would likely pass a law in the year 1939 under which the settlers from Mexico would be permitted to conduct their schools, "just as they pleased," without paying any attention to the school laws and program of the state. They claim that land will be sold to them at low prices and on exceedingly favorable terms. Can it be that the State of South Dakota would really make such exemption laws for the schools of a small minority? This man was unsettled in his own mind as to whether he would take part in a shift to South Dakota. All others with whom I spoke were unanimous in their position—"There is nothing to a general migration away from the settlement." All spoken to expressed themselves as being well satisfied in this setttlement and that they intended to remain here, except one. He expressed himself as dissatisfied in the colony, but that he had no idea where he could find a better place to go to."

At the home of David Redekop, Sr., I met a woman who related to me that two of her daughters were in the company which I had the opportunity to meet in Newton on their journey back to Canada. She informed me that her children are now pleading for help to return to Mexico. While we were at Cuauhtemoc, one family which years before had gone back to Canada, now returned again and we were told that they were very glad to be back again in Mexico.

It was my special privilege also to visit at the home of the Elder or Bishop over the entire "Alt Kolonie," Isaak M. Dyck, at Blumenfeld No. 16, Cuauhtemoc, Chih., Mexico. We received a cordial brotherly welcome. It was my special desire to receive direct information from the spiritual leader of this very extensive colony. After I had learnt during a prolonged conversation that he also knew of no general movement to leave this settlement, he made mention of certain official correspondence in his possession in which the leadership of the national Government manifested a decidedly friendly attitude toward the Mennonites. In compliance with my wish to obtain copies of this correspondence, Elder Dyck sent me, some weeks later, through Brother Redekop, a letter with the copies of the correspondencies issued by President Cardenas.

Letter from Elder Isaak M. Dyck, written near the end of November, 1938.

To you, honored friend and Brother H. P. Krehbiel!

This letter and the Correspondence from President Cardenas follow in translation:

First—I wish to you the precious peace of God, the love and grace of our Savior Jesus Christ and the fellowship of the Holy Spirit, these together with all conceivable good for all time and eternity, which to us is needful here for a godly life and conduct (2 Peter 13) and thereafter is needful for a peaceful transition, etc.

As in these days I had the pleasure, my beloved brother, to have you together with your wife under my humble roof, and you made inquiry of me concerning the condition of the Mennonites and expressed the desire to obtain a copy of the important document which I have received from our present President, Lazara Cardenas, I let follow a verbal copy taken from the original manuscript:

First I do herewith inform you that the Minister of Education has received renewed instruction to extend to you also for the future the privileges granted to you by President Obregon in the year 1921, are herewith also to be granted to you, and that the provision be made that the liberties shall also be respected by the subordinate Boards. Very Respectfully, Sufracio Effectioo.

No. Reeleccion.—In the National Palace, June 19, 1936. The President of the Republic, firma. Lazara Cardenas.

Second—To the General Antonio Rios Zertuches, Commandant of the 5th military zone, Chihuahua, Chih.

Very respected Friend! On this day I do address the Resp. General Rodrigro M. Quevedo, Governor of the State of Chuhuahua, in a letter of the following content: Several Mennonite delegates made complaint to me, that frequently bands of armed Mexicans enter their colony and take away various things, particularly implements, and also become guilty of attacks upon persons. Occasionally Mexicans force entrance into homes and there misuse wives and daughters of Mennonites. I am of the opinion that these colonists referred to are of greatest importance to us for the economical development of the state, and already have contributed very much. And not only that, but because our justice demands it, I request of you, to suppress these criminal acts with every power, and thus render to these named colonists, both as to their person and as well as their property, the protection to which they are rightfully entitled. I place with you this information that you may know and that the soldiers, who are under your command, may aid the political boards in providing protection to the Mennonite Colonies.

Your Sincere Friend,

Lazara Cardenas.

Postscript by Elder Isaak M. Dyck:

This command from the President to the General of the military zone has had the effect so that in the last two years we have very little to complain of concerning robberies or thefts.

To the question you have asked me, dear friend Krehbiel, I make the following answer: We entertain no thought of leaving Mexico and if in isolated cases a few of our people speak of leaving and returning to Canada or locate in South Dakota, and some evil reports are spread abroad about Mexico, we are in no wise agreed to such reports, and as long as the contract which was closed with President Obregon, in 1921, is kept by the Government, we purpose to remain in this country, and shall not cease to pray for our Government, as we were taught: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the place thereof shall ye have peace. Jer. 29:7."

With friendly greeting and with kindly thanks for your visit, I am your friend, Isaak M. Dyck, Blumenfeld No. 16, Cuauhtemoc, Chih., Mexico.

From this dependable information it is quite evident that the large Mennonite colony near Cuauhtemoc, Chih., Mexico, does not contemplate leaving that location for some other country. The fact is that from a dependable and competent source I was informed that the leadership of the colony is at present dealing with the problem of expanding the borders of the colony to gain room and farms for the repidly multiplying increase in the families in the colony.

» » JOTTINGS « «

—*Rev. Freeman Swartz, Schwenksville, Pa., Bluffton.*—"The contributions from the mite-boxes have helped. We have given out a number of them. What do they contain? Your contribution can in no way be recognized until you have turned it in. —"*Bethel*—Like all institutions of higher learning, Bethel is having her financial problems. In praying for Bluffton add a petition for her sister school Bethel."—*Ursinus College* plays an unusual part in our local experience. The background of that school, old Freeland Seminary, was Mennonite. Many of our Mennonite men and women have had training at Freeland or Ursinus and its formerly associated Bible school."—*Perkiomen Seminary*—now finds its field restricted since the advent of the public high school. However, many Mennonites laid foundations for their education in this Schwenkfielder school.—*Church Messenger.*

—*Rev. A. J. Neumschwander,* pastor of the West Swamp, Bethany and Flatland Charge in Pennsylvania, is conducting what he calls, a "*Spiritual Infilling and Ingathering Campaign*", in his three churches by giving, each week for five weeks, a sermon on the following themes: *The Revival under Samuel, the Revival under Elijah, the Revival under Nehemiah, the Revival under John the Baptist, the Revival under Peter, the Revival under Philip.*

—COMING, A PEACE RALLY *for all men from 18 to 41 and others interested, planned by the Peace Committee of the Eastern District Conference* at the Grace Mennonite Church, Landsdale, Pa., Nov. 11, 4:00 p.m. and 7:30 p.m.—*Bulletin, Zion Menn. Ch.*

—THE PACIFIC DISTRICT WORKER'S EXCHANGE, we are glad to report, has again put in appearance, and that with a fine artistically executed front page containing a sketch of *Jesus blessing the children,* which are shown in different colors of skin as it should be. Mrs. Edmund Miller of the Portland Mission drew this cover design and published the paper on a new Standard Fluid Duplicator which she has on trial in her home.—This may interest other young people's groups.

—*The Sunday School at Menno, Wash. packed* eight boxes of clothing and many German books and sent them to Rev. N. Bahnmann in British Columbia to be distributed among the Mennonites there.—Rev. Harly King has preached for this group during the summer.—*Exchange.*

—*Zion Mennonite Church, Souderton, Pa.,* A large lot of used clothing, brought to the church by our people, has been prepared for shippping by our Ladies' Aid, and sent on its way to Rosthern, Sask., there to be distributed to the needy Russian Mennonites.—Mrs. H. D. Detwiler, who is the oldest member of the church, has also the record for length of service as a S. S. teacher. She has taught in the primary department for 46 years. But due to the impairment of her faculty of hearing, she had to resign her work. In some families three generations sat at her feet for religious instruction.

—*Eicher Emmanuel Church, near Noble, Iowa,* on October 3, was host to the 1939 Annual Sunday School Convention of the Washington Co. Council of Christian Education. Fifteen churches were represented with over 100 people registering. The theme was, "Ye are the Light."—*Mrs. D. E. W.*

—*John G. Gaeddert* writes from Bellingham, Wash., "I have enjoyed *the Mennonite* immensely and must have my address changed so I don't lose out on the reading. I can't be without it. My new address is: 528 West 14th St., Hutchinson, Kansas."

—*Rev. Gustav Frey,* pastor of the Mennonite Church at Shafter for about two years, is now serving a small group of Mennonites that have settled near Fredonia, Kansas. It is reported that fairly good land can be had there for $30.00 up an acre. The Shafter Church is being served by Rev. Glanzer of Dinuba, Calif. from time to time.

—*First Church, Bluffton, Ohio.*—Gratifying progress has been made in securing signers to the pledge to give $25.00 per year to Bluffton College, conditioned upon securing 200 signatures. This help is needed both for accrediting the school and successful operation. We are grateful to all friends of the college who have helped in this enterprise.

1001 E. BDWY.
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, OCT. 31, 1939 NO. 43

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Pray That Righteousness And Love May Prevail

There is much injustice, unrest, hatred, and violence in the world today. The Bible admonishes that, "the wrath of man worketh not the righteousness of God (James 1:20). And Paul insists that, "Love never faileth . . ." (1 Cor. 13. And Jesus himself, the Prince of Peace, (in Matt. 5:43-) challenges His followers to do "more than others" in these words, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven . . . "

To this end, let us unite on Thanksgiving Day in praise and thanksgiving, but also in fervent prayer that Righteousness and Love may prevail everywhere and in all human relations!

C. E. Krehbiel, Conference President.

* * *

EDITORIAL

SOMEBODY BUILT BRIDGES AHEAD. — Sometime ago we read of a little girl, unused to traveling, who was taken on a long railway journey. She seated herself by a window and gazed at the scenery ahead. Whenever she saw a river in the distance she would show signs of alarm, for she could not understand how they were going to get across. But when they got to the river a bridge always appeared on which the crossing was easy. After several experiences like this, the girl leaned back in her chair with a sigh of relief and said, "Isn't it splendid? Somebody built bridges ahead." Yes, what a lot we owe to somebody who built bridges ahead.! We are born into a wonderful world made all ready for us by somebodies. God made nature to provide food for us and a lot of resources that men have made into clothing, shelter and a multitude of comforts of life for us. The endless things that come to us every day to enrich our lives and to give us ease and enjoyment, are the gifts of innumerable somebodies. Parents, teachers, ministers, statesmen, philosophers, inventors, artisans, poets, writers of literature and Holy Writ, besides hosts of everyday toilers, have done their part to make this twentieth century world what it is. How insignificantly small in comparison to the wealth of things offered to us by the world and by God's love is any addition we now, even the most illustrious of men, may make! Yes, bridges have been built for us, in endless ways. Jesus built the most wonderful bridge of all. He bridged the once impassable chasm between God and man, caused by sin, in giving himself as a ransom for all, so that we might have free access to the Throne of Grace. But alas! evil men in all ages have been trying hard to destroy that bridge in almost every conceivable way. They are doing it and have been doing it strong in Europe. Some are trying to do it in Washington right now. But, fortunately, the bridge still stands and will continue to hold until time is no more.

* * *

ANCIENT WISDOM.—*"Remember the days of old."*—Deut. 32:7—During the last three-fourths of a century, the ruins of Egypt and western Asia, through archeological excavations, have spoken. in loud and definite terms, in proof of the veracity of the Bible. So pronounced were these voices and these discoveries that apparently nothing that the Bible says has been disproved or discredited by these efforts. Mankind has lived a long, long time, and as far back as records go, it has been wrestling with the same problems that are before us today. Meanwhile, however, the race has learned or, at least, should have learned some pointed lessons. And we can but scoff at some of the superwise "moderns" who would disparage them. One of these lessons is *the primacy of religion.* No ancient ruin ever dug up up has failed to reveal a house or place of worship as a conspicuous part of community life; no clan or tribe, no matter how primitive, have been found without some form of worship. Another lesson is *the sanctity of the home.* In Babylon, Ur, Shushan, Pompeii there have been unearthed large sections of individual homes. A third lesson is *the fact of patriotism.* All researches and discoveries reveal a devotion to national solidarity and safety, and national consciousness. Still another lesson is that of *the chastity of womanhood,* proved by records in stone and otherwise. And to these may be added, *justice between man and man.* So in this age, in which everything seems to be lopsided or upside down or, tending to go modern, we may get a great deal of comfort by remembering the days and the lessons of old.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

BIBLE SCHOOL

CHANG YUAN EVANGELISTIC WORK

Altogether this quarter has been one of the busiest I have ever put in in China and for the present there is no let-up in sight, especially now since Browns have moved to Taming and all their work is temporarily in our hands. I believe every one of our missionaries is overworked and we appreciate the fact that the Board is getting some new workers out to the field and returning old ones.

Inspite of minor skirmishes between the Japanese troops, who now occupy Taming, Nanlo and Chang Yuan, and Chinese troops of various kinds scattered throughout the field we have been able to keep our work going about normally. A few times changes in plans have been necessary as when Mrs. Pannabecker and a wagon load of Bible School girls were going to Chang Yuan for Chinese New Years and ran into a fight. The rifle shots were a trifle alarming at first but they went on until they encountered Chinese soldiers in full flight who urged them to turn about and go back.

Chang Yuan Work

The outstations about Chang Yuan, four in number, have been having unusual opportunities due to the many people who have left the city to reside in the country. At these places good progress can be seen. Fan Hsiang has a lively group each evening meeting for singing and Bible memory work. It was an nispiration to hear the 50 or more voices repeating in concert one after another the verses they had learned. Chiu Chi another village has shown enough interest to pay part of the rent on the house used for services and offers to raise more if only a Bible woman can be sent them. In the city of Chang Yuan itself, things look momentarily discouraging. Everybody left the city when it was occupied and even now only a handful of people can be found in the city. On one hand they are afraid of the Japanese troops because of the terrible experiences of last year when 1700 people lost their lives during the fighting over the city, on the other hand they are afraid of night attacks of the Chinese troops on the city. As a matter of fact neither of these fears are liable to be realized but it keeps the city cleared out anyway. However there are some 30 people living in the church compound and daily morning prayer meetings are held and services as usual on Sunday. The day I was there two weeks ago about 50 were in attendance. The school work there suffered most, for all children have left and no classes are possible. The teacher was hoping that a small group could be gotten together but it would be only ten or so in contrast to the hundred a few months ago.

Bible School

Our work here has suffered no interruption so far. Studies are carried on as usual with the addition of the work program mentioned in previous reports. During this quarter we have added a printing press and a good supply of type. The mission allowed $300 (Chinese currency) for the purchase of type and granted a loan of another $300 for paper and supplies, same to be repaid later. Thus we have gotten a fair supply of equipment and materials. Other things will be needed but we hope the project will be self-supporting and future additions can be made from receipts. Both our lithograph outfit and our press have been busy printing tracts of which it seems any number could be used. We have printed 20,000 in the past three months. Besides these we have printed two little pamphlets and various odd jobs for the hospital and mission.

Besides the printing, students have been busy at bookbinding, weaving, knitting stockings, and various other odd jobs. Our work projects have brought in $214.28 during the quarter, most of which came from printing. This is not enough to pay students for the work they do, since much of their work is not remunerative but it helps and we expect it to increase. At the end of next quarter after our first year is past I shall make a fuller report.

We have tried not to let other aspects of the school work suffer from overemphasis on work projects. The work is a means not an end. This year there will be 22 graduates, eleven each from the regular and elementary courses, if all goes well. The National Bible Society in Scotland has again promised to present gifts Bibles to the graduates. Some of the graduates will doubtless find a field of service in the church while others will return to their homes and be helpers in their local churches. We hope everyone will make a contribution to the Kingdom of God.
dom of God.

Before closing, we want to emphasize again the openness to the gospel. From one place after another arrive requests for workers to come and teach. The demand for scriptures is more than we can supply. The Bible Societies report the same that they cannot keep up with orders. The uncertainty of life and need of dependance on superhuman power is driving people who paid scant attention before to think of God and to study the gospel. We pray that God may use us to help many of these to find real peace in their hearts and to know Him who is the source of eternal life. Continue to remember us.

Your fellow-workers in the Master's service,
Mr. and Mrs. C. F. Pannabecker,
Aganetha Fast, *Chm. of Educ. Com.*
H. J. Brown, *Chm. Evangel. Com.*

Being Conference Conscious

President's Sermon by Rev. J. M. Regier, preached before the Western District Conference, Oct. 18, 1939

"And the multitude of them that believed were of one heart and of one soul." Acts 4:32a.

We have here a picture of the first church that grips our imagination. It was no longer a small group of people. There are several indications in the book of Acts suggesting the size of the congregation. From the day of Pentecost we read: "There were added unto them about 3000 souls." A little later it says, "And the Lord added unto the church daily such as should be saved." And again a little later: "Many of them which heard the Word believed; and the number of the men was about 5000." Our text speaks of the "*multitude* of them that believed." None of our Conference churches approximates the size of that body of believers. Who knows but what it may already have been as large as our whole Conference.

The thing that interests me is that there was conscious unity. One of our home mission workers often wrote in his reports: "There is such a wonderful spirit of love among our people." Whether this love manifested itself as a force which purposefully bound people to common tasks he did not state. But when our story says that these believers were of "one heart and of one soul," it also gives an illustration of its effectiveness. "Not one of them said that ought of the things which he possessed was his own; but they had all things common. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the price of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need."

The thought that impresses itself upon me here and the one I wish to stress this morning is the fact that there was a very definite group consciousness. This group of people belonged together and they knew it, and lived accordingly. Their tasks were common tasks. The work of the group was also the work of the separate individual. We believe that when the large group undertook an enterprise there were not smaller groups within the large one who were pulling sideways, saying that is none of my concern.

One great lesson that we wish to learn from this incident is that we need to have a stronger conference consciousness. Nearly sixty Mennonite churches have banded themselves together as a Western District Conference. This has been done deliberately, purposefully. By doing so, each church and each member within the church has assumed responsibilities. The tasks and undertakings of the larger group become the responsibilities of the smaller groups and individuals. "If the foot shall say, because I am not the hand, I am not of the body? And if the ear shall say because I am not the eye, therefore I am not of the body; is it therefore not of the body?" If a minister in one of these 60 churches shall say, I did not grow up in this conference and I did not get my education in Mennonite schools, therefore I do not belong to the Conference; does he then not belong to the Conference? Or if a church shall say, one of our members is a missionary under another Board, therefore we have no obligations toward the conference missions; does it then have no such obligations?

In many quarters there is strong conference consciousness, but we need to cultivate this more effectively. Our conference is so organized that no force or legal pressure will ever be brought to bear upon individual groups and single members, forcing them to co-operate with the rest. Where people of "one heart and of one soul" no such methods are needed, but to bring them to the place where they will be "of one heart and of one soul" requires understanding and much love.

But, somebody objects, why become so narrow as to limit one's helpfulness only to one group? That is not the request. As long as a certain type of work is being done, and the group to which I belong is active in that field, and we are "of one heart and of one soul," is it not quite natural that I would support my own group first?

I like to compare the church to a family. Paul did so in Eph. 5. Jesus once said, "Whosover shall do the will of God, the same is my brother and my sister and mother." Spiritual kinship can become more powerful than physical relationship. When a church is of "one heart and of one soul" there is a group consciousness present that has force.

You would expect me to have a deeper interest in my own family than I have in other families. If the emotional interest should seem lacking, I would still have stronger obligations to them than to other people. I have two sons. Supposing I would become so interested in my neighbor's boys that I would keep providing for them, purchasing them clothes and sending them to school, leaving my own boys in want. What would you think of me as a father? But I argue that my neighbor's boys are better than my own. The whole community thinks them better and they are deserving such support, therefore I have decided to help them and not mine. What would you think of me as a father? However if my own boys are well taken care of, and I then decide to give the neighbor's boys a lift also, is there anything wrong with that? Don't I have a perfect right to help others also if that will not cause my own family to suffer? I believe a father who supports his own family well, will be more likely to help beyond the border of his family than one who neglects his own.

Can this not all be applied to our church duties? If the efforts and prayers and gifts of the people of a church go out to others to the neglect of their own conference work, is there not some of that spirit lacking which makes "one heart and one soul"? Sometimes we need stronger conference consciousness.

Mennonite churches have frequently served as good hunting grounds for various groups and individuals purporting to serve the Kingdom of God. How readily some of our people will fall for the appeals of some able speaker. If the sause so represented were all evil, our people would not follow. We are not condemning such causes, but we are pleading with our churches for conscious unity with that body,—and in this case our Conference, to which adherance and loyalty has been pledged. Surely, as Paul says, "Let us do good to *all* men, but especially unto them who are of the household of faith."

Such a condition of conscious unity in which people will be "of one heart and of one soul" will not just happen. It must be cultivated. We must *want* to be loyal. We must acquaint ourselves with the aim and the purpose and the goal of the movement. We must become an integral part of the organization. Then can our lives become effective. If we spread our efforts out over too wide a territory we make our lives so thin that we will be without effect. "Straight is the gate and narrow the way, that leadeth unto life."

I wish to be a little more definite and practical. Our District Conference is only a branch of the General Conference, and so let us think of the set-up of the larger organization as we meditate further upon the practical application of our text. What applies to the larger organization, also applies to the smaller. "The multitude of them that believed were of one heart and of one soul."

Our Conference has entered upon very definite fields of service. The bigger part of this work is being carried on under the supervision of six standing boards. May we compare the work of these boards to six children of the parent church? They belong together and by supporting one phase of this work you wish to express your loyalty to the whole.

We are thinking first of *Foreign Missions*. Our Conference has sixty some workers in three large mission fields. Thus we have a very definite part in carrying the gospel to the uttermost parts of the earth. It was not without considerable hesitation that some of these fields were entered upon. But finally, after very deliberate consideration and much prayer the Conference voted to undertake the work in these various fields, trusting that the churches who constitute our conference would be loyal and true, and feel deeply the responsibility of these decisions.

The men and women who have gone out to represent us in Oklahoma, Arizona, Montana, India and China are *our* representatives. We will never let them down. Our responsibility toward these workers is greater than toward any other foreign missionaries. Do we believe that they are better than others? Recently in a small local paper from another state the editor mentioned that the missionaries in China sent out by the church to which he belonged were the most effective missionaries in China. The statement might have sounded better if someone else had made it. We do not contend that our missionaries are better than others, although we believe that their work as a whole is just as acceptable, but what we do wish to stress is that they are *our* missionaries. You would not think highly of me as a father if I would neglect my own family and support other children. Neither will other denominations think highly of us if we neglect our own workers and reach out to help others.

But as I have already stated, if my own children do not suffer and I then render help to others, that is a wonderful privilege. One circumstance that makes this condition a little more complicated for some of our churches is the fact that more Mennonites have gone out as missionaries than our church has been able to support. We find some in Africa and in South America where we have no work, and a number with other boards in China and India, since our Board had insufficient funds to send them all. These workers are doing splendid work for our Lord and Master, and frequent appeals come from the various sources to different churches to render assistance. What are they to do? In the first place, we wish these other organizations would realize that we have our own work to do, and that they would not make themselves an imposition upon us. But on the other hand, after having given faithful and generous support to our own workers, a church usually finds it possible, through additional sacrifice, to help still others.

(To be Concluded)

IT OFTEN REQUIRES terrible conditions and frightful experiences to bring men to grasp the serious truth. This is illustrated in the case of the French atheistic author, Lavredan, who made this confession after the World War:

"I laughed at faith and thought myself wise. Finally this laughter became hollow and vain, for I saw France bleeding and mourning. What would become of France if her children did not believe, if her women did not pray? Oh, a people whose fields are covered with the dead! How difficult it is to remain an atheist on this national cemetery! I cannot, I cannot, I have deceived myself and you who have read my book. It was a delusion, a giddiness, an evil dream. I see death and call for life. Hands equipped with weapons make death; folded hands bring life. France, turn back to faith, to forsake God means to be lost! I do not know whether I shall live tomorrow, but I must tell my friends, Lavredan is afraid to die an atheist. I am not afraid of hell, but the thought impresses me, God lives and you are so far from Him. Rejoice, my soul, that I have been permitted to experience the hour when, on my knees, I can say, I believe."—From "The Presbyterian."

—*The East Swamp Church, Pa.*, will feature its First Annual Young People's Conference, Nov. 3, 4, 5, 1939. Dr. E. Schuyler English, author and Bible teacher will speak on "the Victorious Life."

The Student and His Religious Nurture

By J. D. Epp, University of Nebraska

The month of September and the opening of schools by their common association have almost become synonomous in our thinking. It is at this time that many little children, in addition to the ones already initiated to the school system, make their first venture into the intellectual world. On that first day of school many a parent has felt ill at ease; just as if something vital was being extracted from his or her life. If this is the experience of parents when little children leave home for school, only to return after a few hours, it is equally true when son or daughter for the first time pack their trunk and suitcase to leave for a distant college or university. At the farewell, the parents' misty eyes and the firm handshake express far more than words feebly chosen at the moment could express. Yet even so, a Kansas wheat farmer did express to his son at just such a parting what weighed heavy in his mind. He said: "Son, you are now leaving the parental home for a distant school and my eyes will not see the paths that your feet may follow, but don't forget your Christian heritage."

The sons and daughters who have migrated to their chosen denominational college certainly will not through a change of geographical location forget their Christian heritage. The college will by its regular program and close association with the church attempt to nurture and promote the Christian spirit that took root in the home and will be happy to see it develop into an intensified and deepened religious experience. On the other hand, however, the student attending a state university under our political system that separates church and state must forego a similar religious nurture, for the university does not provide a department of religion, nor does it set up a program for religious nurture. Then what about the nurture of the religious interests of those attending a state university?

The question is pertinent. For religious interest is not peculiarly confined to those never attending a university, nor are those attending a university devoid of religious feelings and interests. For that very reason, a university community does supply some concrete means to promote these religious interests. There are the campus YWCA and YMCA which through their respective non-sectarian programs attempt to develop a Christian consciousness. In addition, various denominations maintain endowed foundations with a university student pastor. These pastors and their wives create a homelike atmosphere for the nurture of the religious interests of their respective denominational students. Moreover, the churches in a university city are aware of the religious needs of a student population and arrange programs that will supply such needs. Thus a university community does offer means and programs that will nurture the religious interests of the students; while the university itself does not through its regularly organized program set up such means. That does not necessarily mean a general indifference to religion and the program of the church on the part of those responsible for the operation of a university. Quite to the contrary, many faculty members are vitally connected with church programs and are deeply concerned that the church militant may be successful.

The religious culture on a university campus is largely maintained by the aforenamed forces, but not wholly confined to these local forces. A recent national movement, called the University Christian Mission working under the auspices of the Federal Council of Churches, brings the religious culture of a university community in touch with the wider outlook of national religious leaders. This mission goes from campus to campus for a short but intensified emphasis on religion. Such a mission came to the Nebraska campus last fall and the week of their stay was called Religion and Life Week.

The team that came to the Nebraska campus was composed of fourteen members. Each one was well versed in the field of his lectures and had achieved national and some international recognition. To mention only a few of the members of this team, there was: E. Stanley Jones, Missionary to India; T. Z. Koo, a Chinese Christian and an engineer by training; Benjamin Mays (colored) Dean of the School of Theology at Howard University. Religion and Life week was a new venture on the campus and one was interested in how it would be received both by faculty and students. After the week was over and a few tabulations had been made, it was found that E. Stanley Jones had spoken to 6,000 people at the opening session on Sunday evening; that members of the team had appeared in 47 different classrooms comprising 15 departments; that every organized house (both men and women) had entertained speakers at one or more dinner engagements; that members of the team had conducted 7 different seminars each day; and in addition there was one evening meeting each day. These evening student meetings averaged 800 per meeting.

The writer considered this Religion and Life Week a rather remarkable experiment on the campus of a state university. A few things became very evident as the week proceeded. First, state universities are not necessarily the bulwarks of atheism and irreligion. The interest and support given this week by the Chancellor, the various deans, and by many members of the faculty deny any such implication. In addition to the moral support rendered, the university helped materially by financial contribution and the free use of its buildings in making the program a success. There may be areas and circles in the university where religious interest is lacking, but during this week these were not in evidence.

A second matter that becomes very evident was the fact that we still have religious liberty in America. None of the speakers were afraid to speak of God, of Christ, of the Bible. Their free expression was a great witness to our religious liberty. This is our great American heritage, and may it never be lost to us.

Another impression gained from this week was the way people with different backgrounds and varying points of view fellowshipped together. There were differences in color of the skin, differences by way of schooling and experience, differences by confession (adherents of the religion of Jehovah and Christian, both protestant and catholic); yet they sat down together for a common fellowship. Individual differences, which are peculiar to personalities and find their way into creeds and confessions, were somehow merged into a union of purpose. This purpose was the meeting ground for fellowship.

If one were to mention a fourth impression, it would be the decidedly positive emphasis on religious experience rather than a negative emphasis. Salvation is not so much a matter of fleeing the devil and his cohorts as it is an active embracing of Jesus, the Christ, as savior, and letting his spirit become the guide and influence in one's life. By thus filling one's life with the good as persoanified in Jesus, the Christian Religion becomes meaningful not primarily as so many don'ts and prohibitions, but rather as a guiding spiritual influence that is being translated into a Christ-like character by human beings.

Once again, what of the religious nurture of the students in a university community? The student there is not secluded as possibly a monk and protected against adverse influences. Divers influences will bear down upon him and seek his allegiance. Life at the university is in the midst of a stream that has breakers and rocks that may shatter the sailor's raft. Yet this stream of life offers to the discerning and the desirous the things that are true and beautiful and enduring; yea, and the things that are deeply religious. The Kansas wheat farmer father had wisdom on his side when he said to his son: "don't forget your Christian family heritage." The son and the daughter can grow and prosper in their religious life and convictions in a university atmosphere if they heed that wise parental admonition and search out centers of influence that promote their Christian heritage.

Note of explanation by the writer: "Each year a number of our Mennonite students enter our various universities. At Nebraska, we have 13 of them. I suppose that the parents at their going and later also contemplate the opportunity provided in a university circle for religious culture. For that reason I have written: "The Student and his Religious Nurture." Maybe yo have room for it in the Mennonite and I hope some parent may find some value in it."

EDITOR'S NOTE: Of course we want our young people to attend our own Mennonite Colleges. But nevertheless, we should be glad that especially our state universities are making some real efforts to satisfy the soul needs of their students.

Across the Desk

By President L. L. Ramseyer, Bluffton College

We often speak rather glibly about school loyalty. To many it means attendance at games, cheering for the team, and other demonstrative methods of expressing approval of what the school is doing. Is what loyalty to Bluffton is?

I would like to think of true loyalty as something bigger than that. To be sure, it does include enthusiastic backing for all worthy school projects, for those things which help to make this school a better place. But cheering alone is not all there is to it. The person who cheers the loudest may not be the person who is doing the most to forward the best interests of the institution which he represents.

The truly loyal school citizen is the one who upholds and defends the ideals for which the institution stands. This may be through the display of stamina, courage, and sportsmanship on the athletic field. It may be through active participation in the A'capella choir. Perhaps it is through the work of the Gospel team or the Y.'s that some individuals can best display their school loyalty. It may even be through preparation to become an outstanding chemist, or specialist in some other field that some one may be able to make his greatest contribution to his alma mater.

I had a letter this morning from a senior in the high school at Wilkes-Barre, Pa. I never saw him, he never saw me. But he wrote to tell me about the anthracite production of his community and what it meant to his town to have the mines operating. He was loyal to his community, he was trying to tell others about its strong points.

The loyal Bluffton student will help strengthen his school. He will tell others about its strong points and attempt to strengthen it where it is weak. And above all, the loyal Blufftonite will try to be a living example of the ideals for which the college stands, for after all, it is hard to get past a bad product to see what is good in an institution; but an excellent product sells itself and the institution from which it came.

—*Bethel Church, Fortuna, Mo.*—Our Christian Endeavor recently went to our County Home and gave a program. Rev. John Thiessen was with us October 12 and told us of the work in India. Our fall communion was observed October the 16th.—A series of meetings is planned for first to second week in November, with Rev. Delbert Welty of Noble, Ia., as speaker. — Corr.

SERMON SKETCH

"THE PRECIOUS BLOOD"

Text — I Peter 1:19

by Harold D. Burkholder, Pastor of East Swamp Church, Quakertown, Pa.

Introduction.—In every individual's life there are certain things that are considered to be very precious. In this day when the Blood of Christ is not very popular, there needs to be a new appreciation in every believer's life, of that Blood which is indeed PRECIOUS. Let us consider therefore, just why the blood should be so precious.

I. Because It Has Redeemed Us. (I Peter 1:18, 19)

We have not been redeemed with silver or gold, but with the *precious blood* of Christ. The writer of the Epistle no doubt has a picture in his mind of the slave markets of his day, which were numerous. A place where men and women were sold at auction, even as animals are today. Certainly where such a thing was going on, there could be no true conception as to the value of a human soul. The Word reveals to us the true value when it says, "*What does it profit a man if he gain the whole world and lose his own soul.*" The auction for souls is still going on. Satan and Christ are bidding for our lives. Satan offers the pleasures of the world which are but for a season, while Christ offers pleasures at His right hand forever more. If Jesus Christ could have purchased our souls with a price other than the blood He would have done so. But beloved of God, man's sin was so great that nothing less than His blood could make atonement for him. If only the blood can cleanse from sin, should it not therefore be precious to every blood bought Christian?

II. Because It Brings Us Nigh (Eph. 2:13)

Without Christ we were aliens, without hope and without God. We were dead in sin, walking according to the course of this world, doing the will of our father, the devil (John 8:44). But now in Christ Jesus we who were sometimes afar off are made nigh by the blood of Christ. Thank God for the blood which brings us nigh to a Holy and Righteous God.

III. Because It Brings Peace (Col. 1:20)

Today the countries in Europe are shedding blood for the purpose of establishing peace, a peace which has always proven to be nothing more than temporary. The natural human heart is always without peace, for God Himself has said in His Word, "*There is no peace saith my God to the Wicked.*" What man could not accomplish, Christ did accomplish on Calvary. "*And having made peace through the blood of the cross.*" It was the blood that has made *Peace with God.* It is the blood that provides for the *Peace of God* which passeth all understanding. Truly the Blood of Christ is *precious* to us, because it brings peace.

IV. Because it Justifies (Rom. 5:9)

A simple definition for justification is JUST as IF I had never sinnED. Justification does not minimize sin, but rather magnifies the blood. Some years ago a Frenchman was arrested for a crime, of which he was innocent. When released he demanded papers which would prove him innocent before the public. When this was done, he stood justified before all men. He was treated as if he had never been in prison.

Now in regard to our position before God, we know that we are guilty sinners. It is only the grace of God as manifested in Christ that can justify us in His sight. Though guilty, yet in Christ guiltless, for the Father sees His Saints only as He sees them in Christ, the sinless One. If this is what the blood does for guilty man, then certainly it must be precious.

Let us therefore thank God for the blood of Christ that washes the vilest sinner clean. His blood is indeed precious, for it has redeemed us; it has made us nigh; it has brought peace; it has justified us before a Holy and Just God. Let us exalt the BLOOD, "*For without the shedding of blood there is no remission of sin.*"

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 12, 1939

PUTTING GOD'S KINGDOM FIRST

Matthew 6:19-34

TOPIC: *The Christian's Chief Concern*

Introduction

We need to acquire the ability to recognize what things are most important to be done, the vital things for time and eternity. Some things are secondary in life as a whole. We readily waste time and energy in petty pursuits when we should be doing things much more worthwhile. Jesus says we should put the kingdom things first, things pertaining to the spiritual welfare. Give first time to the spiritual. People find time to do the things they desire to do the most.

Laying up Heavenly Treasures vs. 19-23.

We should give serious attention to laying up treasures in heaven (vs 19, 20). Jesus is not forbidding the acquiring of any earthly or material property. He is teaching that our chief emphasis should be put upon laying up spiritual, heavenly treasures which will endure forever. Material treasures will perish, they have no enduring value. There is never a financial depression involving havenly treasures. No insurance is needed, for fire and rust can not destroy them, neither can thieves steal them. They will always retain full value. We lay up heavenly treasures when we develop the enduring graces—love, faith, purity, brotherliness, hope, when we seek to help others find the Christ. Our hearts are centered in our chief treasures (v21) and our hearts should be fixed on heaven (Col. 3:12), so we should lay up treasures there.

The will is to the soul what the eye is to the body. The eye needs to be in a sound and healthy condition, single in purpose, pure in motive, unclouded. When the outlook of the soul is normal, we will perceive the spiritual realities in their true proportion and conduct will be right. When the spiritual outlook is defective, we will be in moral and spiritual darkness.

Serving Two Masters is Impossible v 24

Jesus declares it is impossible to serve both God and the world. We must choose between serving Him wholeheartedly and being absorbed in the pursuit of wealth. We can not do both at the same time." "Serve" here means to serve as a bond servant or slave, and "master" means an over-lord. We can not be surrendered to the service of the world and also be surrendered to God at the same time. God demands the first and supreme place in our hearts and lives.

Refrain from Useless Anxiety and Worry vs 25-34

Jesus would have us avoid useless anxiety about our future sustenance and comforts. Be not anxious, overly anxious about food and drink (v 25). Much of the life of so many is occupied with anxiety about these things. God who gave us the life can also enable us to get the necessary food and raiment. He provides for the fowls and clothes the flowers and the grass of the field, and much more will He do for His children whose needs He knows so well (v32). People who do not know God are naturally very anxious and troubled about these things. The Christian's chief thought should be about spiritual things.

Our circumstances may be difficult today, yet it is usually the fear of what tomorrow will be that weighs us down with anxiety. Such anxious care never helps us. People need to learn to live one day at a time. This is what Jesus tells us to do and trust God for the future. God wishes to rule in our hearts and order our lives. If we let Him do this—seek first the kingdom of God (v33), then He will not let us suffer for lack of necessities. Do the best possible today and be not filled with useless anxiety about tomorrow. If we really believe in a heavenly Father who cares for us as He cares for the birds, it should give us a spirit of contentment, gratitude and trust.

CORRESPONDENCE

MENNONITE CHURCH, BURRTON, KANS.,

With grateful hearts, hands clasped, we turn our faces heavenward, praising and thanking God for His love and mercy that endureth forever.

We, as a congregation, have grown in the knowledge and grace of our Lord Jesus Christ through God's open channel, our pastor. Rev. and Mrs. W. H. Dyck have now served us three succssful years, and we are looking hopefully forward to God to continue His blessings upon us all as they continue to serve the new term.

Our church membership now is 146. The Sunday school enrollment has increased from 66 to 142, with 9 organized classes. The average attendance in 1937 was 77; in 1938, 94; and 103 so far this year. We are sorry to lose our faithful superintendent, who served ten years, as they have left Burrton. But another faithful consecrated young man has accepted the office. The recognition of the former superintendent's service was expressed by the presentation of a gift at our home coming day.

Our Home Coming Day fellowship at the basket dinner, following the morning services, was much enjoyed. Our new superintendent led the afternoon program. He called on former superintendents for short talks. Rev. H. P. Krehbiel, the first pastor of our church, related very interestingly its beginning. Two cornet solos and two numbers by a Ladies' quartet were rendered. Our Junior Endeavor, organized in the pastor's first year, has 32 members at present. They have a meeting onc a month, featuring chorus singing and question box discussion from the whole congregation. Our Senior Endeavor has done good work under the leadership of our young people. Programs with other Endeavorers were exchanged and two plays were rendered. Our first meeting this fall consisted of reports from Camp Wood retreat, South Dakota retreat, C. E. conference and election of new officers. Then Rev. Dyck showed the moving pictures taken on his trip to the retreat at South Dakota. He took four young people along who according to their reports gained much. The Camp Wood pictures were shown at our Young People's Home Night in August which was associated with a watermelon feed. These retreats have proven to increase interest in church work and the social life among the young people.—Corr.

—*Mrs. Barbara Burkholder,* wife of Rev. Harold Burkholder, was taken to the Grandview Hospital at Sellersville, on Saturday morning, Oct. 21, where she underwent an appendix operation. She is getting along very well at this writing, Oct. 23, 1939.

THE MENNONITE

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EDITORIAL
STAFF
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Intermediate
Department
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Junior Department
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Mission News

How is this for one pastor's schedule in India?

Fourteen functioning churches in the district and one large church at Basna, and he is pastor of them all. He is the only one who is ordained to give the Lord's Supper, baptize and marry people for all these churches. He is the leader and supervisor over the preachers of the various churches and must keep a check on their work, direct them, teach them, inspire them, and help them with their problems of discipline, etc. He is also responsible for directing the evangelistic workers who may be working in six to ten villages.

This, in brief, represents the field for which Rev. J. R. Duerksen, our missionary in India, is responsible, and the traveling in it is being done in a worn out Model T Ford. It is hoped that something can be done soon to provide Rev. Duerkson with a better means of transportation. May we uphold these faithful workers in their tremendous responsibilities in our prayers daily.

* * *

The Alberta Community Church, Portland, reports Rally and Promotion Day exercises on Sept. 24, with the new year getting off to a good start. Not only were pupils promoted, but banners were awarded to the classes having the highest percentage in attendance and offering for the past year. These two classes will retain their banners for the next quarter or until they are bettered by some other class. 100% attendance pins were given to those who had not missed a Sunday during the year and special recognition was given to those who had only missed once.

A few weeks ago the Junior Girl's Missionary Club gave a chicken dinner and sacred music concert at which time they displayed the beautiful quilt they had pieced and tied for one of the mission fields. These girls and their leader, Mrs. Anderson, deserve much credit for the spendid work they are doing. — The Pacific District Workers' Exchange.

* * *

REQUIRED READING

A time like this requires that everyone, who is a conscientious objector to war inform himself of the problems that he is likely to meet under a war situation, that he acquaint himself with the courses of action which may be open to him, and that he learn what activities he may carry on in time of peace. The "Pacifist Handbook" (described in *The Mennonite,* Oct. 10, 1939, p. 3) is an excellent booklet for such reading. The price is 10 cents. It can be ordered from the Mennonite Book Concern, Berne, Indiana. Write for a catalog and see how many helpful things our book store has.

* * *

Comments on Foreign Policy

by Florence Brewer Boeckel

"Not only is the gentleman who is probably the most powerful publisher in England, Lord Beaverbrook, over here and dining at the White House, but leading men in the labor movement including Bevins and Citrine, came here especially to attend the A. F. of L. conference and protested against the resolution passed by the A. F. of L. which dared to declare American labor to be opposed to our entering a foreign war "under any circumstances." It is now announced that one of the outstanding political leaders in England, Duff Cooper, is about to sail for our shores. Already more than one-third of all foreign propagandists who have been required to register at our State Department have been shown to be British.

Along side knowledge of this British war propaganda, it is being widely recognized that the forces in England seeking to bring about a negotiated settlement now, instead of later on after millions of men have died, can best be aided by prolonging the uncertainty as to what this country is going to do. Months ago well-informed Americans coming back from England declared England would never go to war unless this country 'signed on the dotted line.' Which reminds me that a friend who has returned within the last week says the common remark of Englishmen today is 'well whatever you do we are one war debt up on you anyway.' Another friend just back reports this statement from a British army officer when he asked him what he thought this country ought to do. 'What we would like you to do' the officer said, 'is to come right in, but what you ought to do is to stay out. Whether we win or lose, if there is a major war, we will be reduced to a state of complete economic chaos. The United States must provide a basis on which we can all rebuild civilization.'

There is only one thing which can happen in Europe today that can serve the interests of this country and that is a peace settlement."

SENIOR DEPARTMENT

CRIME

Senior C. E. Topic for November 12, 1939

MAIN TOPIC: *Must We Have Crime?* Prov. 1:10-19

I. Worship Service

1. Songs: "Somebody Did A Golden Deed," "Brightly Beams Our Father's Mercy," "If You Cannot Cross the Ocean."
2. Reading of main topic, and prayer.
3. A half dozen short verses similar to the following:

"My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evenng's sun.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way."

II. Leader's Introduction

It is a well-known fact that the foundations of character are laid in the days of our youth. "Child shows the man as morning shows the day." It is one of the big problems of our age to bring children and young people into daily touch with lives consecrated to Christ that they may learn of Christ, and "catch" the spirit of true Christian living. If youth would be more generally led to *consecrate their lives to Christ* the problem of crime would be solved.

III. Suggested topics for short talks:

1. Laws against crime
    a) Thou shalt not kill
    b) Thou shalt not commit adultery
    c) Thou shalt not steal
    d) Thou shalt not bear false witness against thy neighbor
    e) Thou shalt not covet.
2. How to avoid crime, Prov. 4:14-17, 24-27.

IV. Facts for Study

Crime will continue to be a major problem with us as long as the conditions which produce criminals are permitted to exist. Some of these conditions may be described as follows:

Badly managed homes. Family quarrels, self-indulgent parents, low moral standards, drunkenness, lack of sympathy and understanding, carelessness in handling delicate problems of child nurture—these and other similar conditions in homes sometimes turn young people toward immorality and crime.

Bad companions. In many neighborhoods, it is easy for young people to choose friends with low moral standards and to engage with them in escapades which are against the law. Criminal gangs are thus formed and criminal careers are fostered. In all of our larger cities there are these crime-breeding neighborhoods.

Poverty. It is poverty, more than anything else, which gives rise to environmental conditions—home and neighborhood situations—out of which our criminals come.

Corruption in government. Political corruption is not only the result of criminal manipulation; in itself it is a primary cause of crime.

V. For Discussion

1. What can we do to remedy the above causes of crime?
2. Is there a chance to prevent young folks from getting into crime by something we can do in our own neighborhood?

VI. Illustrations

1. *Right thinking.* "As a man thinketh in his heart, so is he," and we might add, "and so will he become." Paul tells us in our Scripture lesson what kind of thoughts to have. If our minds dwell on low ideals our lives will tend in the same direction. On the other hand, if our minds live among high and noble thoughts, our lives will be pure and noble.

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

How can we develop habits of right thinking?

2. *Dare to Do Right.*—When "Coley" Patteson was a boy at Eton, he was popular with all of his school mates. He was a good student, "captain of the boats," and member of the cricket eleven. At a certain gathering coarse songs were started. They were part of the traditions of the school and had been sung for years. As brave morally as he was physically, "Coley" declared that those songs should not be sung in his presence. When one was started he left the room—something few boys would have dared to do under the circumstances. Then and there, however, this old-fashioned custom was stopped.

That brave boy at Eton, who courageously stood up for his principles, even at the risk of being described as "tied to his mother's apron strings," became a famous missionary in the South Pacific. As Bishop Coleridge Patteson he fearlessly faced the Melanesians, with their clubs and arrows, and daily risked his life for the cause of Christ. Physical courage has a moral foundation. Dare to do right, and nothing can daunt you. How can we develop habits of right acting?

VII. Food for Thought

I once had a daughter who was hard on clean tablecloths. She was accustomed to decorating her section with all the colors of the menu. With the harsh pride which arises from conscious superiority, occasionally I cautioned her:

"Molly, there is another spot!"

"But, Daddy, I did not mean to."

"Ah, Molly, it is not enough that you did not mean to. Your must mean not to!"

One day, after I had spoken to her with just a trace of scorn about an amazing variety of spots at her place, I discovered to my great dismay that I made a spot. I knew that I had not meant to. But I did not dare offer that as an excuse to Molly. I watched her as she saw the spot I had made; then she turned her eyes toward me, and I heard her little voice say:

"That's all right, Daddy, I know just how you feel. I made some spots myself once!"

Dear little girl, you have taught your daddy something. There are spots enough to go round. We have made spots once ourselves.

INTERMEDIATE DEPARTMENT

WHAT IS THE TRUTH ABOUT ALCOHOL?

Intermediate C. E. November 19, 1939

For Daily Reading:

Nov. 13. Leads to poverty. Prov. 23:19-21.
Nov. 14. Connected with stubbornness. Deut. 21:18-21.
Nov. 15. Is a mocker. Prov. 20:1.
Nov. 16. Perverts judgment. Isa. 28:7, 8.
Nov. 17. Makes one a slave to habit. Prov. 23:35
Nov. 18. May cause a brother's downfall. Rom. 14:20-22.
Nov. 19. Topic. Eph. 5:6-10; 1 Cor. 3:16, 17.

Opening song: "I Would Be True"
Scripture Reading: Eph. 5:6-10; 1 Cor. 3:16, 17.
Reading of Daily References
Prayer by Superintendent
Song: "Who Will Follow Jesus?"

Magazine Articles to be read, if possible, and reports given.

1. I Like to be Different, by Grace Fletcher—Christian Herald, February, 1936.

2. Will the Wets Cut Their Own Throat, by Frank S. Mead—Christian Herald, January, 1936.

3. Missionary for the Brewers, by Fred Eastman—Christian Century, February 19, 1936.

4. Curbing the Demon Rum with a Chalk Line—Christian Century, February 5, 1939.

5. Alcohol Automobiles and Autopsies, by Jay Milton Roque, Christian Herald, August, 1937.

Facts about Alcohol and the use of it:

1. It is not only the weak who fall prey to it but there have been many prominent Americans who have been examples of the destruction of lives caused by alcohol.

2. "In ten cities during nineteen weeks immediately following repeal the court records show increases in arrests for drunkenness that rang as high as 116 per cent.

3. "Indemnity companies have figured that the probability of being killed in an automobile accident has increased thirty-three per cent.

4. "Never before have so many drivers had their licenses taken because of intoxication."

5. Modern science has declared, (1) "Alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism." (2) "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken."

6. Dr. Taavetti Laiyenen, the world-famed specialist in diseases of children, made a study of 5,848 Finnish families and found that the total abstainers lost only 13.45 per cent of their children; the moderate drinkers lost 32.2%."

7. In 1936 it was estimated that there were 500,000 women employed in the business of serving liquor. How many do you think are employed in 1939?

Song: "Loyalty to Christ"

What can we as intermediates do about this serious problem?

1. Form our own convictions.

2. Stand true to those convictions whatever the cost.

3. What help can we get in the forming of proper convictions?

a. Ask youth leaders of your community to speak to your group.
b. Ask your local physician to help you. He knows what alcohol does to you physically.
c. Ask intermediates to consult textbooks, reference books, and magazines and give reports. We really learn when we find material ourselves.
d. Ask intermediates to interview leading business men in the community.
e. Why not ask a judge or a police officer to present his observations and convictions to you?
f. The editor of your local newspaper could give you some very worthwhile observations.
g. It may be possible to have a member of the state legislature at one of your meetings.
h. Have a committee responsible for bringing in clippings relative to this problem.

Offering

Announcements

Song: "I Would Be Like Jesus"

Close with Sentence Prayers and ask each one to ask God for guidance in the forming of convictions and the resisting of temptations.

JUNIOR CORNER

"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD" — Psalm 92:1

Program for November 19, 1939

"All Ye Lands" — Psalm 11b
"All Ye People" — Psalm 148:11a

I. Worship Period

1. Prelude, Pianist plays softly, "Now Thank We All Our God".

2. Call to worship: Ps. 30:4; Ps. 107:8. "Sing unto toe Lord, O ye saints of His, and give thanks at the remembrance of His holiness. Oh that men would praise the Lord for His goodness, and for His wonderful works to the Children of men."

3. Remain seated, bow heads and sing very softly, "Into My Heart".

4. Leader's opening prayer.

5. Scripture: Psalms 117 in unison. Then a Junior boy reads all of Psalms 100,—again in unison Psalms 117.

6. Rise and sing: "Now Thank We All Our God"—Mennonite Hymn Book, no. 383.

7. Story told by a Junior girl.

"The Monk's Song of Praise"

"There is a legend of some monks in France who were beloved for their loving sympathy and many, many kind deeds. They had one great sorrow. None of them could sing. They too wanted to praise and thank the Lord in song, but try as they might, the music in their services was a failure. It was a great grief to them that only *in their hearts* could they make melody to the Lord and thus praise Him.

One day a traveling monk, a great singer, asked to stay for a while with them. Great was their joy, for now this newcomer could sing at their services, and they planned to keep him there always.

That night an angel came to the abbot in a dream. "Why was there no music, no songs of praise in your chapel tonight?" "We always listen for the beautiful music that rises from your service."

"You must have been mistaken," cried the abbot, usually we have no music worth hearing; but tonight we had a trained singer with a wonderful voice. It was he who sang for us." Then he added proudly, "For the first time in all these years our music was beautiful."

The angel smiled and said, "And yet, up in heaven we heard nothing."

—Retold.

II. Study Period. Aim: to help our Juniors realize that they should show their gratitude for God's many blessings as individuals, but also as members of a group.

1. Leader introduces the thought of—"who shall give thanks."

2. Two minute talk by a Junior. *"I shall give thanks." "Bless the Lord, O my soul"—Ps. 103:1,2;* "I will call on the Lord, who is worthy to be praised." 2 Sam. 22:4; "I will praise Thee."—Ps. 118:21a. Also Dan. 6:10.

3. Song.—"Count Your Many Blessings"—Solo.

4. Story by a Junior girl. "The Grateful Leper." Luke 17:11-19.

5. Two minute talk by a Junior.
The nation shall give thanks.
"We thank Thee".—1 Chron. 29:13; "Make a joyful noise unto the Lord all ye lands".—Ps. 100:1;

6. Reading of President's Thanksgiving Proclamation.

7. Reading of Governor's Thanksgiving Proclamation.

8. Song in unison. (Stand.) "America, the Beautiful"—Mennonite Hymn Book. No. 388.

9. Two minute talk by an older Junior.—*God's people shall give thanks.* "So we Thy people and sheep of Thy pasture will give Thee thanks forever. Psalms 79:13a; "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." Ps. 30:4; Also Revelation 7:12-15.

10. Song of month by a trio. "Praise Him, Praise Him".

11. Reading of Psalms 148.

12. In unison verse of the month: "My Cup runneth over. Surely goodness and mercy shall follow me all the days of my life. Ps. 23.

III. Mission Minutes.

1. Name some great missionaries.
2. Tell something of the life and work of a missionary hero.
3. Leader's closing proyer.
4. Doxology.

LINCOLN'S THANKSGIVING PROCLAMATION

October 3, 1863

"The year that is drawing to a close has been filled with the blessings of fruitful fields and healthful skies. To these bounties which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever watchful Providence of Almighty God.

"In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggression, peace has been preserved with all nations, order has been respected and obeyed, and harmony has prevailed everywhere except in the field of military conflict; while that theatre has been greatly contracted by the armies of the Union.

"Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and mines, as well of iron and coal as of precious metals, have yielded more abundantly than heretofore. Population has steadily increased, not withstanding the waste that has been made in the camp, the siege, and the battlefield, and the country rejoicing in the consciousness of augmented strength and vigor is permitted to expect continuance of years with large increase of freedom.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered us in mercy.

"With Humble Penitence—"

"It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea or who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of Thanksgiving and praise to our beneficient Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverance and blessings, they do also with humble penitence for our natural perverseeness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation to the full enjoyment of peace, harmony, tranquility, and Union.

"In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

A. Lincoln

By the Pres.: Wm. H. Seward, Secretary of State.

—*"The Geary Menn. Church,* received nine new members into its fellowship on October 22, four by rite of baptism and five by letter. One other was sick but is to be received later. During the winter months the Methodist, Christian, and Mennonite churches of Geary will have union Sunday evening services twice a month. Also a Union Young People's Council prior to the services. Just recently these same churches conducted a 3 weeks union revival.—*Correspondent, Mrs. P. E. Frantz.*

Publication

Attention

In The Mennonite of last week the announcement was made that a copy of "Articles of Faith" by C. Ris will be given free to all readers of the Mennonite who pay their subscription one year in advance from October 1939. In this announcement an error crept in. It should have read *"who pay their subscription one year in advance from JANUARY 1, 1940.* It is also necessary to state that the supply of these "Articles of Faith" is limited and that, therefore, the offer is good only as long as the present supply lasts.

This is a liberal premium offer because the book sells regularly for 40 cents. So send in your renewal early if you wish to obtain one of these valuable books.

Mennonite Publication Office, Newton, Kans.
J. M. Suderman, Manager.

Glimpses of the Recent Western District Conference Session

We have a suspicion that few readers relish a long stereotyped report of a two-days conference session. So we shall here give a brief summary of the doings of the conference held in Wichita, October 18-19.

Both the Ministers' Conference which met at Newton, Oct. 17, and the District Conference were well attended, interesting and pervaded by a fine spirit. The theme at the ministers' meeting was *Exalting Christ.* Rev. J. E. Entz in his opening sermon on Rom. 1:16 brought out some good and practical lessons. *Exalting Christ in My Own Life* was so ably treated by Rev. J. N. Smucker that the meeting voted to have it printed and distributed in pamphlet form. *Exalting Christ in My Church,* treated by Rev. M. Horsch, and *Exalting Christ among my Fellowmen,* by Rev. C. F. Hartman, a guest speaker, were rich in applicable spiritual food. An "Open Forum" conducted by Rev. A. J. Dyck brought on some interesting discussions. The question pertaining to the "Gemeindeprinzip" (Church Souvereignty) was brought up, because some church organization had been endangered by meddlesome outside influences, threatening the unity or solidarity of the Christian church. Caution: We must beware of strange doctrines making the rounds.

In Wichita, after opening devotions, Rev. J. M. Regier, conference president, gave his sermon, using the theme, *Being Conferenc Conscious,* based on Acts 4:32a, which was a plea for conference unity in spirit and action, and also contained warnings against questionable outside religious propaganda. Inasmuch as this sermon appears in part in this paper and will be concluded in the next one, we shall desist from further comments.

During the preliminaries pertaining to organization, statistics, etc., it was learned that of the 59 churches which the Conference has, 56 were represented by 275 delegates with about 330 votes. The Conference now has 11,294 members. The 10,861 S. S. membership is served by 1,040 officers and teachers. The Senior C. E. groups show a membership of 3,856. The Ladies' Mission Societies number 1,642 members. These contributed to Foreign Missions, $4,013; to Home Missions, $1,467; to all other purposes, $1,661, making a total of $7,141. There are 92 active and retired ministers in the Conference, with ages from 29 to 76, average 51. The churches made the following contributions during 1938: For local church support, $58,748; Foreign Missions, $26,095; Home Missions, $9,258; Relief, $4,874, all other purposes, including education, $30,183; making a total of $130,141.

The Home Mission Committee's report showed considerable activity. It assists ten mostly small and consequently weak churches, and three groups, in maintaining church services. The Committee might, and would, do more extensive and in some instances more intensive work, if it were not for the lack of funds. During the past year it has caused to be erected a nice brick church in the city of Enid, Oklahoma, which cost in excess of $7,000.00. A larger building for the rapidly growing church in Wichita is a coming necessity. This church, with aid from Bethel College, has also developed a nucleus of a tenement mission group in southwest Wichita. It has shown its readiness to undertake big things by inviting the Conference to its city, and has done splendidly in looking to the entertainment part.

The Education Committee which with the help of a radio committee was to arrange programs "for the spreading of the gospel by ministers of the Conference," reported considerable difficulty in their efforts in this line. Because the radio committee was given a fifteen-minute weekly use of the KFH station in Wichita, free, the management insisted on certain proceedures. Since they faced the demands of other denominations for similar service, they asked that Bethel College put on the programs as the "Mennonite Hour," and that the programs be in dramatic form. So after some micsellaneous preliminary programs, the College gave a series of dramas from Old Testament history, concluding them with the story of Joseph, when the spring school semester came to its close. The Conference voted that its directions of the previous year be carried out this year, if at all possible.—This Committee now has assembled a conference Loan Library of nearly 1000 volumes, of which fairly good use is being made by nearby churches. With postage on books reduced to 1½ cents per pound, it is hoped more distant churches will fall in line, too. The Committee has sent two boxes containing about 600 German books to the brethren in South America, while another box is to be sent to Canada. In collaboration with the S. S. Board of the First Church, Newton, the Committee has also arranged for the printing of large Bible Memory charts for Sunday Schools. Besides, it urged provisions for Daily Vacation Bible Schools by all churches, with longer terms where possible. A very encouraging report by the Retreat Committee concluded this part of the program.

Following this was the report of *Bethel College.* Relative to the *Student Body* it was noted that the enrollment last year, including summer school, but eliminating all repetitions of names, was 496, the senior class numbering 50. An increasing number of graduates are going into the ministry and foreign mission work. Five years ago the Mennonite enrollment was 150, last year it was 264, representing 68 congregations. For the current year the enrollment thus far is 345, the largest in history. The demand for work by students is constantly increasing, which creates quite a problem, with efforts to meet it. *The Faculty* has undergone some changes. The beloved Dr. J. E. Linscheid was removed by death. Prof. Willis Rich, because of impaired health, had to seek different work. Rev. J. M. Regier, field secretary, became pastor of the Johannstal Church, but continues with Bethel for part time. All these places, with two others have been acceptably filled. As to *Finances* the school continues to have its weighty problems. But they serve to keep it "close to its constituency and ever mindful of the fact that it exists for Christ and His church." In spite of economic stress, the school's endowment has grown, the plant has developed, the Memorial Hall fund has increased and the debt slightly decreased. Rev. S. J. Goering again assumes his position as business manager and his place on the *Board of Directors* has been filled by the appointment of Mr. K. A. Richert of Newton.

The Peace Committee too showed activity and, among other thing, reported a "tentative plan" of action to be observed jointly by the Mennonite churches in case of war. In this connection it was reported that the General Conference Relief Board hoped to send a representative to Europe to assist in relief work. Likewise the churches were reminded of our obligation assumed at the Conference in Saskatoon, to help pay the debt of those refugees in Canada who are physically incapacitated to do their share, or are dead.

Next in order were the reports of *the Committee for the Care of Poor,* and those of *our Hospitals, Beatrice Bethel and Bethesda.* These institutions showed increased activity and added devolopment. Someone has found that the total number of patients cared for by them the past year was 2341. Fears were expressed in regard the effect of the "Wagner Hospital Health Bill" on "Voluntary Hospitals." But why could not these hospitals join the movement toward community hospitalization, whither the government and the bill are tending?

The Ladies' Missionary Society meeting on the first evening, under the able presidency of Mrs. A. M. Lohrentz, featured an interesting and instructive program, considerably enhanced by a group of missionaries arrayed on the stage in the costumes of the people whom they serve. Interesting talks were given by Missionary John Thiessen on India, Mrs. W. C. Voth on China, and Rev. John S. Raugh on Home Missions. The collection amounted to $120.00.

The *Book Shop* featured by our Mennonite Book Concern, under the efficient salesmanship of Brother C. B. Friesen of Mountain Lake, and his wife proved to be a fitting adjunct to the Conference. The sales were quite satisfactory and some twenty subscriptions to our church papers were received.

Appropriate music was rendered during the sessions by different church choirs or quartets. Altogether the Conference was preceptibly blessed by God, and the chairman performed his task well.

» » JOTTINGS « «

— *Rev. J. H. Janzen, Waterloo, Ontario,* conveys interesting news. Newspaper clippings sent us by Brother Janzen, report that seventy-five pacifist ministers of the United Church of Canada on Friday, October 20, issued a manifesto expressing *their disapproval of "this or any other war,"* as incompatable with the Christian spirit and aims. The clergymen assembled in Toronto, behind closed doors, at what was described as *a "witness against war."* Dr. Richard D. Roberts, former moderator of the United Church of Canada is one of the prominent signatories. But already the authorities are stirring up things. The attorney-general calls the action pussilaminous and "seriously considers prosecution if it contravenes Section 39 of the Defense of Canada Regulations." Brother Janzen adds, "The Manifesto of the United Church of Canada beat the Mennonite ministers to it. My question, 'Where, O where did all those peace time pacifists go? has been answered satisfactorily.' "

— *First Church, Bluffton, Ohio.*—"Who can stand thoughtlessly on a beautiful fall morning and not feel God speaking to him? Take a leaf that has fallen to be lost forever and read what God has written on that leaf. How happy we should be to know that there is something more abiding than the leaf that withers away and is no more. *Ch. Bulletin.*

— *Hebron Menn. Church, Buhler, Kans.*—Missionary and Mrs. Voth spoke in this church Sunday morning, Oct. 22. In the evening they showed pictures of our mission field. The services were interesting and attended by a large audience. The Voth family had dinner with Dr. and Mrs. Lohrentz and supper with the Rev. van der Smissen family.—Corr.

— CHANGE OF ADDRESS: *Rev. Walter H. Temple,* formerly of Wilkes Barre, Pa., notifies us that his address is now: *238 South 14th Street, Allentown, Pa.* —In a note Brother Temple mentions the fact that much of the $250.00 needed to help John Boehr through Bluffton College this year is yet to come in. The brethren in the Eastern District aim to see the young man through college. He is preparing for Christian work in China. Being the son of Missionary P. J. Boehr, formerly of China, he has the language already and will be able to start active mission work on his arrival there.

— ATTENTION!—*The Mennonite of November 21* will be a *MISSION NUMBER* and articles pertaining to missions will have the right of way over all others in this paper. *Christlicher Bundesbote,* the German paper will bring the mission material a week before.

— WEDDING.—*"The Mennonite Church of Butterfield, Minn.,* was the scene of a lovely wedding Sunday evening, Oct. 15, when *Louise Linscheid,* daughter of Mr. and Mrs. Rudolph Linscheid, became the birde of *Amund Thompson* of Minneapolis. Mr. and Mrs. Thompson left the same evening for San Francisco, Los Angeles and other points in the West."—Corr.

— WEDDING—*First Menn. Church, Butterfield, Minn.,*—"On Sunday afternoon, Oct. 22, a large number of relatives and friends gathered at the church, the occasion being the marriage of *Mrs. J. P. Linschied to Mr. Gerhard Bartel* of Aberdeen, Idaho. Rev. P. J. Friesen, a former minister and long time neighbor of the bride, and Rev. John Bartel of Mt. Lake spoke before the ceremony. Rev. Schultz, the local pastor, united them in marriage. They will make their home in Aberdeen."

— *The Mennonite Aid Plan,* an organization insuring against fire, held its triannual session at Mountain Lake, Minn., Oct. 11-12, and elected the following officers: Pres., Christ. Thierstein, Whitewater, Kans., vice Presidents, Geo. D. Wiens, Corn, Okla.,, John Roup, Hesston, Kans.; Gen. Secretary, D. J. Mendel, Freeman, S. D.; Treasurers, J. M. Wollman, Freeman; D. G. Hiebert, Mt. Lake; D. K. Hiebert, Buhler, Kans. The next meeting will be held at Hillsboro, Kans.—*Freeman Courier.*

— *Missionary J. B. Ediger* extends the following sincere invitation to the Indians and people of his charge: "If there are others in our three districts who know they are sinners, and repent of their sins, and want Jesus as their personal Savior, do not wait. Come now. To know your sins are forgiven, to know Jesus Christ is your personal Savior, to know you are a child of God, to know you have a home in heaven where there is no night, no temptation, no sickness, no tears, no death, gives a joy that must be experienced to understand it."

—*South or Salem Menn. Church, Freeman, S. D.*—The Pastor announces baptismal services and reception of new members on Sunday, Nov. 12. He reports that "at present there are 35 members of the South Church that are married to someone that is not a member of this church. Family unity and solidarity are greatly aided by belonging to the same church."—*Messiah Oratorio* practices are well attended. The choir lofts of the two churches are too small.—The pastor who was operated on for a cancerous tumor of the colon Aug. 13 and is home again since Sept. 17 and preaching now, expects to be called back to the hospital for the final major operation, Nov. 15. Much depends on this operation.—May we all pray that, if it be God's will, he may pass through that ordeal safely!—*News Letter.*

—*Zion Church, Souderton, Pa.*—The attendance at the Study Class for Sunday School teachers has been fine so far. The secret of a strong Sunday School is the teachers and leaders who are thoroughly consecrated to their task and who will try to understand the Bible as well as possible. One of the important questions of the New Testament is, What did Jesus mean by the Kingdom of God? What is its relation to the Second Coming of Christ? We hope that our teachers can all be present as we study and discuss these vital questions.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR SEPT. 1939

For India: Miss. Soc., First Ch., Philadelphia, Pa., Worker, Birra St., $5; Sew. Soc., Gem, Alta., Leper Home, Champa St., $20; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St., Clothes, $10; Bethesda Sr. Miss. Soc., Henderson, Nebr., Basna St., Where needed, $4.00. **Total $39.00.**

For China: Mission Study Circle, First Ch., Newton, Kans., Biblewoman, $30; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Biblewoman, $37.50; Same, Work where needed, $129.37; Mission Soc., Calvary Ch., Mechanic Grvoe, Pa., Where needed, $5; Mrs. S. S. Haury, Granville, Ohio, Relief Work, $1; Brudertal Sew. Soc., Hillsboro, Kans., China Hospital, $10; Same, Miss Elizabeth Goertz, $5.00. **Total, $222.87.**

Christmas Fund: Miss. Soc., Inman, Kans., $5; Chr. Menn. Sew. Soc., Moundridge, Kans., $15; Dorcas Miss. Soc., Pulaski, Iowa, $20; Bethel Miss. Soc., Mountain Lake, Minn., $75; Bethesda Sr. Miss. Soc., Henderson, Nebr., $5; Zion Miss. Soc., Donnellson, Iowa, $5; Miss. Sew. Soc., Pretty Prairie, Kans., $20. **Total $145.00.**

Expenses of Ex. Comm. and "Miss. News and Notes": Mission Study Circle, First Ch., Newton, Kans., $12.50; Brudertal Sew. Soc., Hillsboro, Ks., $2; Saron Miss. Soc., Orienta, Okla., $1.60; Mission Circle, Meno, Okla., $2.80 Miss. Sew. Soc., Pretty Prairie, Kans., $3.50; Friendship Study Circle, Menn. Ch., Wichita, Kans., .30; Salem Ladies Aid, Freeman, S. D., $17.30; Miss. Soc., Swift Current, Sask., $1; Miss. Soc., Bessie, Okla., $1.40; Salem-Zion Miss. Soc., Marion, S. D., $3.90; Young Women's Miss. Soc., Henderson, Nebr., $4.80; Miss. Soc., Pulaski, Iowa, $1; Miss. Soc., Upland, Calif., $5; Miss. Soc., Calvary Ch., Mechanic Grove, Pa., $1.20; Mission Friend's Circle, Goessel, Kans., $3.20; Miss. Soc., Roaring Spring, Pa., $1; Bergfeld Miss. Soc., Mountain Lake, Minn., $1.40; Miss. Soc., Nappanee, Ind., $.25; Friendly Circle, Buhler, Kans., $2.10; Salem Sew., Circle, Dalton, O., $5.70; Mrs. Frank A. Nickel, Fresno, Calf., 50c; Miss Sue Janzen, Paso Robles, Calif., 50c; Mrs. Harry Kaufman, Marion, S. D., 25c; Miss Anna F. Ortman, Marion, S. D., 25c; Mrs. Tina Warkentin, Altona, Man., 25c; Six Sisters, Carnegie and Ft. Cobb, Okla., 60c. **Total, $74.30;**

Miscellaneous: Bergtal Sew. Soc., Corn, Okla., Foreign Mission, $40; Same, Home Mission, $40; Eden Ladies Aid and Miss Soc., Moundridge, Kans., Chicago Mission, $64.68; Brudertal Sew. Soc., Hillsboro, Kans., Retired Miss. Pension Fund, $16.68; Same, For Arizona, $10; Same, Gift Day Donation to Bethesda Hospital, Goessel, Kans., $5; Eden Sew. Soc., Inola, Okla., Rev. B. Toews, Okla., Bibles, $10; Saron Miss. Soc., Orienta, Okla., same, Needy Indians, $12.60; Same, Clinton St., Okla., Stove, $10; Bethel Miss. Soc., Mountain Lake, Minn., Program Material, $5; Sew. Soc., Canada, Lit. Com. Work, $10; **Total, $223.96.**

Grand Total, $705.13.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

The following gifts were received during August and should have been receipted with the other August gifts, but due to the absence of the Treasurer, were omitted by oversight:

Salem-Zion Miss. Soc., Marion, S. D., India, $30; Same, China, $30.00; Mrs. Louisa Schrag, Same, China $15; Same, Mission Work, $7.55; Same, U. S. Indian Missions, 7.50; Salem Ladies Aid, Freeman,S. D., $20; sions, $7.50; Salem Ladies Aid, Freeman, S. D., $20; Same, Biblewoman, China, $20; Same, Home Mission, Gen'l Treas., $20; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, Missions in general, $25; Tabea Miss. Soc., Tampa, Kans., Retired Miss., Pension Fund, $2.07; Same, Leper Work, India, $2.05; Same Miss. News and Notes, $2.25; Girl's Sew. Soc., Kitchener-Waterloo, Ont., Retired Miss. Pension Fund, $6; Ladies Aid, Hanston, Kans., Miss. News and Notes, $2.30; Garden Twp. Sew. Soc., Halstead, Kans., same, $3.00. **Total $192.72.**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSIONS OF THE WESTERN DISTRICT CONFERENCE FOR SEPTEMBER, 1939

Receipts

H. M. Gen. Conference, J. J. Plenert, $25; Hoffnungsfeld, John P. Goering, $9.01; Refund, H. N. Harder, $5; Einsiedel, E. D. Miller, $5.15; Pleasant Valley, D. H. Koehn, $21.61; Burrton, J. V. Regier, $4.79; Emmanuel, Fred C. Wedel, $13.14; First Menn., Newton, Ted E. Claassen, $48.25; Christian, John E. Goering, $53; Greenfield, Dave Schmidt, $19.70; Hoffnungsau, A. B. Reimer, $14.19; Grace, Enid, A. T. Miller, $5.05; Eck Family reunion, Leonard Eck, $5.05; Bethel College, Helen Penner, $22.28; Kidron, F. W. Koehn, $8.25; Ebenfeld, H. J. D. Friesen, $5.45; Johannestal, H. J. Enns, $22.35; Friedenstal, Ben. B. Jantz, $11.02; Saron, J. J. Buller, $32.07; Meadow, E. D. Goossen, $36.01; Int. H. M. Trust fund, P. W. Bartsch, $201.33.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kans.

1001 EAST BROADWAY
NEWTON, KANSAS
JA 41
CODE
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, NOV. 7, 1939 NO. 44

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Editorial

THE CHURCH HAS MANY FAULTS.—We have often been told that by all sorts of people. It has been criticised freely, from within and without its fold. If criticism would cure the troubles of the church, it should be in a very healthy condition by this time. Criticism has its place and sometimes does some good. But the other side of the picture should not be obscured by the critics. The church is useful. It is necessary to our well-being. It is the most important institution in human society with the possible exception of the home. One should be glad to be a member of the church. Its support should be with enthusiasm and without apology.

A noted scientist says this of the church:

"A very large fraction of the altruistic and humanitarian work of the world, in all its forms, has its mainspring today in the Christian churches. My own judgement is that about ninety five per cent of it has come and is coming, directly or indirectly, from the influence of organized religion in the United States. My own judgement is that if the influence of the American churches in the furtherance of socially wholesome, forward-looking movements, in the spread of conscientious and unselfish living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure."—The quotation is from Robert A. Millikan of the California Institute of Technology.—*"The Herold", Upland, California.*

* * *

ARMISTICE DAY, NOVEMBER 11.—What should we do with Armistice Day this year? is a question in the minds of many thoughtful people. We have celebrated the day to express our joy over the ceasing of the World War, to give thanks for the return of peace, and to pray that war may be no more. But what did God say to the whole affair? "He that sitteth in the heavens will (did) laugh: the Lord will have (people, nations) in derision. Then he will speak unto them in His wrath, and vex them in sore displeasure," Psalm 2:4.—Yes, God must have laughed at our celebration of the treaty of Varseilles as an arbiter of peace, when in fact it was the most treacherous betrayal of humanity's hope for peace and good will among men, when it merely sowed the seeds for more wars. And does he not now vex the people of Europe in sore displeasure? Under the present, most deplorable conditions, the churches can do only one thing: *Meet silently, penitently, shall we say in sacks and ashes, as it were, to mourn the absence of peace and the terrible tragedy that God-forsaken nations have brought upon themselves, and vow to get together the world over in determined opposition to war and the need of lasting peace, if such a peace is humanly possible.—T.*

* * *

"GEMEINDEPRINZIP" — CHURCH UNITY AND DEMOCRACY.—This German term, for which it is difficult to find an exact English equivalent, has meant much in Mennonite circles, though subject to varried interpretation. For one thing it signifies a strong sense of unity and communion in spiritual life, as examplified by the early Jerusalem church. It also involves a strong element of independence or democracy maintained by individual churches. It is on the latter phase we wish to comment, because of certain weaknesses involved, of which this is an illustration: Our general conference constitution declares its opposition to the lodge, but since its function is merely advisory rather than legislative, it cannot execute its precepts. It must leave it to the churches to use their judgement in dealing with them.

The conference in its efforts to carry on its activities or projects, mostly through boards, is entirely dependent on the churches for their adequate support. In its budgetary estimates it can suggest proportionate giving to the different activities, but experience has shown that many churches pay no attention to the arrangement proposed. In good times matters go tolerably well, but in poor times some of the activities are so inadequately remembered that their work often suffers to the hurting point. Foreign missions, due to the fact that it has come to be our major project, also the lift given it by frequent visits of missionaries on furlough, and the enchantment lent to the work by distance, usually fares quite well, while some of the other activities are languishing for support. Just now it is home missions, publication and relief that are pleading for more adequate help, for reasons which our papers have been holding before us. Anyone who will watch our monthly financial reports by the board treasurers, can see how few churches really support all of our activities. *If we could only get every family and independent member in the conference to tithe. If then, as second step, our boards could agree on a fair division of the tithe dollar; and if, in third place, everybody would heed their counsel, how much better our conference activities would prosper. This subject of adequate financial support of the different conference activities is so important that it should be placed upon the program of our next conference session as a major topic.—T*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KAI CHOW HOSPITAL NOTES

by C. L. Pannabecker

Meeting Mr. Li reminded me of a day just one year ago; in fact, Mr. Li reminded me himself. He said, "Do you remember me? A year ago I came to the hospital and you treated my wound and said I'd be all right in a few days, and the other man who was brought with me died." Yes, I well remember that day—my first experience with war bombing. The day before we had been at the office of the Asiatic Petroleum Company office. Mr. Li jumped under a table when he heard crashes around. The building collapsed, one man was killed, another injured severely and died, and Mr. Li received only a minor scratch on his head because the table protected him.

"God saved my life," he said. "I think God shoved me under the table, and ever since then I have thought I ought to serve him. Last spring I became a Christian and studied the catechism and was accepted as a church member."

The business Mr. Li was in went "flat" and Mr. Li started a little stand selling food articles, "not much of a business," he aid, "but I made a living until now—so many people leave town there is not much to do." Mr. Li lives an earnest Christian life and is one of those who has been brought to Christ through the terrors of war.

RELIEF

As per General Conference resolution at Saskatoon, Saskatchewan, Canada, the Mennonite Churches of our conference in the United States would try to collect from the members 2-3 (approximately $27,000.00) of the hopeless emigrant debt which is for transportation. Our Board has several times called the attention of the conference churches to this promise. Only $1648.96 has been collected. We would through this note remind our churches of this obligation.

Peter H. Unruh, Treas., Goessel, Kans.

Being Conference Conscious

President's Sermon by Rev. J. M. Regier, preached before the Western District Conference, Oct. 18, 1939

(Concluded from last week)

A second field of service is that of *Home Missions.* Here the condition is very much like it is in Foreign Missions. In one respect it is even a little more complicated. The District Conference has its own home mission work, and a large field, too. As General Conference churches, desiring to be "of one heart and one soul," we have obligated ourselves to support that work and as members of the District Conference we have this additional field to look after. Both Boards could use more funds if they were available. Should we not first satisfy the needs of our own children before we venture out to support others?

When we think of the field of *Publication,* a third child in the family, we find one that has often been overlooked and neglected. Such discrimination should not happen in a family. Occasionally we enter homes of our Conference and there find church periodicals, but not of our own. People are practically uninformed as to the work of our own conference, but we do not want to ignore that either. I believe I have been a subscriber to both of our church papers for at least twenty-five years, and at the same time I always keep several other religious magazines in my home. I want to know what other Christians and larger church bodies are doing. I have received much inspiration from these periodicals. When we think of that new publication of our conference, the Adult Sunday School Quarterly, we believe the churches have done commendable work. The Quarterly is exceptionally good and the churches have been quick to appreciate this. However, some S. S. classes have never given our own literature a trial.

When it comes to our hymnals we are far from being "one heart and one soul." We trust that when the new hymn book will appear it will do much to bring this about. In order to meet this condition in Canada they are publishing an "einheitliches Gesangbuch." Singing is always a way of drawing hearts together and by singing the same old gospel songs in our churches much will be done to bring about this conscious unity.

Our Book Concern is prepared to provide you with every and any book that you need. Within the last few weeks the Publication Board has been pleading for an annual offering from each church. If we would support our own Book Concern to the extent that we would secure our books from them, the profit that now goes to other book concerns, would then remain with our publication cause, and these annual offerings might not even be necessary.

When we think of the children of our home, we do not like to think of one as being more important than another. Nevertheless, in later life one will play a more important part than another. One Conference child that is growing in importance is that of *Education.* We just cannot overemphasize the significance of this work. Again we have a General Conference Board of Education and a District Conference Education Committee. Their cause is the same and they supplement one another. I already referred to the S. S. Quarterly. It is the Board of Education that sponsors its preparation so it can be published. They have prepared other literature for the good of our people.

A Sunday school standard has been provided whereby each school can measure its efficiency. A limited amount of literature has been prepared for children to be used in S. S. and vacation Bible school. But the Board of Education is also very deeply interested in providing leadership for our churches. For that reason they have given very much attention to our colleges and a possible seminary.

As a Western District Conference we naturally feel a greater interest and obligation in *Bethel College* than in our other colleges. I doubt whether is is possible to do more in the matter of becoming "one heart and one soul" than in the matter of training of leadership. This became the great concern of our fathers immediately after the immigration of 1874-1878. They contended a school must be built that through its leadership conscious unity might be established among our churches. The influence of that first strong Bible teacher in Bethel College, Prof. C. H. Wedel, is still bearing fruit. He created in us a sympathetic, harmonious understanding of the Holy Scriptures that has served as a tie that binds our hearts in Christian love. Scores of times have I heard the students of Dr. Langenwalter quote their beloved Bible teacher, who had done so much to create among them a sympathetic understanding. And already in their thinking many are following the consecrated leadership of Professors Kreider and Warkentin.

It stands to reason that when ministers have had an entirely different background in college and Bible school or seminary, and in addition have a nature that likes to assert itself, that it will sometimes be difficult to obtain that harmony which is needful to be of "one heart and of one soul." If the future of our church is to be a power, we *must* have institutions that make for such conscious unity.

A fifth child that calls for help periodically and sometimes very urgently, is that of *Relief.* We are surrounded with opportunities to aid in relief, but this Board was established to help especially where those of the "household of faith" are involved. Last week I, as also undoubtedly many of you, received a letter addressed to 100,000 American preachers, in behalf of the inexpressible suffering due to the floods in China. The same week our church papers printed a letter from missionary Brown telling us of the intense suffering in our own Chinese field near Tamingfu. Naturally we want to help, but does it not become our first duty to place some funds into the hands of our own missionaries so they can render such aid? Whether the money is intended for war sufferers or the Red Cross, we like to forward our contributions through our Relief Board.

The sixth child has to do with money and real estate; it is the *Board of Trustees.* How well they have taken care of many of the large donations that have been made by different persons. Large gifts and bequests can always be handled by this Board. Only a few weeks ago I learnt of a man with some means, a man with a very familiar name, who had stated that his estate should go to the Bible Institute in Los Angeles and possibly the John Brown school. The institutions of his own people would be very glad for gifts and would be able to make very good use of them.

Occasionally somebody leaves a large gift or bequest with some person when his own family members received only minor portions. It never meets with the approval of the community when the own family members have been unduly discriminated against. When a church organization is "of one heart and one soul" its members will prefer to turn their large gifts over to the Trustees of this organization, that they might be used for the furtherance of God's cause through their own church, rather than some other organization.

Thus to the extent that there is conscious unity within our conference, in other words, a strong sense of Conference consciousness, created by that spirit that makes us "one heart and one soul," will our joint efforts be effective. A spirit of harmony always adds a great deal to the joy and happiness of serving in a common cause. None of us will claim that our Conference is faultless. We frequently discover that other methods than those that were used would have been better and wiser. But our aim and desire is that all the conference endeavors shall be for the "perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

How we desire that at the close of this conference session it might be said of us: "And the multitude of them that believed were of "one heart and of one soul."

DEPENDENCE

O Love triumphant over guilt and sin,
My Soul is soiled, but thou shalt enter in;
My feet must stumble if I walk alone,
Lonely my heart, still beating by thine own,
My Will is weakness till it rest in thine,
Cut off, I wither, thirsting for the Vine,
My deeds are dry leaves on a sapless tree,
My life is lifeless till in live in thee!

Frederick L. Knowles

Into the Valley of Service

Matt. 17:9

Who will not agree that every conference and especially the last one of the Pacific District Churches held at Monroe in June was one of inspiration and help. Messages of inspiration were given. Again the business part of our Conference which gave an inventory of what is being done by the Evangelization Committee was interesting and helpful. Like the disciples of Christ, we were taken away from the valley of service to evaluate once more the many blessings received throughout another year. When we think of the additions in church membership, Sunday school attendance, and C. E. workers, who would not praise Him from whom all blessings flow?

But, like the disciples could not stay on the mountain because the valley was calling, so did the Pacific Conference realize that further plans must be made for carrying on the work of the Lord. We cannot walk with uplifted eye and folded hands through this world. We need to descend from a time of worship and praise into our valleys of service.

An since we have taken inventory of our conference work on the mountain top, let us not forget it in the valley. There is the Dallas Church building which is still incomplete. The Conference pledged itself with a motion that every church take one offering towards its completion. The congregation is growing rapidly and the need for more room is evident. Again, the workers of the smaller groups like Winton, California, Newport and Deer Park, Washington, and the city mission in Portland, are partially supported by our offering. There are other avenues of missionary service in the Pacific District Conference. The treasurer, Brother J. C. Jantz, in a letter of September 6, 1939, reviews our financial situation and pleads that the conference churches remember our TREASURY with their offerings. The scene of the Mountain was glorious, but the scene of the Valley is no less so. LET US DO OUR PART IN THE VALLEY OF SERVICE DURING THIS CONFERENCE YEAR.

—*Pacific District Worker's Exchange.*

Yours in His service, Phil. A. Wedel, President.

— *Bluffton College.*—The first building project which Bluffton students have been handling is now nearing completion, and Mr. Cheney, the sponsor, will use it for his poultry business which consists in raising young chickens as frys for hotels and resturants. He has agreed to employ 15-20 students throughout the year, with a total of 12,000 hours of work.

— *Bethel College.*—At the recent inauguration of Dr. Lloyd L. Ramseyer as president of Bluffton College, the degree, LL. D., Doctor of Law, was conferred on President E. G. Kaufman, also on Dr. S. K. Mosiman, president emeritus of Bluffton College. At the banquet Dr. Kaufman gave the address.

What Are the Peace Committees Doing?

by E. L. Harshbarger

An almost chronic lack of funds has always hampered the work of our peace committees, but more has been accomplished in the period since the first world war than in all previous Mennonite history. Constantly recurring international crises of ever increasing intensity have created more interest in peace activity, and hence, committees are receiving more encouragement. A brief review of our organizations and programs will be of interest to our members.

1. A "Statement of Position," thoroughly Biblical, has been adopted and circulated widely among our people. This pamphlet also contains our concept of true patriotism.

2. These statements have been presented to the President of the United States, and the representatives reported a very pleasant visit.

3. A program for action along the lines of peace education has been adopted, but inadequately performed because of lack of funds.

4. District peace committees have been organized, the one in the Western District having done noble work for the last several years. It is hoped that each district will perfect such an organization

5. As outlined in a recent issue of *The Mennonite,* A Mennonite Central Peace Committee, representing seven branches of Mennonites, was created, September 30, for the purpose of coordinating our efforts for peace education and perfecting plans for aid to conscientious objectors in events of war.

6. As a result of contacts made at the World Mennonite Convention in Holland, an international Mennonite Peace Committee has been created to strengthen the faith of and offer brotherly help to all Mennonites holding the historic non-resistant position in whatever country they may live.

7. Cooperation with Friends and Brethren has been most cordial and fruitful. These churches have adopted the same statement of position, have assisted in its presentation to the President, and are now at work on a joint plan of action for conscientious objectors in the event of war. Plans are also being formulated for sacrificial service before and during the hostilities. Plans for such service will be laid before the proper government officials within the next few days.

8. Increased efforts to spread peace literature are being made. In the event of war it may be impossible to do this well.

To further this program of preparation to meet any emergency which may arise we need more funds. If you value Mennonite principles, and if you would aid our boys upon whom the brunt of any hostilities would fall, then *please forward contributions at once to the treasurer of the General Conference Peace Committtee, Mr. L. J. Horsch, of Upland, California.*

FREEMAN, S. D., OCTOBER 20, 1939

To our many Friends who remembered me during my recent illness:

We feel constrained to address this word of personal appreciation to all of you for your remembrance of us in the recent unexpected trial. You visited us during the 32 days in the *Sacred Heart Hospital* at Yankton, South Dakota. You did that with a card or a letter, and many of you even did it personally.

Several hundred cards and letters came from far and near. It seemed as though our own SALEM CONGREGATION came nearer to us, even though their Pastor was lying critically ill at the Hospital. It seemed as though our many prayer remembrancers from New York to California and from Texas to Canada were at our side. The many precious Scripture promises that you laid before us were as a feast of the Lord to us. And—most marvelous—the Lord heard and answered your prayers for us.

Singularly pointed and precious were such words of the Lord as Jeremiah 30:27, "For I will restore health unto thee, and I will heal thy wounds, saith the Lord," and John 11:4, "The sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." We had hardly been aware of these particular verses until some of you held them up before us, and then they began to grip our souls. They became the direct Word of the Lord to us. He provided me with the right kind of hospital care. I had expert surgical attention. The nurses and Sisters, always at hand and always cheerful, applied every means at their disposal for my comfort and restoration.

As far as recovery is possible for the present, I have recovered. I have already gained ten pounds after losing twenty-two. I have already preached and am doing most of my routine pastoral work. But the removal of the cancerous tumor from my colon required the severing of the bowl. So I am awaiting another major operation about the 15th of November at the same Hospital, at which time Dr. F. J. Abts, my very efficient surgeon, will try to close the colostrum.

My earnest desire and prayer is, that the Lord may have His way with me, and that He may find me altogether pliable in His hands to accomplish His purposes with me. The coming operation is a critical one. Its successful outcome depends upon the direction and blessing of the Lord.

May I therefore ask you to pray for me and Mrs. Schroeder and for the surgeon. "The effectual fervent prayer of a righteous man availeth much." James 5:16. "If ye shall ask anything in my name I will do it." John 14:14.

Mrs. Schroeder, who has been so utterly indispensable to me through it all, joins me in addressing you with this letter.

Thankfully and humbly yours in the bonds of faith,

P. R. Schroeder.

KEEP THE FAITH

by Don. E. Smucker

The organized sin of mass murder has started: Europe and Asia are in flames.

To Mennonites these are dark moments not only because of a general sense of tragedy but because so many of our brethren are living in warring countries. In Canada, Germany, Russia and France there are Mennonites facing the bitter trials of conscription or mobilization. Our prayers must be with them.

In the months to come, all efforts must be made to keep America out of this debauchery. The history of 1914-18 must not repeat itself! In New York there are thousands of people already making vast sums of money in war stocks. The book store near our apartment is advertising special books of capitalizing on the war boom in the stock market. *Think of it!* Men are gleefully engaging in a traffic with instruments of death to be used in slaughtering their fellow men. This *is* sin.

All energies must be bent on keeping the church out of war. A. J. Muste (who was converted from Communism to Christianity) declares that the church must choose: it cannot be half pacifist and half militarist. If the church does not take the offensive, following the Mennonites, Quakers and Dunkards, the kingdom of God will greatly suffer. At present a great campaign is being set up to organize the Christian conscience of America against war. Fortunately, I can report that many Methodists, Congregationalists, Disciples, Episcopalians and Presbyterians will take the Mennonite pacifist position in this campaign. We will not be alone; some progress has been made!

Finally, the Mennonite church must take immediate steps to prepare its youth. Every single church should set up a special committee of prayer and instruction for young people, especially young men, who may face the question of conscription. The basis for these discussions might well be the *Pacifist Handbook* jointly written by the Fellowship of Reconciliation and other religious peace groups. Copies of this handbook may be secured from the Fellowship of Reconciliation, 2929 Bdwy., New York City. The Fellowship, an organization for Christian pacifists of all denominations, also urges Mennonites to unite with brothers of similar faith, by joining this group. Since we are small we must make our influence as great as possible by uniting with those who, after 400 years of persecution, now share our faith.

No one can miss this great truth: *every single sacrifice made by Mennonites in the past 400 years was justified.* Now as never before we declare with Menno Simons: "THE REGENERATED DO NOT GO TO WAR NOR FIGHT."

PEACE is the happy natural state of man; war his corruption, his disgrace.—*Thomson.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 19, 1939

WARNINGS AND PROMISES

Matt. 7:1-14

Judging Others, Motes and Beams vs. 1-5

Jesus is laying down certain rules to guide his disciples in the Christian life. The important thing for us is to grasp the meaning of these teachings and let the truth sink into our souls. Sinners should not judge other sinners and Christians are not to hold that censorious spirit which is so ready to find faults in and pass sentence upon others. This spirit, too common yet, is here condemned by Jesus (v1, 2). Judging is God's work, not ours. We are not competent to pass judgment upon others. We so readily see the smaller fautls in others—the "mote"—and fail entirely to see the very much greater faults—the "beam"—in ourselves (vs 3, 4). The critical and unloving temper of the fault-finder is as a beam in his eye. He can not see the faults in another in the true light. When we pass judgment on others we are really judging ourselves. We too judge others by standards quite different from those by which we judge ourselves. Before we can help another to get the mote out of his eye, we must be sure that our moral and spiritual understanding is not vitiated by our own defects and faults. Our life needs to be above reproach.

Christ does not mean that we shall never form any opinions in our minds concerning anyone. To do this we would have to stop thinking. Moral criticism is inevitable. Jesus practiced it when He judged the Pharisees, but He was guided by the law of love. We must not regard our opinions of others as infallable and final.

Pearls and Swine v 6

Jesus indicates clearly that there is a proper sphere for exercising our power of judgment (v6). Precious truths we should seek to give to those who will appreciate them. Some people are like swine in their lack of appreciation of spiritual things. There are also sometimes experiences in Christians' lives which are too sacred to give to those who will but scoff and reject the truth. We should treat religion with caution and prudence in speaking to others.

Wisdom of Prayer vs 7-12

Jesus begins his words upon prayer with three commands and each accompanied with a promise (v7), one of the most gracious words He ever spoke. He urges us to ask with importunity (cf Luke 11:9, 13). God is willing and desires to give to us and our receiving depends on ourselves. True prayer brings results (v8). Earnest asking goes farther, it also seeks and knocks; it finds and has the door opened. Jesus does not promise that everything asked for is given, but He does say that "everyone that asketh receiveth." In sincere prayer there is power and every prayer effects something. God, our Father, will give His good things to those who sincerely ask Him. His spirit of love and justice, ingrained in our hearts and applied to all relationships in life, will lead us to treat others as we desire them to treat us.

The Strait Gate vs 13, 14.

The "way" symbolizes a manner of life. Jesus says, take the narrow way of separation and self-denial which is *found* by the few. The multitude go down the broad way of sin. Living a life acceptable to God requires determination. Self-mastery and self-denial are not easy. People entering upon the Christian life need to exercise vigilance. God will fulfill His promise and we must do our part. We should always endeavor earnestly to live by the Golden Rule.

The Doom of Capitalism

By Mrs. S. P. Preheim, Freeman, S. D.

Yes, capitalism is doomed. Its doom was spoken 2000 years ago. Read James 5:1-6. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." We know by the context that James is speaking of the "last days," that this prophecy is still in the future, but we believe in the very near future.

James accuses the capitalists of four things: 1. *"Ye have heaped treasure together for the last days."* When has the world ever known so many millionnaires, and so many very poor? Not only have they "heaped together treasures," but they have withdrawn from circulation and buried gold and silver. The very "rust of them shall be a witness against them." Some people ridicule this statement and say, "Gold and silver do not rust." I have heard, from good authority, that when undisturbed long enough, it gathers a sort of mold which causes it to deteriorate.

2. *"Ye have kept back by fraud the hire of the laborer."* v. 4. There does seem to be something wrong, somewhere, when the one furnishing the capital becomes a millionnaire, and the one furnishing the labor can scarcely make a living for a small family. James accuses the capitalists of fraud. Of course in our day, they stay within the limits of the law (usually), but the laws are all formed for the protection of the rich: I could give many an example, but it is unnecessary, as the reader surely must have observed some himself.

3. *"Ye have lived in pleasure,—Ye have nourished your hearts,"* v. 5. What else would YOU expect of the wealthy, but to "live in pleasure, and to nourish their hearts"? They claim their money is their own, and why should they not enjoy it. It seems the LORD expects something else of them. Did you ever notice that, "The Rich Man," whose fields the Lord had blessed so that they brought forth bountifully, accumulated his wealth in an honest way, by labor and thrift? There is no mention of fraud. Yet, the Lord

addresses him "thou fool," Why? Because he had left the Lord and the poor out of his reckoning. "Thou fool," not for laboring and being thrifty, but for hoarding for personal use. "This night thy soul will be required of thee. Then whose will those things be?"

4. *"Ye have condemned and killed the just,"* v. 6.

A terrible accusation. If we put it in a milder form and call it, perverted justice, then we need not seek far for concrete examples even in our day.

James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The Lord hath spoken, let men take heed.

Yes, capitalism is doomed. Just how the rich will be punished is not revealed. Judging from the trends of the times, I would say, God is permitting the evil one to gather together the Christless poor, of which there are hoards, and that these will be the scourge, that will cause the rich to weep and howl for the miseries that have come upon them.

What should be the attitude of the true Child of God when these things come to pass? You have the answer in verses 7-9. "Be patient therefore brethren." "Establish your hearts; for the coming of the Lord draweth nigh." "Grudge not one against another."

Be patient unto the coming of the Lord. Let the banks and insurance companies take your farms, your businesses, your homes; for when the trumpet shall sound, and Christ shall appear, and we, "whose hearts are established," shall be caught up to meet Him in the clouds," "then whose shall these things be," which we leave behind? Our children's? God forbid. Oh that they too, might all be ready to answer the summons of the great trumpet. I fear greatly that earthly possessions will be the weight, which will prevent many a Christian from rising to meet his Lord in the air, and from participation of the "Marriage Supper of the Lamb." True child of God, do not begrudge, nor envy the rich; but rather pity them.

RALLY

The Western District Young People's Peace Rally will be held in the Eden Church, Moundridge, Kansas, on Sunday, Nov. 12, 1939, beginning at 7:30 p.m. The tentative program features Dr. E. L. Harshbarger, professor at Bethel College, as speaker.

Dr. Harshbarger has traveled in Europe and was a student at the Hague last summer. He was on the waters when the European conflict began. He has visited Mennonites in Netherlands. Dr. Harshbarger will emphasize the historical angle in his discussion of "Peace Convictions".

Young People are urged to attend this rally to develop a Christian attitude toward war, and to pause in an hour of uncertainty to reconsider their relation to God and the world at large. As individuals we should keep calm, weigh the facts, and let reason rule over passion. This has been and is the work of the peace movement.

Dr. E. G. Kaufman was the main speaker at the first rally on Aug. 20, 1939, in the First Mennonite Church at Newton.

Publication

BOARD OF PUBLICATION IN NEED OF MORE CASH

The Board of Publication is very anxious to get the new Hymn Book out as early as it is humanly possible, and many of our churches want the book just as badly.

Our Board has felt that we should have about $3000.00 ready cash before giving the order for the making of the book. To obtain this fund we have repeatedly appealed to the churches to send in their annual gifts for the work of publication or, if they chose, for help with the Hymn Book.

As the gifts have been coming in rather slowly so far, we find it necessary to use a second plan to get the money still lacking. This plan is: 1) for churches to order new Hymn Books ahead and pay for them, now, or 2) to send (loan) our treasury any sum they may choose, for which they agree to take books as soon as they are ready.

Or, may we make this plea to members of our conference who are well-to-do, to loan us such sums of money as they may see fit, without interest, with our promise that it will be repaid from the sale of books.

The following is an exhibit of the money now in our treasury that may be used for financing the song book and the amount we are still sorely in need of:

Designated for hymn book	$ 417.38
General fund possibly available for book	439.29
Advance payments on hymn book	358.00
	$1214.67
Amount still needed to start making the book is	$1785.67

One church with great faith in God and those who have prepared the new Hymn Book has sent in a check for $300.00 for 200 books or as many as this will buy. The price for the book will have to be fixed later.

We pray that God may abundantly bless this church and that others will soon follow its good example. Who will be next?

Send all money intended for the work of the Board of Publication and for the song book to: E. W. BAUMGARTNER, BERNE, INDIANA.

For the Board of Publication, J. R. Thierstein, Chm.

THE NEW UNIFIED GERMAN SONG BOOK AND HOW MATTERS STAND TODAY

When a few years ago, at the General Conference of the Mennonites of Canada, the publication of a new, unifying hymn book was decided on, and work on it started, we did not realize that the project involved so much.

Today I can report, that we are getting nearer and nearer the goal. It appears to be within reach. Until now there have been received by the undersigned, 1800 orders for the song book, with $670.00 as pledge money. My initial goal was 2000 preorders, with 50 cents prepayment or pledge money for each book ordered.

Recently, however, the orders have come in rather slowly, and the pledge money still more slowly. But, to our joy, the information has reached us, that the larger Bergtaler Congregation in Manitoba, that had 2324 members last new year, had just decided to use the new hymn book, at a church meeting, and orders with advance money are already coming in from that section. That helps the cause very much, in fact it means its realization. Would that other churches or groups might now fall in line and help the undertaking to an overwhelming victory!

Many may not realize that this undertaking involves far-reaching and very important mission work. Nothing brings people closer together, and unites them so much, as group singing. Other things conceived for the common good, may separate men, in fact they do it too often, but singing a song in which all join unites. Our conferences and churches will, through a generally-used, unifying hymn book, experience a powerful impetus. It makes me happy when I think of this new, unifying song book.

I am now expecting many orders and much pledge money, also from those who have sent in their orders, but were not able to send the money. If all goes well, we should get the new song book by New Year. The price, which we are placing on the book, is $1.75 a copy. Why this price, which may appear rather high to some, and why the project is proceeding slowly, I would like to explain in an article soon to follow.

With friendly greetings,
Johann G. Rempel,
Secretary of the "Gesangbuchkommission"

A VALUABLE OFFER

The year 1939 is fast drawing to a close. If the readers of the Conference papers, The Mennonite and the Christlicher Bundesbote, will look at the label on their paper or papers—many read both Conference papers—they will notice the *Expiration Date* printed on it. Subscriptions to these papers (including the Junior Messenger) should be paid in advance. This is necessary in order that the Publication Board may be able to meet the expense of printing and mailing the papers. As a rule the treasury is quite low at this time of the year because many readers forget or, for other reasons, fail to pay their subscription in advance. This causes considerable inconvenience and worry to the Board because expenses cannot be met unless the papers are paid in advance.

Right now is a good time to send in renewals because:

1. The present year will soon come to a close.
2. The 1940 Kalenders and Year Books will be off the press in a few weeks. These annuals contain much valuable information which is of special interest to Mennonites, and they will be given as a *Premium* to readers of The Mennonite and the Christlicher Bundesbote respectively, who pay their subscription one year in advance from January, 1940.
3. At this present time the Publication Board is offering, in addition, a clothbound copy of "Mennonite Articles of Faith" by Cornelius Ris (English or German) to all who pay their subscription to either of our Conference weeklies one year or longer in advance from January, 1940, at the regular rate of $1.50 per year. This is a liberal premium offer because the book sells regularly at 40 cents per copy.

The supply of "Articles of Faith" is limited (only about 500 copies are on hand), and this special offer is good only as long as the present supply lasts. To obtain the benefit of this double premium offer, readers must, therefore, act quickly. Send your remittance to the *Mennonite Publication Office,* Newton, Kansas.

Special Offter to New Subscribers

New subscribers to either The Mennonite or the Christlicher Bundesbote can have either of these papers from NOW UNTIL JANUARY 1941 for only $1.00. This is a saving of 75 cents or just *One Half* of the regular price of the paper. Please use the following subscription form:

Mennonite Publication Office,
Newton, Kansas

I accept your liberal offer to New Subscribers. Please send The Mennonite to my address from now to January, 1941. I inclose $1.00 as payment for same.

Name ______________________________________
Street or Route ________________________________
Post Office and State ___________________________

W. D. C. HOME MISSION TREASURY REPORT FOR OCTOBER, 1939

Buhler, J. B. Regier, $29.14; Bergtal, Corn, Okla., C. E. Nickel, $32.40; Westside S. S., Wichita, Mrs. J. V. Nelson, $5.00; Meadow, Colby, A. L. Goosen, $10.00; Wichita, J. B. Muller, $63.80. Vona, Col. D. J. Tanner, $3.31; Inman Menn. Ch., C. J. Froese, $4.92; Gen'l Conference H. M. B., J. J. Plenert, $25.00; Hebron Ch., Buhler, H. B. Gerbrand, $20.47.

Gratefully acknowledged,
G. A. Linscheid, Treas.,
1001 E. Broadway, Newton, Kan.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Meeting Temptation

Victories over temptations are greatly facilitated by forethought. To know what temptation is likely to vex you and to clearly realize what the opposite, constructive attitude and action should be in such a situation is an aid to moral success.

A pastor and his wife had traveled with their car in some countries of Europe. There, as well as in the United States, they had always driven on the right-hand side of the road. Now they were intending to sail for England and there use their car for further travels. They were leaving their baby daughter on the Continent. Should anything happen to them, the child would then be left in the hands of strangers. Clearly realizing this and the fact that serious consequences would very likely follow should they ever forget to drive on the left-hand side of the road in England, they resolved to fix the right course of action so firmly in their subconscious mind that they would never be tempted to drive on the right-hand side of the road in England. So clearly and forcefully did they carry through this forethought, that in their whole stay in England, they were never troubled with a tendency to drive on the right-hand side. Coming back to the Continent they were not impressed with the need of mentally reverting to the habit of driving on the right-hand side. They knew where to drive, but they did not take the trouble to register it deeply in their being. Consequently, while driving on the left side of the road (the wrong side, now) they narrowly averted an accident.

This approach opens vast possibilities. For instance, forethought will help one to speak kind, useful words instead of unnecessary, slanderous ones; forethought may enable you to be patient, gentle, and understanding when situations provocative of anger arise; forethought will help one to choose wisely in regard to vocation and a life companion; and forethought may urge you to write out a Pacifist pledge. Jesus in the Garden of Gethsemane—what forethought divine!

—R. W.

* * *

ADDRESS ALL MATERIAL AND CORRESPONDENCE for "Our Youth Says" to, Reynold Weinbrenner, 1326 E. Ella St., Beatrice, Nebraska.

Life Light

Troubles thrive on attention. They shrivel and disappear when we ignore them. It is not easy to ignore them, you say? That is so; but it becomes easier if we find something else to take their place in our thought. We usually can find these substitutes by looking for them.

If you have trouble, do something for somebody, quickly. Turn your attention outside yourself. Lose yourself in thinking of others, and you will find your greater self and will lose your trouble. Said Christ: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." — *The Pastor's Helper.*

Senior Department

USING PRINCIPLES

Senior C. E. Topic for November 26, 1939

THANKSGIVING

MAIN TOPIC: *Using our Privileges* 2 Cor. 9:6-15

I. *Worship Service*

1. Songs: "O Worship the King," "Praise Him! Praise Him," "All Hail the Power of Jesus' Name."
2. Reading of main topic and prayer.
3. Several numbers of special music.

II. *Leader's Introduction*

A Thanksgiving Litany

by Ozora S. Davis

For the fair world in which we live;
For the crescent splendor of each new morning;
For the mystic meaning of the night;
For the songs of birds;
For country roads and lanes;
For the traffic of city streets;
We praise and thank thee, Lord and Father.

Praise is ordained of God: In everything give thanks: for this is the will of God in Christ Jesus concerning you." The Psalmist said: "I will bless the Lord at all times: his praise shall continually be in my mouth." Instead of waiting until we are in dire need of something, would it not be well to go to God with thankful hearts and express our gratitude for what he has already done for us? It is praise that completes the circle of prayer. If you experience some little dissatisfaction with your prayers, try a little thanksgiving.

III. *Suggested Topics for short talks:*

1. Privilege of abiding trust. Ps. 34:1-10.
2. Privilege of ceaseless prayer. I Thess. 5:16-18.
3. Privilege of divine fellowship. I Jn. 1:3-7.
4. Privilege of liberal giving. Acts 20:35; Luke 6:38
5. Privilege of God-given talents. Mt. 25:14-18.
6. Privilege of gladsome service. Ps. 100.

IV. Facts for study.

The heart of thanksgiving lies in faith in God. Many of us, through recent months, have come to a new realization of our utter dependence upon the power that is not human.

We can scarcely be thankful for the blessings which are ours unless we pause long enough to take a survey of our social heritage. The old days had much that was good in them. Let us all hold fast to that which was good, fine, true, high and noble. Our social heritage includes, says a thoughtful writer, "our racial traditions, the nations that begat us, the families that have nourished us, the heritage that has enriched us. We can more or less choose our manner of living in the foreground of our experience, but the background we can not change. That was given to us. That is our inheritance. We can change only our attitude toward it. We can forget it, be irreverent concerning it and unappreciative of it, or we can be grateful for it, live up to it, rejoice in it, and be worthy of it."

V. For Discussion

Have 10 or 15 C. E. members name one thing for which they are truly thankful, and state one reason for their thankfulness.

VI. *Illustrations*

Thanksgiving is a day for song and praise and meditation, so instead of story illustrations we offer these poems.

For the morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars at night;
For fallow field and burdened byre,
For roof-tree and the hearth-side fire;
For everything that shines and sings,
For dear, familiar daily things—
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For hope that waits, for faith that dares,
For patience that still smiles and bears,
For love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament,
O comrade of our nights and days,
Thou givest all things, take our praise!

—*Arthur Ketchum*

I thank Thee, Lord, at break of day,
When all the east is red with sun,
For health and hope and heart to say,
I would be part of any way
In which the will of God is done.

I thank Thee at the time of rest
For strength that held the long day through;
Foot-sore and worn, yet peace-possessed,
I know the honest toil is best
Of him who strives thy will to do.

And though the task that I have sought
Transcends my hands' unaided skill,
I thank Thee for this mighty thought—
That all the wonders to be wrought
Lie hidden in thy perfect will.

—*Grace D. Goodwin.*

VII. *Food for thought*

Who is rich? He that rejoices in his portion.—*Benjamin Franklin*

* * *

Y. P. Broadcasts

The young people of the Eastern District have undertaken to put on a series of ten broadcasts over the Allentown radio station, WSAN—WCBA, 1440 kilocycles and 500 watts. Tentative arrangements call for a fifteen-minute program, beginning the first Wednesday evening of November.

* * *

"TESTS OF A GOOD HYMN: A singable tune. Appropriate words that carry a real message. (It was a good poem before it was set to music.) The attitude and feelings created by words and music. Good imagery. Harmony."—Christian Endeavor World.

INTERMEDIATE DEPARTMENT

GIVING THANKS TO THE GIVER OF EVERY GOOD GIFT

Intermediate C. E. Topic for Nov. 26, 1939

For Daily Reading:

Nov. 20. The Harvest Festival. Deut. 16:13-15.
Nov. 21 Expressing thanks by giving. Deut. 26:1–10.
Nov. 22. National blessings. Ps. 126:1-6.
Nov. 23. Forgiveness. Psa. 32:1-11.
Nov. 24. Spiritual graces of converts. I Cor. 1:4-8.
Nov. 25. Topic. James 1:17; I Thess. 5:18.

Call to Worship

Enter into His gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name.
Psalm 100:4.

Hymn: "Come, Ye Thankful People, Come"

Scripture Reading—James 1:17; I Thess. 5:18.
Prayer by Leader
Reading of Psalm 95:1-7.

Poem: "Gratitude"

For sunlit hours and visions clear,
For all remembered faces dear;
For comrades of a single day
Who sent us stronger on our way;
For friends who shared the year's long road
And bore with us the common load;
For hours that levied heavy tolls,
But brought us nearer to our goals;
For insights won through toils and tears—
We thank the Keeper of our years.

Clyde McGee, (F. H. Revell Co., 1933)

Hymn: "For all the Blessings of the Year"

Have the following references read: Ps. 65:11; Deut. 26:11; I Tim. 4:8; I Chron. 29:12, 29:13; Deut. 4:7; Ps. 103:1-5.

Hymn: "Now Thank We All Our God"

Poem: "Thanksgiving"

When with wheat and corn the bins are filled,
And the noise of the gathering-in is stilled;
When the trees are bare, and the fields are brown,
And the feathery flakes come floating down;
When the ground is hard and the skies are gray,
And the skaters skim o'er the ice away;
When the cattle stand in their stalls, content,
And munch the clover the summer sent;
When the wood-house shelters the wood-piles neat,
And the cellar is stored with the things to eat;
When the house is banked 'gainst the winter storm,
And all within is snug and warm;
When the days are short and the evenings long,
Then rings the glad Thanksgiving song.

—Annetta J. Robineson.

(This is especially for our intermediates in Canada.)

Song: "Praise Him! Praise Him!

Gratitude should become a habit.

1. Where should that habit begin?
2. What responsibility has the school in the formation of the habit of gratitude?
3. What can we do to form the habit of gratitude?
   a. Think of the fine things we have.
   b. Think of the source of those. things which we have. Restate topic for today.
   c. Do we have any responsibility as to how we use those things which we have?

Closing thought: "Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellow men are dear, and duty is close beside us, and God is over us and in us." Phillips Brooks.

Offering during the singing of the Hymn "May Jesus Christ Be Praised"

Announcements

Lord's Prayer

JUNIOR DEPARTMENT

"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD." Psalm 92:1.

Program for November 26, 1939

"For His Unspeakable Gift." — 2 Cor. 9:15a.
"For All Things." Eph. 5:20.

I. Worship Period.

1. Prelude: Pianist plays softly, "Come Ye Thankful People Come."

2. Call to Worship: I Thess. 5:18; Deut. 26:11a. "In everything give thanks: for this is the will of God in Christ Jesus concerning you. Thou shalt rejoice in every good thing which the Lord, thy God hath given unto thee, and unto thine house."

3. Song: "For All The Blessings of the Year." Mennonite Hymn Book, Number 381.

4. Leader's Opening Prayer.

5. Scripture by an older Junior boy.—Deuteronomy 26:1-11.

6. Poem—by three Juniors.

"We Thank Thee"

"For the flowers that bloom about our feet,
For tender grass so fresh and sweet,
For song of bird and hum of bee,
For all things fair we hear or see—
Father in heaven, we thank Thee."

"For blue of stream, for blue of sky,
For pleasant shade of branches high,
[illegible] air and cooling breeze—
For beauty of the blooming trees—
Father in heaven, we thank Thee.

"For mother love, for father care,
For brothers strong and sisters fair,
For love at home and school each day,
For guidance, lest we go astray—
Father in heaven, we thank Thee."

—Ralph Waldo Emerson.

7. Rise and sing in unison the first two verses of: "Come Ye Thankful People Come." M. H. B. No. 380.

II. *Study Period.*

Aim. To help our Junior bring before his mind the many gifts and blessings that are his, because of God's loving kindness. This should lead to a deep feeling of gratitude to Him, who is the giver of all "good and perfect gifts."

1. To the leader: As the Junior enters the room give him a slip upon which one of the following is written. These are to be read later.

We should be thankful for—

a. The gift of His son, 2 Cor. 9:15; Luke 2:28, 38.
b. Victory through Christ. Rom. 7:25; I Cor. 15:57; 2 Cor. 2:14.
c. A living hope. I Pet. 1:3.
d. The salvation of sinners. Rom. 6:17, 18.
e. The fellowship of Christ, Acts 28:15.
f. His Word, Ps. 56:4, 10.
g. All blessings. Ps. 103:1-6; Ps. 68:19.
h. Our bodies. Ps. 139:14.
i. Our food. I Tim. 4:3, 4; Acts 27:35.
j. Answered prayer. Ps. 118:21; John 11:41.
k. The privilege of service. I Tim. 1:12.
l. A new heart. Ezek. 11:19-20.
m. Everything we have. Eph. 5:20, I Thess. 5:18; Phil. 4:6.

In case you have built a "pyramid" (as suggested several weeks ago) place all the cans into a decorated basket and appoint several Juniors to take it to the place intended for. If the group is not too large, it would be nice to let them all go; they could sing some song, but should not prolong their visit.

2. Solo—Verse one of "Now Thank we all Our God."

3. Let each Junior mention something for which he is thankful.

4. Four Juniors each give two minute talks on the following subjects:

a. "We thank God for our food."—Psalm 145:15-16
b. "We thank God for our friends." Phil 1:3.
c. "We thank God for our Saviour, the Lord Jesus Christ." Isa. 12:2; 2 Cor. 9:15; Eph. 2:8; John 3:16.
d. We thank God for all things. Ps. 103:2; Eph. 5:20.

5. Boys' Chorus Sings: "We Plow the Fields and Scatter."

6. Girls' Chorus Sings: "I've Found a Friend"

7. Combined Chorus: "Jesus is all the World to Me."

8. Leader's Heart talk: In I Samuel 12:24 we read "Consider how great things He has done for you." Consider means to think, to meditate. Lead the Juniors to "consider" in this heart talk to them.

9. Juniors rise and read suggested verses on their slips of paper.

10. All sing song of month, "Praise Him, Praise Him."

III. Mission Minutes.

In the November "Missionary News and Notes" under "Needs and Projects" we find that the Arizona Mission is asking for Bibles. Plan how your Junior Endeavor may provide a Bible for this mission.

Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit. —*Burns.*

Light from Bible Prophecy on the European War and Its Result

Why Russia had to break with Britain and join Germany

Why Italy must break with Germany and join Britain.

Why the Roman Empire must be revived.

Why Palestine Will be Coveted by the Nations

Britain's Break with the Jews, and Italy's opportunity.

Why the final war must head up in Armageddon.

Why the rapture of the church must be very near.

No careful student of Bible prophecy would make the mistake of attempting to say just how the present European war is going to end, or what this or that European ruler is going to do. We dare not attempt to identify such present Dictators as Hitler, Stalin, and Mussolini with any personages of Bible prophecy. One or another of the present European Dictators may be on the scene, or may not be, in the final events of the end of this age, so plainly described in Scripture, when Christ returns in glory and power to reign over this earth.

But we do know, from Bible prophecy, the course of national and religious events in the end of the age, and many careful students of prophecy believe that we can identify certain nations of today from Bible prophecy, and know the part that they will play in the final line-up and warfare of the nations. Whether that final line-up and warfare are close at hand, or years ahead, no man dare say. Date-setting in connection with Bible prophecy is thoroughly discredited, as it should be. As to the actual return of the Lord, Christ himself said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

But that same Lord made it plain that it is the duty of every child of God to study the signs of the times and to understand and interpret them. He sternly rebuked God's people for being able to interpret the signs of the weather while they were blind to the infinitely more important signs of the times in fulfillment of prophecy: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3).

One of the most widely known and best loved Bible teachers in the field of prophecy today is Dr. Louis S. Bauman, of Long Beach, California. His sermons and published articles on prophecy have been eagerly followed for many years by Christian people. Therefore when the cataclysmic war broke last month in Europe, the Editor of *The Sunday School Times* asked Dr. Bauman to write a series of articles interpreting the present war and the coalitions of nations. They will be published, D. V., week by week in this interdenominational journal of nation-wide circulation, beginning almost immediately. In a recent letter to the Editor Dr. Bauman wrote: "Never, never, never was there a time when the world's happenings were so tremendously significant! *The stage is being set exactly in Europe as I have preached it for nearly forty years.*"

This entire series beginning in November may be secured by a 24-weeks subscription for $1.00 to THE SUNDAY SCHOOL TIMES, *Philadelphia, Pa.*

A Hide - And - Seek Game

In spite of their pompous assertions that they are ready to get at each other's throats, premier Chamberlain and Chancellor Hitler want peace, only they are too proud to state, in simple terms, on what basis. They are playing a hide-and-seek game so common among statesmen and rulers. Chamberlain and Daladier know full well that the longer the present lull in the war continues, the more their people are losing interest in the undertaking and yet they are taking the risk. In France the strong communist party has been ordered dissolved and 37 communist leaders have been imprisoned, with possible dire consequences ahead of them. The great French pacifist, Philippe Vernier, and his brother, may have to face death. A note from them, with this silent appeal, has been smuggled to America: "*We would like people in America more to remind us of the truths of the gospel than to send us ammunitions.*"

Such acts of suppression only serve to foment the anti-war sentiment in that country. England is screwing the clamps of censorship against any peace sentiments down more tightly. Lloyd George publicly urges the government and people to listen to Hitler's peace suggestions, and the stand taken against war by George Bernhard Shaw and H. G. Wells exert considerable influence. In Canada, too, 75 ministers of the United Church of Canada have issued a manifesto that takes a definite stand "against this war and any war."

Hitler, on the other hand, must feel guilty at heart for breaking several of his promises; and he must also fear that the German people, who have been known for their veracity, once they become aware of this and of the fact that their country is getting to be more and more unpopular the world over, may grow lax in their support of him, and, no doubt, he is coming to realize the terrigly hard sledding he would have in carrying on a war that he may have to fight single-handed, with a people not unitedly interested in his plans.

What Chamberlain and Daladier accuse Hitler of, that he has not points to his addresses may be rightly charged against them too. They say that they have taken up arms against aggression and will not lay them down until they have security. War against agression? Do they mean by this that they aim to call to account Italy for her arbitrary conquest of Ethiopia, and Russia for her seizure of part of Poland, besides Germany? Is it only Hitler from whom they demand an accounting, or are Mussolini and Stalin also to be called before the bar? If so, they will have an enormous task on their hands. If not, what are the Allies war aims in reality? Reports show that Chamberlain's failure to express in definite terms the Allies' war aims is weakening the confidence and sympathy of their cause in other lands, not only his own.

Thus there appear to be developments which, taken toggether, may after all lead to steps looking toward a peaceful settlement of the ominous situation in Europe. May we all pray for such possibilities!

The Education Obsession

Education alone will contribute little, if anything, toward the emancipation of the world from savagery, from jungleism, from malicious selfishness, from the instincts of the brute.

It is not brain-power for which the race languishes in its present anguishment. It is soul power that it needs. The crisis of the world today is not social nor political nor economic, it is moral; it is spiritual.

The secular education for which America has such a supreme passion is notably efficient in teaching individuals as to the means by which they are to live. It is notably deficient, we fear, in teaching them the ends for which they should like. And, after all, that's the important point in living.

For that reason, it is the conviction of this newspaper that more of what is termed the distinctly religious type of education should be incorporated in the instruction in the public schools, colleges and universities.

Charlotte has for some years had an efficient and satisfactory course in Bible in the curriculum of its high school, and other communities of the State likewise. The long-established hostility toward such religious instruction in public schools has been reduced to quiescence here by reason of the intelligent, impartial and discriminating kind of instruction that is given in Bible study.

We recite the instance merely to indicate that it is possible to incorporate such religious instruction in the schools for the young without doing violence to the differing doctrines that prevail and the sectarianisms that usually cry out at once against such invasion.

But the larger point in making mention of this matter is that this is along the line of the kind of fundamental training that the young people of today so critically need as against the purely secular sciences that tend to minimize the dignity of personality, the majesty of individuality and the central sovereignty of GOD in our universe of things and of matter.

This is peculiarly the genius of the Christian or the denominational colleges—they keep clean and clear the emphasis upon the supreme issues of life. They promote the religious objective in all of their atmospheres. They stress the Christian concept of life.

They will not allow the spiritual fundamentals to be denied.

We submit that this is increasingly the kind of education that America needs and that the world must have if it is to bring to halt the present tendency to run off after the false gods of secularism and material, mechanistic philosophies of life.—*The Charlotte Observer, Charlotte, N. C.*

Correspondence

SECOND MENN. CH., BEATRICE, NEBR.

Sunday, October 29, 1939, will long be remembered as a red letter day for this congregation—it was the farewell for the retiring pastor, Rev. M. Horsch, and the welcome for his successor, Rev. R. Weinbrenner. Rev. Horsch received Rev. and Mrs. Weinbrenner into the church and, assisted by Rev. B. H. Janzen of Lehigh, Kans., and Rev. F. Albrecht of the First Church, Beatrice, ordained Rev. Weinbrenner as an elder in our denomination. Basing his remarks on Acts 11:19-21, Rev. Janzen emphasized the responsibility of both church and pastor. He expressed the belief that the selection of Rev. Weinbrenner was in accordance with the spirit's leading. For his parting text, Rev. Horsch chose Rom. 12:12. He assured his congregation that this separation was only geographical and not spiritual, that the Holy Spirit taught us how to "Rejoice in hope," that "tribulation" may be a special favor of the Lord, and that the "continuation in prayer" represents the respiration in our spiritual life. He closed by saying: "Continue to pray for us as we want to continue to pray for you." After the morning services the congregation, including a number of visitors, gathered in the spacious rooms of the local Y. W. C. A. building for the noon day lunch, served by the ladies of our church.

In connection with the afternoon program the local lay ministers, Revs. H. T. Reimer and Jacob Wiebe, the visiting ministers Revs. B. H. Janzen, F. Albrecht and J. B. Epp, as well as the various board members and S. S. and C. E. representatives expressed their appreciation of the services rendered by Rev. and Mrs. Horsch. A hearty welcome was also extended to Rev. and Mrs. Weinbrenner. In his response Rev. Weinbrenner based his remarks on Acts 2:46 and stressed the need of unity in our church and conference work. Both Rev. and Mrs. Weinbrenner expressed their appreciation of the hearty welcome and the proffered pledges of cooperation.

Rev. Horsch in his final farewell statements recognized the support and assistance given him by his good wife and both he and Mrs. Horsch once more expressed their appreciation for the many kind considerations they had received during their stay in our midst. The afternoon and morning programs were interspersed with vocal selections by the choir and the men's and ladies' quartettes.

During Rev. Horsch's ministry the church membership here has increased from 99 to 173. We thank the good Lord—and Rev. and Mrs. Horsch personally—for the many blessings we have received through their untiring efforts. It is our hope and prayer that their work may continue to bear fruit for time and eternity. And to our new pastor and his wife we offer our prayerful support and co-operation. May God give them much joy to work in His vineyard and may we all do our part in the upbuilding of His kingdom.

W. C. Andreas, Corr.

GRACE MENN. CHURCH, DALLAS, OREGON

What a big day we had here at Dallas, Sunday, October 15. We had morning services as usual, except for a record attendance of 169 in Sunday School. Brother Leisy's message for the morning was "The Lord hath done great things for us, whereof we are glad." A fellowship dinner was served in the basement at noon, when approximately 250 partook of a bountiful dinner.

At 1:30 the doors of the new auditorium were opened and within a few minutes it was filled to capacity. so also the balcony and the basement, where a loud speaker was put up. It was unfortunate for those who came a little late.

There were approximately 700 people present. The church was beautifully decorated with ferns and flowers. The dedication was performed by Rev. S. S. Baumgartner, member of the Home Mission Board of the General Conference. Our pastor, Homer Leisy, was ordained by Rev. J. M. Franz, member of the Evangelization Committee of th Pacific District, who also preached the ordination sermon. Then William Perry was baptized and 45 new members were received into the church. A glorious sight such as has never been seen in our church before! A generous offering was held for the building fund.

Short talks were given by Nick Neufeld, building superintendent; John Rupp, S. S. superintendent; Gay Rempel, C. E. president; Mrs. Abr. Toews, president of the Women's Mission Society. Music was rendered by the Junior Chorus and the S. S. Choir. Closing remarks and prayer by Rev. Edmund Miller of the Portland Mission.

The evening praise service opened with the singing of favorite hymns, and was followed by an informal praise and thanksgiving service, in which a number took part. Special songs were rendered, the Orchestra played 3 numbers. We have a fine Orchestra. Talent is cropping up all around. The service closed with sermonettes given by Rev. Edmund Miller and Rev. W. R. Augsburger of Albany.

Surely every one present received a great blessing and can say, "It was good for me to be there and I was glad when they said unto me: 'Let us go into the House of the Lord'." I believe that each and everyone went away happy. Wish you could all have been with us.—*Mrs. Leonard Schmidt, Corr.*

IN MEMORIAM

PETER CHRISTNER, age 73 years, 10 months, and 2 days was born near Trenton, Iowa, on December 9, 1865. He was the second son of Jacob and Barbara (Egli) Christner.

When a young man he was baptized, by the Reverend P. E. Stuckey, upon his confession of faith, and taken into the membership of the Eicher Emmanuel Mennonite Church.

On June 19th, 1900 he was united in marriage, solemnized by Rev. P. E. Stuckey, to Lydia Conrad of near Noble, and they moved to their present home where they have since resided. To this union were born 5 children.

He is survived by his widow, 5 children, 7 grandchildren, 4 brothers and 2 sisters.

Funeral services were conducted at the home and the Eicher Emmanuel church with the Rev. D. E. Welty officiating.

* * *

JACOB F. SWARTZ—At a convalescent Home at Elkins Park Philadelphia on Sept. 26th, Jacob F. Swartz, father of Rev. Freeman Swartz, Pastor of the Mennonite Church of Schwenksville, Pa. Age 80 years, 4 months, and 5 days, passed away. Services and Interment at Deep Run Church on the 30th. Pastor A. M. Fretz was assisted by the following ministers, J. J. Plenet, Menno Myers, H. Nyce, A. J. Neuenschwander, and Rev. Schwab.

* * *

MRS. CATHARINE SNOVEL—Died on October 19th at her home near Silverdale, Pa. Mrs. Mary Catherine Snovel, nee Yost, wife of Isaiah Snovel. Age, 74 years, 4 months and 24 days. Services and interment at Hilltown Lutheran Church. Rev. A. T. Smith was assisted by Rev. A. M. Fretz.

» » JOTTINGS « «

—*Bethesda Church, Henderson, Nebr., 10-27-39.*—Sunday, Oct. 22, in the the evening the Beatrice Young People's meeting rendered a splendid program in our church. In the afternoon of the above date Communion Services were observed. The Bible School opened last Monday for a five month's term. Up to date 22 scholars have enrolled. There are two teachers. Ted Schmidt of the Bethesda Church and John Dueck of the E. M. B. church. Enrollment in the Sunday School is increasing slightly with cool weather coming on. Last Sunday the enrollment was 748. We hear that Minnesota and Iowa farmers are having a problem on hand of storing their corn. Many youngsters here do not know what corn picking is as there has been no crop the last years.—A. W. Friesen.

—*Members of the General Conference Executive Committee* and other invited brethren met with the two "Friends", Ray Newton and Guy Solt, at Bethel College, Oct. 27, to receive information about possible substitute service which defenceless individuals might do in times of peace. The meeting was interesting and elicited considerable discussion on some points. —It is high time that our denmoination plan such service which the Friends have carried on so nobly for a long time and has befriended them with many people.

—WEDDING.—At his home by Pastor A. M. Fretz of Perkasie, Pa., on October 14, the marriage of *Mr. Warren H. Derstine and Miss Grace Mill* took place.

—*Rev. J. N. Smucker, Pastor of the Bethel College Church,* held a series of meetings in the Alexanderwohl Church near Goessel, Kansas, last week. This week is serving the Bethel Church of Mountain Lake, Minn., in a similar way.

—*Mennonite Church, Halstead, Kans.*—For its September meeting, the first this season, the Brotherhood made a trip to Wichita Police headquarters.—At the suggestion of the church Board the group devoted its October meeting to a discussion of "the Beliefs and Principles of the Mennonite Church with Reference to War."—The Home Builders Class is again gathering clothing for the Wichita Mission.

—*Rev. H. A. Fast, General Conf. Field Secretary* has just arrived home safely from his visit among our brethren in South America, which he made at the request and under the auspices of our Home Mission and Relief Boards. We will want to hear his report.

—*Berne, Indiana.*—Father-Son banquets and Mother-Daughter banquets are quite common these days. At Berne, Indiana, the fathers, sons, mothers, daughters recently all met in one group, which would seem to be an improvement over the other way, for it spells family unity.

— *Rev. D. J. Unruh of the St. John Church, Pandora, O.,* conducted evangelistic services at the Misssion church, Lima, Ohio, October 8-15. Speaking of this church he says to the churches of the Middle District, "Remember this is the mission project of this district. We believe our Mission workers there, Rev. and Mrs. Geo. Dyck, are faithful in their testimony to the Lord and His Word, and your prayers are needed as well as in other mission work."—*Ch. Bulletin.*

—From the *Bulletin of First Ch., Philadelphia.*—Friday, November 10, the Jews and Christians of Philadelphia and vicinity are urged to attend a service of prayer for world peace at the Friends' Meeting House. No public addresses.—A word of *Appreciation* is extended by the Pastor to all that had a part in in the visitation the past week. Great blessings are being reported. Thank God for such a fellowship. Such visits will help to make our Church **a Family** Church.

—*Rev. P. H. Unruh, Treasurer of the Relief Board,* in a note pertaining to our obligations to help pay the travel debt of those of our brethren in Canada who are either disabled or dead, explains that while we want to do our honest share to wipe out this debt of $27,000.00, it is also expected that the M. B. Church which has many members on the hopeless debt list, should also sholder its share. He also reports that "the Relief Board has another account with the Rosthern Board, that is for the sick, disabled and otherwise stricken. We send them from our treasury a monthly allowance of $150.00 for this purpose."

—*Church Union in South America.*—"Zionspilger," weekly paper of the Mennonites in Switzerland, reports: "In South America the Methodist Episcopals, the Waldensians, the Mennonites, the Scottish-Presbyterians, the Disciples of Christ, the Evangelical Union, the Christian and Missionary Alliance, and the French Evangelical Church have all united as a church confederation, and have appointed an executive board which is to carry out the provisions of the adopted constitution."

—*Rev. J. R. Barkman,* who is a student at Bethel College and also the new pastor of the iZon Mennonite Church at Kingman, and his church board arranged for a three-day Bible Conference in their church recently. Besides the home pastor, three ministers of our churches in Kansas and three outsiders were the speakers.

—*Brother Paul R. Shelly does not venture to go to Europe for study.*—"Due to the situation in Europe the plans of Paul R. Shelly have been changed and he will not study at the University of Edinburgh this year. Instead, he began his work as pastor of the First Congregational Church, Aberdeen, Wash., for a year, on Sunday morning, October 8th. He will be glad to welcome any of the Mennonite brethren from the states of Washington or Oregon or any other state if they happen to be in vicinity of Aberdeen. His new address is: Rev. Paul R. Shelly, 301 H. Street, Aberdeen, Wash."

—*Rev. A. S. Bechtel, Hanston, Kans.* writes that it is still as dry as it can be out their way, some days more windy and dusty than others, with no signs of rain for ever so long.—It is the observation of missionaries on their visits that the churches living in the outer fringes are more appreciative of outside help than those more centrally located, where they are almost overfed with good things.—Here is a hint to our mission boards, our colleges, and singing organizations to help satisfy the longings of less favorably located groups for more wholesome entertainment and instruction.

—"What America needs more than railway extension, Western irrigation, a low tariff, a bigger cotton crop, is a revival of religion. The kind that mother and father used to have . . . "—*Wall Street Journal.*

—*Louise Richert, chairman of the Young People's Committee* of the Pacific District says to her groups in the Worker's Exchange, "Have you been following 'OUR YOUTH SAYS' in *The Mennonite?* If you do not already subscribe to this paper in your home, consider sending $1.00 ($1.00 is the introductory price, not $1.50) to the *Mennonite Publishing Office, Newton, Kansas, soon.* By reading the 'Our Youth Says' every week you will learn how others are finding opportunities to serve the Lord. Let us unite our youth for Christ."—*Worker's Exchange.*

—*At the Farewell Services* held Sept. 24 at the North Church, near Freeman, S. D. in honor of the outgoing missionary couple, Mr. and Mrs. Orlando Schroeder Waltner the mission offerings and gifts to the couple amounted to $367.00 which is a magnificent sum considering the drouth stricken conditions which that section has experienced for so many years. Besides, there were other gifts which made it possible for the couple to start out well equipped for their 7½ years stay in India.—Arriving in Seattle where they boarded the Japanese steamer "Hikawa Marw", they found 13 other missionaries scheduled for the same trip.—*News Letter.*

PACIFIC DISTRICT CONFERENCE TREASURER'S REPORT

June 1, to October 21, 1939

For Portland, Ore., Mission—Women's Mission Society of F. M. Chr., Paso Robles, Calif., $10; Immanual Mennonite Church, Pratum, Ore., $31.31.

For Swift Current Fund—Mennonite Church, Newport, Wash., $2.87.

For Dallas, Ore., Church Building Fund.—Menno Church, Lind, Wash., $15; First Mennonite Church, Aberdeen, Idaho, $37.83; First Mennonite Church, Paso Robles, Calif., $14.16; San Marcos Mennonite Church, Paso Robles, Calif., $7.03; First Mennonite Church, Monroe, Wash., $12; First Mennonite Church, Colfax, Wash., $40; Alberta Community Church, Portland, Ore., $12.55.

For Pacific District Conference.—First Mennonite Church, Upland, Calif., $57.73; S. S. of First Mennonite Church, Upland, Calif., $7.84; Menno Choir, Lind, Wash., $5.98; Menno Church, Lind, Wash., $16.17; Menno S. S., Lind, Wash., $6.16; Menno S. S. and C. E. Convention, Lind, Wash., $45; First Mennonite Church, Aberdeen, Idaho, $48.22; Immanual Mennonite Church, Pratum, Ore., $37.02; Mennonite Church Home Mission Board, Philadelphia, Pa., $260; First Mennonite Church, Deer Park, Wash., $12.15; San Marcos Menn. Church, Paso Robles, Calif., $12.64; Mennonite Church, Newport, Wash., $7.15; First Mennonite Church, Reedley, Calif., $59.66; Adult C. E of Immanual Menn. Church, Los Angeles, Calif., $5.65.

All gifts gratefully acknowledged.

Jno. C. Jantz, Treas.
Pacific District Conference.

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, NOV. 14, 1939 NO. 45

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We Thank Thee

Not for our lands, or wide-flung prairie wealth
Our mighty rivers born of friendly spring,
Our inland seas, our mountains proud and high,
Forest and orchards richly blossoming;
Not for these, Lord, our deepest thanks are said
As, humbly glad, we shall hail this day serene;
Not for these most, dear Father of our lives,
But for the love that in all things is seen.

We thank Thee not for prestige born of war,
For dauntless navies built for battle stress;
Nor would we boast of armies massed for strife;
These are all vain O Lord of kindliness.
What need have we of swords and bayonets,
Of mighty cannon belching poisoned flame!
O, woo us from the pagan love of these
Lest we again defile Thy sacred name.

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee for the hero souls of old
Who dared wild seas their mission to fulfill.
O, gird our hearts with stalwart faith in good,
Give us new trust in thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—*Thomas Curtis Clark*

EDITORIAL

THANKSGIVING DAY

This festival day will this year not be observed unitedly throughout the United States, for while the President has designated November 23 as the date, some of the states prefer to use the customary last Thursday of the month, November 30. As this day approaches from year to year, thoughtful people naturally meditate upon the reasons for giving thanks, because new experiences in their lives and in the world about them change the thanksgiving panorama. This year the war in Europe adds a tone of sadness to the joy of thanksgiving. What have we, the Christian people of this land, to be thankful for? In the first place we should be thankful that we can have Thanksgiving and that our government officially honors God Almighty by appointing a day for it. We should be truly thankful that in a world torn with hatred, strife and war we are still at peace. Again we have cause to be thankful for the freedom we enjoy, religious, civil, social. No other country in the world has these blessings in a measure that we do. Naturally, too, we ought to be thankful for life and all that goes with it, home, shelter, clothing, food, health, and even our sufferings. To day there are many empty pantries, bare tables, desolate homes, vacant chairs and fresh mounds in the graveyard. All these things were part of the experience of the early Pilgrims, half of whom had perished from cold, exposure, lack of clothing, food and adequate shelter during the first year on our shores, and yet they found occasion for thangsgiving. We need to be thankful that God is still on the throne and, though we may not discern it, He still guides the destinies of the world. What we seriously need, is to exercise a fuller trust in Him and daily strive toward that higher life, where we shall "be careful for nothing, but in everything by prayer and supplication let our request be made known to God." Last, but not least, we owe everlasting gratitude to God father and son for their love in providing us with our redemption. We cannot thank our Savior enough for His profound sacrifice and the great lesson He has taught us, in giving Himself with unspeakable love in service for suffering mankind. He who is truly thankful ponders how he may make others thankful. Here again the Pilgrim Fathers have taught us an unforgetable lesson. For, in spite of their harrowing first year experiences, they spent not only one day, but several, in giving thanks to God. And, urged by a spirit of gratitude and neighborliness, they invited the Indians in, that they might help them enjoy the blessings which God had bestowed upon them.

A truly thankful person also prays, unselfishly, that God may help fallen men face about and return to their God whom they have forsaken. May we on this Thanksgiving Day unitedly pray for this and for the peace of the world!—T.

The First Thanksgiving Day in America

To recall the circumstances of the first day of Thanksgiving may serve to remind us of how much more we have to be thankful for than had those early Pilgrims. History tells us that of the one hundred and two emigrants that landed on the bleak and rocky coast of Cape Cod Bay in the winter of 1620, almost half died before the following winter fairly set in. Today, in our comfortable country and city homes, we cannot even imagine the sufferings of the survivors, both from destitution and the inclement weather, which they were not prepared, either as to clothes or habitations, to brave. The most of the brave people were not inured to hardship; among them were delicately nurtured men and women: They staked and laid out two rows of huts for the nineteen families that composed the colony; but within the first year they had to make seven times more graves for the dead than houses for the living. Notwithstanding all their trials and hardships, these brave founders of a great and glorious race had so much to be thankful for that they had to appoint "an especial day on which to give especial thanks for all their mercies". So they agreed among themselves that, since their prudence and forethought had been so wonderfully blessed of God, they would send out four men hunting, that they might rejoice together in a special manner after the fruit of their labors had been gathered. According to the historian, barley and Indian corn were the only crops; the "peas were not worth gathering; for, as we feared, they were too late sown". This was under the good Governor Bradford. The four men who went hunting brought in as much game as served the company for a week. The recreations of the day consisted of the exercise of their arms, Massasoit, the Indian chief, and ninety of his men, coming among them for three days, during which they were entertained and feasted by the colonists, the Indians killing and bringing to the feast five deer. This was in 1621, and was the beginning of Thanksgiving day in America.—American Agriculturalist.

"Be thankful unto Him and bless His name, For the Lord is good; His truth indureth to all generations."

THE MENNONITE

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

Korba, via Champa, C. P., India.
August 22, 1939

Dear Friends of our India Mission:

Several months have passed since we returned from our hill furlough. They have been in some respects the most challenging months we have ever experienced during the time of our work in Korba.

Before leaving on our vacation we were conscious of the fact that Satan was making fresh inroads within the flock and that all was not well in the church. Very soon after our arrival in Landour, the storm broke and letters began to come bringing word of almost unbelievable situations among the brethren. One young man, husband of a lovely wife and father of three beautiful children, eloped with another man's wife. This woman had formerly been a Bible woman. These two had consumed much liquor and were under its influence for days, in order to commit this terrible deed. Another young couple, unmarried, eloped at the same time. There were other cases of immorality, then there were beatings and fightings and quarrels among others, even including some of the Christian workers. In all it was a situation most dishonoring to the name of our Lord and Savior, whose name they bear.

We were driven to our knees in intercessory prayer, and tried to help by letters as well. The church council did what they could to get matters settled. As the time drew near for our return we were made conscious of our need for special preparation to come and face the situation. God graciously met that need. Much of the help which supplied this need came through our friend and brother, Rev. R. A. Graham, by way of very helpful messages, and by his laying on of hands in prayer for physical healing according to Mark 16:17, in a case of sinus infection. And as the prayer covered much more than physcial healing so also has the answer to the prayer. We shall always be grateful to him for this help.

Arriving here God wonderfully blessed us with courage and good cheer in spite of the darkness. During those first days our daily task was to listen, and we listened, though it was often grievous indeed to hear how Satan had gotten control. At each fresh tale we went together for covenant prayer in the prayer room and brought the matter before God. We agreed that we would not lift a hand to touch any single problem without first bringing it to Him. And then it was our blessed privilege to stand and see God working.

And what have we seen! Five of the seven who had to be excommunicated already reclaimed! Enemies made friends, confessions of sins, including old hidden sins in short, the beginnings of an awakening in the church such as we have not seen in our experience in

India. Yes, the enemy is still busy and the victory is not won in the hearts of all! There are those who openly challenge this awakening, saying it is not of God, but only a deception in order to win our favor for a higher salary, etc. (Surely, "the love of money is the root of all evil"). Sometimes our own faith is challenged most severely, but God is faithful and we must go forward expecting great things from Him. We need your prayers.

Yours in Christian love,
Paul and Adah Wenger.

"YE DO ERR, BECAUSE"

By Robert E. Speer

Half a century ago one of our truest American poets, now too much forgotten, Edward Rowland Sill, wrote a little poem entitled "A Fool's Prayer." It was the story of a medieval king who, for the amusement of the court, ordered his jester to make a prayer. And the jester prayed, but his prayer was no jest. He asked God's forgiveness for being a fool—not for his sins so much as for his sheer follies. And when he had ended, there came no laughter, and the king went off alone to pray for himself, "Lord, be merciful to me a fool."

That is our prayer for ourselves and for this mad world today. The badness is bad enough, but how terrible is the folly. Why are men guilty of such blundering? Why are we ourselves constantly falling into error and mistake?

What would we not give to ask Jesus this question! He never erred. He never said a word which he asked to recall. He never left the right word unsaid. He did always the things that pleased his Father. To what would he attribute our human blundering? We do not need to ask this question in vain. On one notable occasion he answered it. It was on the day of the "great controversy," when Pharisees, Herodians, and Sadducees had ploted to trap him, and the Sadducees had posed their specious question regarding the woman who had seven husbands, and the resurrection. Jesus ignored their insincerity, assumed the honesty of their inquiry, and pointed out to them the source of their error.

"Ye do err," he said, "because ye know not the Scriptures, nor the power of God." Can this be the cause of our error? Jesus did not say so. He said it was the source of the error of the Sadducees. But the more one reflects upon his words, the more one wonders whether this can be the source of all our errors.

To these Sadducees the Scriptures were the equivalent of history; and they discredited the principle of resurrection because they did not grasp the teaching of history, and because they disbelieved in the presence of divine forces in life and history. Taken in this sense, Our Lord's words trace error to ignorance of history and its lessons, and to disbelieving in the divine government of the world. And do not our errors today have this very origin? Men are plunging into a new era of human insanity in plain disregard of all the lessons of history, and in wicked defiance of God's holy and righteous sovereignty and his law of brotherhood and unity.

And even in the strict sense of his words we find today the source of our folly. Every wrong course of our life,—personal, national and international, —breeding mishap and misery and ruin, is flat in the face of the plain teaching of the Bible, and is open and direct repudiation of the divine influences and persuasions working in human life.

The Bible teaches the unity of man, and we are denying this unity. It teaches that might is not right, but that only is right which is true and good and brotherly and loving; and yet great nations are acting on the principle of might and force and violence. It teaches the certainty of God's judgment on all courses of action which violate his laws and the mind of Christ, but the world forgets this, and plunges into ways which can not escape the judgment.

And the world errs today as the Sadducees erred, because it does not believe in the sovereignty of God and is unwilling to adopt his government. It does not believe in his presence and power. It sets up its organizations and projects its schemes on the level of man's wisdom and man's sovereign will.

And on all such errors the judgment of God is sure. "Justice may travel with a leaden heel, but it strikes with an iron hand." We had best turn back from our blundering and take up our Bible and learn its lessons, and once again "in God put our trust."—*Bible Society Record.*

"It is a people that de err in their heart, and they have not known my ways." Ps. 95:10.

That They May Know

The following booklets should be in every home, and should be studied in every church interested in maintaining Biblical peace teachings and in preparing young and old to live a full Christian life in the event of another war:

1. "Principles of Christian Peace and Patriotism with Scriptural Basis."
2. Smith. "Christian Peace: Four Hundred Years of Mennonite Principles and Practice"
3. Bohn, "Christian Peace: New Testament Peace Teachings Outside the Gospels"
4. "Pacifist Handbook," Questions and Answers Concerning the Pacifist in Wartime.

These may be ordered from the secretaries of your peace committees or from the *Mennonite Book Concerne, Berne, Indiana.—E. L. Harshbarger*

NOTICE!

The Peace Committee of the General Conference is planning a meeting at Bethel College, December 1-2, 1939.

This is the first meeting of the committee outside of conference sessions, all business having been done heretofore by mail.

In this age of renewed crisis and warfare which may soon produce difficulties for our people, your committee felt that its business was so urgent and important that a meeting should be called.

Committee sessions are planned for Friday afternoon and Saturday morning with a public meeting on Friday night. The program will appear later.

Remember the work of the committee with your prayers and contributions.

E. L. Harshbarger

The So-Called Non-combatant Military Service

By John Horsch

As regards the so-called noncombatant army service, need it be said that it is actual military service? In principle there is no difference between noncombatant service and the regular service. The noncombatant army service, including the army chaplaincy, is as a matter of fact essential to the prosecution of war, it is an institutional part of the government's war organization and is always recognized as military service. A man accepting noncombatant service will release some other unknown man for regular service.

The assertion has been made that farmers who are engaged in raising foodstuff in war time are performing noncombatant military service. But clearly, when the farmer in the case of war continues to follow his calling of producing foodstuff, he is not doing military service. Even if there is the probability that some of the food, going through the regular channels of trade, is used for the army, he is not doing that which is inconsistant with the principle of nonresistance. In view the fact that the Christian principle of nonresistance implies the duty of feeding one's enemy (Rom. 12:20), and the army of one's own country does not by any means come under the category of enemies, would it be consistent with the profession of this principle, if the Christian farmer in war time ceased producing food on account of the possibility of some of the food being used for the soldiery? Obviously his duty would lie in the opposite direction. A proposal of Mennonite farmers to unite in an attempt to starve the army into submission to Christ's demands would clearly be an absurdity.

Rally Christians, for the right,
Move resistless in God's might.
Soon the day dawn you shall see,
Day of glorious victory.

FAREWELL

A Tribute to my Nephew and Niece, Orlando and Vernelle Waltner, going to India

Friends, we've met to night to say farewell.
And how I wish I had the words to tell
Just how I feel, and could reveal
The joys and heartaches you conceal.
It isn't easy to say Good-bye
To friends much loved by you and I.
Friends who were honest and friends who were true,
Who forgot their own grief to be happy with you.
The waters may carry them wherever they will,
But these precious memories will linger with us still.
We live in hope, and yet we part in tears,
Because we know not what the years
May have in store for you or me—
How much of pain, how much of ecstasy.
And if your eyes the years ahead could read,
Would you be willing now His call to heed?
Perhaps no voice could ever half express
The bounteous measures of your happiness.
Or, perhaps, no lips could ever have the power
To speak the grief and agony of your future hours.
And so I take it, that it wasn't meant for us to know
For, if we did, perhaps we wouldn't want to let you go.
God hasn't promised that your skies be always blue.
And your pathway strewn with flowers and lined with roses, too.
But He has promised strength for all your trying days,
His presence will be felt in many different ways.
Trust Him, He'll give you strength and skill
If you but yield to His sweet will.
His eyes can see unto the utmost,
His hand will never fail the humblest.
He needs you, it matters not how weak or ill.
Or how many tears your eyes may fill.
He needs your hands to lift souls out of sin.
And clearly point out the way to Him.
He needs your feet to tramp the weary road.
To seek the lost, and lighten every load.
He needs your heart with love to beat,
He needs your all, your human self complete.
God, sail their ships when they put out to sea.
And help them face the tempest manfully.
And while the billows rock the ship, man-made,
Speak Thou to them, " 'Tis I, Be not afraid."
Then bring them safely to their destined shore,
And thine be the praise and glory for ever more.
Lord, use them, according to Thine own will.
Show them their work, and keep them working still.
And grant that we, with strength and zeal renewed,
May pray for them, and with our gifts endue.
And then, should come the time for their return—
The time for which all of our hearts will burn—
Oh God! Thou lover of the souls of men,
Please, bring them safely home again.

Read by the author, John P. Miller, at the Farewell Service, September 24, 1939

Partial Report of Eastern District S. S. Union

held at Upper Milford Menn. Church, Zionsville, Pa. September 23rd, 1939

THEME: "THE PLACE OF THE SUNDAY SCHOOL IN THE WORK OF THE CHURCH."

Business: The Mission Secretary reported a total of $771.43 had been raised on our pledge of $750.00. The amount in excess of the pledge was added to the amount allotted to Missionary Samuel T. Moyer.

Mission Project this year: For itinerant work in Canada, $250.00; for hospital addition in Kai Chow, China, $500.00. Treasurer reports a balance of $150.90; receipts, $1,010.89. Total $1,161.79. Disbursements, $549.59. Convention offerings, $32.96, leaving a total of $645.16. Bills paid after closing books: Convention expenses, $35.22. Rev. S. T. Moyer, $155.00 plus $21.43; Dr. Harry Bauman, $350.00. Balance $83.51.

Resolutions adopted:

1. *Resolved:* That we express to God our deepest gratitude for the spiritual blessings of this convention and that we thank sincerely the Upper Milford Mennonite Church for their kind hospitality and especially the Ladies' Aid Society for the delectable supper.

2. *Resolved:* That in this time of wars abroad and the presence of subtle subverting propaganda at home, we reaffirm emphatically our historic hatred of war and pledge our prayerful support to all intelligent and Christian peace measures on the part of Church bodies, Peace Organizations, and our National Government, and that we instruct the Executive Committee of the Eastern District Sunday School Union to inform our Pennsylvania Senators in Washington to this effect.

3. *Resolved:* That we recall to active memory our promise of last year to support the forthcoming General Conference of North America in 1941.

4. *Resolved:* That we pledge an increased helpful support toward the development of the New Retreat Grounds.

5. *Resolved:* That a definite effort be made by the Sunday Schools to take an active part in the educational, evangelistic and spiritual work of the Church.

6. *Resolved:* That Superintendents and Teachers in the Intermediate Departments of our Sunday Schools be urged to examine with consideration the adoption of the Intermediate Sunday School Quarterlies now published by the General Conference Publication Board.

7. *Resolved:* That the Sunday School Union Executive Committee be urged to consider as a subject for discussion at the convention next year the possibilities of cooperation among our Sunday Schools for conducting Teacher Training courses.

8. *Resolved:* That the Sunday School Union Executive Committe be urged to consider plans whereby the site of a succeeding convention be determined and announced at the previous convention.

9. *Resolved:* That the Sunday School Union Secretary be instructed to convey convention greetings to a faithful Sunday School worker and pastor of former years, Rev. Wm. C. Gottschall.

10. *Resolved:* That a resume of the proceedings and resolutions of this Convention be sent by the Executeive Committee to the Sunday School Superintendents and the Pastors of the Eastern District Conference.

Other resolutions adopted earlier in the convention proceedings: (Resolutions One to Four are here omitted. Number 4, to change the time of the annual convention failed to pass.)

5. *Resolved:* That we support the various publications of the General Conference, using the material whenever possible and consider the Mennonite Book Concern when purchasing supplies.

Following the business session, those present separated into two group conferences conducted by Miss Emma Vansworth and Rev. Olin Krehbiel. These groups discussed the Convention Theme as applied to the Educational, Evangelistic and Spiritual phases. A Superintendents' Corner was conducted at the same time by Field Secretary Walter H. Temple.

The evening session was addressed by Rev. Willard Claassen, Pastor of the Roaring Spring Mennonite Church. His message was based on the three phases of the Convention Theme.

High Lights from Officers' Reports:

President: — The need of Evangelistic work in our schools was stressed at the Executive Committee meetings and we recommend that this part of our work be greatly developed and emphasized by the local schools. —Had great pleasure associating with the young people at the '39 Retreat and realized what a wonderful work is being accomplished for the youth of the Conference. We cannot conceive the extent which this work will have on the future of our churches and our conference, and upon the individuals who avail themselves of this training.

Field Secretary: The privilege of the Sunday School is to assist the Church in presenting the "way" to all people. It is our privilege and responsibility as Sunday School Workers to see that all who come under our influence learn from us that the only way to a complete, satisfying life, is by accepting Christ as our personal Saviour, and completely surrendering ourselves to Him. The Sunday School is not a side issue or just something to fill in time. It has a definite place in the work of the Master.—The Memory Work course has been printed and is now ready for distribution.

Officers of the Sunday School Union for 1939-40

President, William H. Shelly, 2nd Church, Phila.; Vice President, Lloyd Yoder, Zion, Souderton; Recording Secretary, Miss Mildred Fretz, Grace, Lansdale; Treasurer, Eli M. Wismer, Deep Run; Field Secretary, Walter H. Temple, Germantown; Mission Secretary, Miss Huldah Myers, West Swamp.

SERMON SKETCH

THE UNPREDICTABLE ELEMENT IN LIFE

Rev. John F. Schmidt, Pastor Mennonite Church, Buhler, Kansas

"Be not therefore anxious for the morrow." Matt. 6:34.

The mystery of the unknown future confronts all of us. We cannot see as far in time as we can in space. It may well be "the glory of God to conceal a thing." However, if men have no adequate response to make to this unpredictable element in life, they grow cynical and say with a cynic of old, ". . . . time and chance happeneth to all. For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

The cynic knows that the future may hold for us disappointment, failure, tragedy and unforeseen heartaches. The lightning will flash and the rains will descend, so the cynic would comfort us with: "Never mind, time and chance happen to all." That being small comfort to the person who is anxious for the morrow, we then see him going to the astrologers, the palm readers, crystal readers and fortune tellers in a desperate effort to quiet his anxiety.

How do men of God deal with this problem? Can men of consecration know more of the future than the cynic? Yes, the man of God knows that this is a moral world. He knows that the process of history will not deny God's sovereignty of His universe. So two decades ago, men of moral insight predicted the international anarchy we have here today. Had the prophets of Israel lived in Rome in the second century of the Christian era, they could have predicted the downfall of the Empire. The prophet sees doom and destructin in the wake of selfishness and Godlessness. He also sees the fulfillment of the accumulated prayers of the ages for redemption. The man of consecration always has a vision of a glorious future.

The unpredictable was also present in the life of Jesus. As a prophet he knew a terrible fate awaited Jerusalem if its leaders persisted in their double-dealing policies. He knew that if He dared to challenge and humiliate the self-righteous leaders in Jerusalem His end could be none other than the cross. And yet there was no mechanical forordination in His life. His temptations and trials were as real and as unpredictable as are yours and mine. But His response to the unpredictable was neither rebellion nor indifference. It was rather a triumphant expectancy. "Not my will, but Thine be done." If worst should come to worst He would lose His life and in so doing, find it.

To move forward as firmly and decisively as Jesus did, we must meet the unpredictable with a response of faith. "Be not therefore anxious for the morrow. . . But seek ye first the Kingdom of God." With faith we may conquer fear and worry as we face the unknown and expect the richness of the Divine to become real in the human. By looking to Jesus for the renewal of our faith, we may confidently expect surprises in life which will be rich with beauty, comfort, and fulfillment of long-cherished hopes. If we live in readiness to welcome the highest, it will come. Such preparedness believes that the Messiah will come to all. As we approach the Advent season we would cultivate the expectant mood to be ready for the Great Guest. With Him the unknown is conquered, anxiety is routed. "O come to us, abide with us, Our Lord Immanuel."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 26, 1939

THE WORKS OF THE MESSIAH

Matthew 8:14-27

TOPIC: *Ministering to Human Needs*

Introduction

Matthew follows the Sermon on the Mount with a record in chapters eight and nine of ten miracles arranged in three groups. These miracles are the credentials of his divinity. We need the teachings of Jesus and also His healing touches; and each miracle is a parable of his saving power. Our lesson records a few of his marvelous works among men.

Jesus Serves the Needy vs 14-17

Jesus came again to Capernaum where Peter lived. Possibly his home was Jesus' headquarters during his Galilean ministry. Here He found a cordial welcome and on this visit Peter's family was especially well repaid for welcoming Him. It always pays greatly to welcome Him into our homes and lives. Jesus saw that Peter's wife's mother was sick (v14) and He was much concerned about her (v15). He touched her hand (Mark 1:31 "He took her by the hand and raised her up"). His healing touch restored her to complete health. She was well at once, she arose and helped in the house-work. The touch of Jesus heals physical and spiritual illness. At the end of the Sabbath many sick and helpless ones were brought to Jesus and He healed all of them (v16). He used his divine power for the good of others. He gave his sympathy and help freely. The human heart craves for sympathy. We too may bring our sick and helpless ones to Him who in His great love healed those who came to Him.

The Cost of Discipleship vs 18-22

Jesus became wearied at times by the congested crowds and sought to escape from them (v18). He did not seek the applause of curious enthusiasts.

They distressed Him. Wholesome popularity is desirable. There is something better than merely drawing a crowd. A fakir can do that. Jesus was ever ready to talk to a single earnest inquirer (John 3:1-18). A scribe (v19), one of those who usually opposed Jesus, seems to have been impressed with his preaching and offered to become a disciple and accompany Him. Jesus saw clearly that he didn't understand all that was involved and made it plain that it would involve self-denial and probably privation (v20). Another disciple whom Jesus had called (cf. L. 9:59), was hesitating about giving full and complete obedience to Him (v21). He wished to stay with his father until his death so he could attend to his burial. Jesus probably knew the family and that others could well do that. He placed the urgency of discipleship above family claims (v22). Let the spiritually dead attend to the burial of the physically dead father. Jesus reserves the first place in our thinking for himself.

Jesus Quiets the Tempest vs 23-27

At the end of a very busy day (Mk. 4:1-41) Jesus and his disciples sought rest in a ship on the Sea of Galilee (v23). Jesus, greatly exhausted, quickly fell asleep—a striking evidence of his humanity—and even the severity of the tempest (v24) failed to awaken his wearied body. We see Jesus here as a real man. The disciples, alarmed and in great fear, awoke Him and cried for help (v25). There could not have been any real danger of perishing with Jesus on the boat. The storm was severe, yet Jesus was calm. The disciples were gripped with wild fear. What a contrast! Their prayer was short, to the point—plenty long enough—"save us, we perish." Jesus was disappointed in them and rebuked them for their "little faith." True faith in Christ banishes all fear from the heart. Then Jesus spoke in His majesty as Son of God, rebuked the wind and the sea became a great calm (v26). The disciples were filled with marvel, they were with one who had unheard-of supernatural power. A holy fear possessed them. Jesus had words of sympathy, a healing touch, and a strong arm for the weak. He ministered to both soul and body. The power of Christ is using people today to help Him in this ministry.

Correspondence

MENN. CHURCH, DEER CREEK, OKLA., 11-6-39

God spoke to us in a wonderful way when He gave us a very good harvest this summer. Again He is speaking to us by not sending us needed rains for the new crop which was hopefully sown into dry ground. Some of the wheat is up, but a good deal of it is lying in its dry seed bed.

We have been privileged, the last month, in hearing various groups and individuals from our neighbor churches and also from our mission field. Miss Elizabeth Foth spoke to a joint meeting of the Medford and Deer Creek Mission Societies one aftrenoon in our church; then again to the church in the evening.—A group from the Meno Bible School had charge of our morning services one Sunday, giving us a message in word and song.—A group of young folks from Medford, with their pastor, rendered for us a lovely song service one Sunday evening.—Missionary John Thiessen gave us a message on Sunday, November 5, again making us realize, how much the results out in the field depend on our efforts here at home.—Our men's chorus, with the pastor and the help of a few ladies' numbers, gave programs at the Enid and Medford churches. All of this, the giving as well as the receiving of these blessings, strengthens and renews our faith in God and one another.

For our midweek Bible hours we are studying Paul's letter to the Ephesians. Our pastor plans to have us finish this course in six weeks. During this study hour Mrs. Miller has kindly offered to have the little folks come to their home. So with the help of one of our S. S. teachers, Mrs. E. Krehbiel, they are taught Bible truths in a way which they can understand. For these efforts put forth by Rev. and Mrs. Miller we are grateful.—Mrs. M. C. Lichti, Corr.

FIRST MENN. CHURCH, NEWTON, KAN.

Dear Editor and Readers of the Mennonite: God's blessing to you for heart and home and work. On Sunday, October 1, Rev. Benjamin Ewert of Winnipeg, Manitoba, brought us the message. In the evening Miss Elizabeth Foth of Brooklyn, New York, spoke of her Home Mission work.—Mrs. Ferdinand Voth, who very successfully directed the Young Peoples' Choir, had to take a leave of absence on account of her health.—On Sunday, October 15, we had Communion service. In the evening Missionary W. C. Voth of China showed pictures from China.—On Tuesday, October 17, the Ministers' Conference of the Western District was held in our church. It was very well attended and a great blessing. It was a guest of the Congregation for the noon meal. Rev. John S. Raugh of East Freedom, Penna., spoke on Home Mission. Missionary P. W. Penner from India brought greetings and news from the India mission field.—Many of our members attended the Western District Conference in Wichita, Wednesday and Thursday.—Sunday, October 22, Dr. Warkentin preached a very interesting sermon on "Heaven"; text: Matt. 8:11; and Brother Walter Regier gave a report of the first day of the conference. In the evening the student nurses of the Bethel Deaconss Hospital gave a very good program. —October 27, 28, 29 the District C. E. Convention convened in the Christian Church. The banquet, Saturday evening, was in our church basement.—On October 29, Dr. Warkentin preached a very earnest sermon on "Hell"; text: Matt. 8:12. Rev. J. M. Janzen gave a report of the second day of the conference.—God bless you all. Fraternally yours, C. v. d. Smissen, Corr.

Extracts from Letters by Missionaries Frank and Augusta Balzer Manning

Many of the readers of this paper know this dear couple, and although they are not working on one of our mission fields, we are glad to hear from them. Their letters show that they are very busy instructing their native friends in the Way of Life and harvesting souls for the kingdom of God. Following are some extracts from their letters:

"Frank and Pastor Yonazani were privileged to start visiting in the huts of every Christian in this parish. They were gone 18 days to the mainland section of this field. The Lord was present in power in the different centers. Sinners were saved, backsliders reclaimed and Christians built up in the most holy faith. One elderly woman was baptized over twenty years ago and is still standing true.

"Praise the Lord that He has made it possible for Frank to obtain a bicycle. It is a great help in the work. With it he can visit any center on the island and return the same day. An extra seat has been procured, and now Grace (their daughter) can travel with her daddy. We trust that Augusta will soon learn to ride a bicycle, for then we can go out together on the visitation work.

"For the raising of Augusta we want to offer distinct praise. Some of you have heard of her illness—yellow jaundice which at times is stubborn to cure. For five weeks she stayed in Mwanza, near the doctor. How we do rejoice that we are all together again and in good health!

"The Annual Missionary Conference was this year held at Uzinza station. Thirty missionaries were present. It was a blessed conference throughout, and everyone could say, "It was good to have been there." The theme of the conference was PRAYER, and truly our hearts were deeply stirred as *one* around the common mercy seat.

"The station school here has been closed until September. You will rejoice to know that most of the pupils have come to a saving knowledge of the Lord Jesus Christ, in or during the school term. Most of them are standing true and are faithfully attending catechism classes and Sunday services during vacation.

"January 12, 1939. So many of you loved ones have remembered us with letters, greetings, pictures, calendars, packages and gifts for the Christmas season, that we, your unworthy servants for Christ's sake, are overwhelmed with gratitude to our heavenly Father and to you, His children, for your thoughtfulness and lovingkindness toward us and toward Him who gave Himself for us.

"The first week of the new year services were held in conncetion with the Universal Week of Prayer. How precious was every service . . . ! Our brother Sywulka came from Mwanza for the meeting. He revealed things from the Holy Book in a way to enrich every heart. The other speaker was our brother Yermia Mahalu. What a power he is for God and against evil. He knows how to get right down where people live in their sin and he preaches fearlessly. The Sunday meeting culminated in the ordination of brother Yeremia as pastor. The meeting place was jammed full and many were looking in the windows. Yeremia will soon take over the mainland section of our field, with 25 or 30 thousand people.

Rev. and Mrs. Frank Manning and Daughter Grace at Nansio, Ukrewe Island, Tanganyka Territory, East Africa

"Last Sunday the women gathered for a prayer meeting, after which we separated into three groups and went out into the villages. We met nine negro gardeners, all working for one master. When we had spoken to them for an hour, four of them gave their testimony. Then we spoke to a man and his wife. In due time they, too, said they would walk the Jesus way. They both prayed, and when the wife halted the husband helped her. Today they were both in church.

"Recently a pair of parents brought their eleven-year old son, very sick with a high fever, to us at 2:00 a.m. Saturday, and at 10:00 p.m., same day he died. Immediately the father gave a wonderful testimony of faith and trust in God, so did his wife, though near the breaking-down point, saying, "Lord thou hast given us the child, now we gladly give it back to thee. It is thine, but it is also mine." Then the couple led in singing songs of praise. They had lost four children before.

"Grace became sick at 1:00 a.m., with a temperature of 102 degrees. The fever increased gradually until it reached 107 degrees at 8:30 in the morning, when death color appeared on her face, her eyes became set and froth gathered about her mouth. Humanly speaking she was near death. Then Miss Arnold, the nurse, took charge and in an hour the girl began to perspire, the danger was over. The Lord had been near us with His comfort and help. When it comes to such a pass, it is no wonder that missionaries want to go home with their children."

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Eastern District Who's Who at Bluffton

The following are our students from the Eastern District Conference, with their addresses and the congregations from which they come.

Richard Backensto, Allentown, Pa., Allentown Church
Harvey Bauman, Quakertown, Pa., West Swamp Ch.
Alvin Beachy, Fairfield, Pa., Fairfield Church.
John Boehr, Richlandtown, Pa., East Swamp Church
Evelyn Burkhard, Orrtanna, Pa., Fairfield Church
Ruth Burkhard, Orrtanna, Pa., Fairfield Church
J. Herbert Fretz, Lansdale, Pa., Lansdale Church.
Stanley Fretz, Lansdale, Pa., Lansdale Church.
Esther Mae Geigley, Fairfield, Pa., Fairfield Church
Florence Geissinger, Allentown, Pa., Allentown Church
Grace Marie Geissinger, Alentown, Pa., Alentown Ch.
Lester Grace, Roaring Spring, Pa., Roaring Spring Ch.
Leonard Metzker, Roaring Spring, Pa., Roaring Spring Church
Josephine Mohr, Bethehem, Pa., Allentown Church
Daniel Schantz, Emmaus, Pa., Upper Milford Church
Margaret Shelly, Pennsburg, Pa., Hereford Church
William Snyder, Altoona, Pa., Altoona Church.

In case you might be interested, the following are students from the East who do not come from Mennonite churches.

Ruth Bonser, Martnis Creek, Pa., Reformed.
Mark Houshower, Bowmansville, Pa., Lutheran
Betty Keeney, Penn Craft, Pa., Christian.
Alice Olewine, Allentown, Pa., Lutheran.
Elizabeth Rasmussen, N. Tonawanda, N. Y. Presb.
Paul Wimmer, Hatfield, Pa., Lutheran.

LANSDALE, PENN. On May 15th the membership of the Grace Mennoite Young People's Society of Lansdale, Penn., petitioned the present administration to reorganize the society and to rewrite the constitution.

Acting on the petition, the president, Miss Martha Fretz, commissioned Mrs. Olin Krehbiel and Rev. Olin Krehbiel to re-write the same.

On September 12th the new constitution was formally adopted at a special business meeting.

Under the revised constitution the membership qualifications have been stiffened in order to maintain a higher percentage of active members. The Executive Committee has received more power. The standing committee have not yet been named.

The name has officially been changed to "Senior Young People's Society of Grace Mennonite Church of Lansdale, Penn."

—R. Russell De Long, Publicity Sec. Pro-tem.

* * *

EASTERN DISTRICT RETREAT NEWS—Work has been going ahead on the retreat grounds. A well has been drilled and work has been done on the foundations of the dining hall.

* * *

CAN YOU ANSWER THESE?

"Often the strongest arguments given in attempting to convince that the pacifist that he is wrong are taken from the Bible. Among them are the following: Didn't God command the Israelites to fight for the land of Palestine, and not to make terms with the inhabitants until they were completely conquered, sometimes annihilated? We read of the "wrath" of God being directed against evildoers of all kinds. Jesus was not always meek and mild, for he angrily denounced the priests and scribes, calling them 'hypocrites' and 'vipers!' Didn't he cleanse the temple by force? He told his disciples that 'wars and rumors of wars' . . . must needs come to pass! Several of his sayings seem to show that he approved the use of force on some occasions: 'Think not that I came to send peace upon the earth!'; 'When the strong men armed guardeth his own court, his goods are at peace.' Doesn't he also say, 'Greater love hath no man than this, that a man lay down his life for his friends'? He advocated obedience to the state, in saying, 'Render unto Caesar the things that are Caesar's'; and so did Paul, 'Let every soul be in subjection to the higher powers . . . the powers that be are ordained of God.' Jesus teaches his followers to love their personal enemies, and not the enemies of Christianity itself. In some circumstances it is necessary to punish those whom we love. To allow the evildoer to go unrestrained is not to love him at all. The soldier does not personally hate the men he kills, but ony the things which they do and their reasons for doing them. His motive is justice, not revenge. It is God's will, or at least it seems to be, that great evils, like slavery, be cast out by means of great suffering, in which the innocent must perish with the guilty, and war is one of the providential instruments by which He purges the world."—Taken from "THE PACIFIST HANDBOOK."

Senior Department

WORLD MISSIONS

Senior C. E. Topic for December 3, 1939

MAIN TOPIC: "Into All the World," Mark 16:14-20

I. Worship Service

1. Songs: "We've a Story to Tell to the Nations," "Hark! 'Tis the Shepherd's Voice I Hear," "Dear to the Heart of the Savior."
2. Reading of main topic, and prayer.
3. Talk by the pastor (5 min.) telling in what countries missionary work is being done by our denomination.

II. Leader's Introduction:

We are never to forget that of the gospel Christ said: "Go ye into ALL THE WORLD." We are to preach to ALL NATIONS.

To all of the World. (Mark 16:15). "It is significant that the word 'news' is made up of the first letters of North, East, West, South. So the Good News of the Gospel is sent out to all points of the compass, that all the ends of the earth may look and be saved."

The Inclusive Kingdom. When on a furlough from Africa Dan Crawford, who followed on the trail of Livingstone, addressed a meeting of the Bible Society in England, and said: "We have a Bantu proverb that says, 'You can count the number of apples on a tree, but you cannot count the number of trees in one apple.' I was working away at a difficult translation, and the devil came to me and said, 'Drop it; it is not translatable.' I thought awhile, then went back to it, and my Bible opened at Daniel 7:14: 'And there was given him . . . a kingdom, that all people, nations, and languages, should serve him.' We have 440 translations. That is not enough. I went on, and succeeded."

III. Suggested Topics for Short Talks

1. Preparing the way, Lk. 10:1-11.
2. Persecution, the driving force. Acts 8:1-4; 11:19-21.
3. Consecrated as missionaries, Acts 13:1-5.
4. Gifts for Christian Service. Eph. 4:7, 8; 11-13.
5. Glory of God's messengers. Isa. 52:7-10.

IV. Facts for study

The onward march of missions has always come as a result of truly consecrated lives; men and women to whom living for Christ and winning others for him was a *passion.*

The interest in missions *needs to be cultivated,* the church must give of its time to the study of missions. Even plants and shrubs and flowers will not grow without painstaking care, they need cultivation. Surely missions is as worthy of careful and prayerful attention as these.

The work of missions is a worthy enterprise. No other task meets with so much soul-thrilling reward as this work. No other work requires more painstaking labor and greater effort—but those who have engaged in it all agree that the reward is well worth the price.

No other message is so universally needed as the message of the missionary who comes to bring men to Christ. He is today as he has been yesterday, and all the days of the past, the Only One who can bring peace and joy to the human heart. He is needed by all men everywhere. What a big task is entrusted to Christ's follower's—the task of missions.

V. For Discussion

Why should the church carry on missions?
How should the church carry on missions?

VI. Illustrations

Who is to carry on missions? Some years ago when I was speaking in the city of Minneapolis, I noticed down in the audience a young man whom I knew to be a lawyer. When the meeting was over I made my way to him and said, "Are you a Christian?" "Well, sir," he said, "I consider my self a Christian." I said, "Are you bringing other men to Christ?" He answered, "No, I am not. That is not my business; that's your business. I am not called to do that; I am called to practice law. You are called to preach the gospel." I said, "If you are called to be a Christian you are called to bring other men to Christ." He said, "I don't believe it." I answered, "Look here," opening my Bible at Acts 8:4. I asked him to read, which he did, aloud: "They that were scattered abroad went every where preaching the word." "Oh, yes," he said, "but these were the apostles." I referred him then to the first verse of the chapter, which he read: "They were all scattered abroad . . . except the apostles," and "they that were scattered abroad went every where preaching the word." He had nothing more to say. — Rev. R. A. Torrey.

The reward of mission work is large, not in dollars and cents, but in other ways.

"I encountered at one time in a railway train a nurse in the habit of her profession and I remarked, casually: 'I cannot understand why you nurses, so badly paid and so hardly worked, are nearly always so happy.' To this the girl replied, 'Perhaps you don't know *the thrill of saving a life.*' It was a priceless reply.

London's great preacher, C. H. Spurgeon, always emphasized the value of the immortal soul, and the joy of winning men for Christ. Said he on one occasion:

"When we endeavor to lead men to God, we pursue a business far more profitable than the pearl fishers' diving or the diamond hunters' searching. No pursuit of mortal men is to be compared with that of soul winning. I know what I say when I bid you think of it as men think of entering the cabinet of a nation, or occupying a throne. It is a royal business and they are true kings who follow it successfully."

VII. Food for Thought

His lamp am I,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth.
Where shame and wrong and crime have birth,
Or where the lamp of faith grows dim,
And souls are groping after Him.
So may I shine, his love the flame,
That men may glorify his name.
—Mrs. Induk Pak, of Seoul, Chosen (Korea).

INTERMEDIATE DEPARTMENT

HAVE I THE RIGHT TO DO AS I PLEASE?

Intermediate C. E. Topic for December 3, 1939

For Daily Reading

Nov. 27. Who is Lord over us? Ps. 12:1-8.
Nov. 28. Ye are not your own. I Cor. 6:19, 20.
Nov. 29. Redeemed with Christ's blood. I Pet. 1:17-25.
Nov. 30. Do all to the glory of God. I Cor. 10:23-33.
Dec. 1. Account for every word. Matt. 12:36, 37.
Dec. 2. Meekness toward all men. Tit. 3:1-8.
Dec. 3. Topic. Luke 15:11-24.

Call to Worship

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then I must pay the debt I owe with living light.

Song: "Somebody Did a Golden Deed"
Scripture Reading: Luke 15:11-24.
Sentence prayers
Song: "Somebody Came and Lifted Me"

Questions for Discussion:

1. Where is the first place in which we learn that we cannot do as we please?

2. Who was the first one to teach us to respect others rights?

3. What happened to pupils in school who thought they could do as they pleased?

4. Have you ever consulted an older person as to what you should do? Have they always suggested the thing you wanted to do? If not, how did you take it?

6. Read I Cor. 6:19, 20, and explain what affect these words should have upon our lives.

7. What great principle should govern our every action? Read I Cor. 10:23-33.

8. Read Matt. 12:36, 37. How do those words affect our speech? Did you ever stop to think that you will be held accountable for all idle words? What does this teach us in regard to idle or slang words?

9. Picture what would happen in traffic if every driver felt he had a right to do as he pleased.

10. Ask one of your athletes to picture what would happen if the team did not obey the rules of the game.

Song: "I'll Live for Him."
Leader read these lines;

"Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live like Thee."

Offering
Announcements
Song: "While the Days Are Going By"
Mizpah Benediction

JUNIOR DEPARTMENT

Plans for December 1939

"GOD SO LOVED THE WORLD"—John 3:16

December 3—*"A Name"*—"There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

December 10—*"A Song"*—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

December 17—*"A Star."*—"There shall come a Star out of Jacob." Numbers 24:17.

December 24—There will be no lesson because of the Christmas programs by the Sunday School.

December 31.—*"An Afterglow"*—"And when they had seen it, they made known abroad the saying which was told them concerning this child." Luke 2:17.

Verse for the month: "For unto you is born this day in the City of David, a Saviour, which is Christ the Lord." Luke 2:11.

Song for the month: "Joy to the World"

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"A NAME"

Program for December 3, 1939

"There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

I. Worship period

1. Piano Prelude with violin obligato: "Joy to the World."
2. Call to worship—Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in."—Psalm 24:7.
3. Song, all rise to sing "Joy to the World"
4. Scripture by a Junior, Luke 1:26-35, 38.—The Annunciation to Mary.
5. Prayer by leader
6. Responsive reading: The Magnificate
   Leader—Luke 1:25, 47
   Junior—Luke 1:48
   Leader—Luke 1:49
   Junior—Luke 1:50
   Leader—Luke—1:51
   Junior—Luke 1:52
   Leader—Luke 1:53, 54, 55.

7. Solo. Verse one of "All Glory, Laud and Honor" Mennonite Hymn Book, No. 96.

II. Study Period

Aim—To help our Juniors to prepare their hearts for the coming of the Lord, that they might celebrate Christmas in such a way that it will be a blessing to them.

1. *To the Junior.* You know that we have a "church year." Parts of it are named like this—*Advent, Christmas-tide, Lent, Pentecost,* and so on. We are now in Advent—the four Sundays before Christmas day. You know that the word means arrival, visit, the coming of some one.

There are always four Sundays in the Advent season. Counting four Sundays backward from Christmas day gives the date for the first Advent Sunday for the year. This is either the last Sunday in November or the first Sunday in December. This year the first Advent Sunday comes on the first Sunday of the month because Christmas comes after the fourth Sunday. Advent means arrival, or the coming of some one. It means the coming of our Lord and Saviour, Jesus Christ.

When we know that some one is coming we prepare for him, clean the house. Just so, we should all be getting ourselves ready for the Advent of our Lord. Our hearts should be cleansed because we want to honor this ONE above all others. If we stop and think just who this ONE is it will help us to get ready to celebrate His birthday as it should be. If we study His names it will help us to know Him better.

Many people prepare their hearts to receive this "COMING ONE" by memorizing a verse of prophecy on each Advent Day. Perhaps your Junior leader will give you a list of the prophecies each week that you may memorize them.

2. Song in unison—"Love Divine, All Love Excelling." Mennonite Hymn Book, No. 236.

3. Three Juniors read the following: (a) Zechariah 9:9; (b) Zechariah 14:9; (c) Revelation 17:14.

4. Talk by a Junior: "The Coming King"

5. Two Juniors read the following: (a) Isaiah 7:14; Matthew 1:23. (b) Matthew 1:21; Luke 1:31.

6. Talk by a Junior: "The Coming Saviour." Luke 2:11; Acts 5:31; 2 Timothy 1:10.

7. Poem—by a Junior girl:

"They shall call His name Emmanuel . . . God with us."

"God with us," now and evermore;
This life of weakness and of woe;
His love, His power, and His strength,
With us, wherever we may go;
Since He hath come to earth to dwell,
And be for aye . . . Emmanuel!"

—Annie Johnson Flint.

8. Read in unison, Isaiah 9:6.

9. Duet with Violin—"That Beautiful Name"—Service Hymnal, No. 78.

10. Leader's Heart talk.

11. Song, "Take the Name of Jesus with You"

III. Mission Minutes:

1. Let us plan to send letters or cards to the missionary children. Plan for this at this time.

2. Leader's Closing prayer.

3. Song in unison, "Into My Heart." (Sing this very softly, twice.)

IN MEMORIAM

WIDMER: PAUL PETER WIDMER, son of Peter and Catherine (Widmer) Widmer, was born at Hasingen, Alsace Lorraine, France, May 31, 1910. When he was about 3 years old he migrated with his parents to America and settled at Noble, Iowa. Upon his confession of faith he was baptized Aug. 19, 1923, by the Rev. P. K. Regier and accepted into the membership of the Eicher Emmanuel Mennonite Church—On February 9, 1933, he was united in marriage to Cora Barbara Graber in a ceremony solemnized by the Rev. A. H. Miller. Four children were born to this union.

He suffered from Hodgkin's disease for several years and had been seriously ill since May of this year. On Tuesday morning, October 31, 1939, he was called to his eternal abode, at the age of 29 years and 5 months.

He leaves to mourn his passing, his wife, Cora, and baby daughter Joyce Elaine, his father, mother, brother Jake and sister Rosalie. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isaiah 26:3. Funeral services were held at the Eicher Emmanuel Church, with the Rev. Delbert E. Welty officiating.—Mrs. D. E. W., Corr.

* * *

SUSIE L. FRIESEN, the second child of Jacob J. and Eva Loeppky Friesen, was born August 18, 1891 at the home farm five miles northwest of Butterfield, Minn. Here she grew up to womanhood, attended the district school and the German Parochial School. As a child of less than four years old, she lost her father through sudden death. So with her fatherless brothers and sisters she gave her entire love and devotion to her mother, and took care of her until she died about five years ago. Four years ago, her stepfather, Rev. N. F. Toews, for whom she also provided a home and care to the end, was also called to his reward.

Susie was quite lonely as she lived alone in her home here in town. She served the community with sewing and thus her expert needlework was a help to most of the ladies of the community. On May 19, 1907, she was baptized and received as a member of the Bethel Church of Mountain Lake by Elder H. H. Regier. She remained a devoted member of this church to the end.

She died Sunday, October 15, 1939, at 3:35 a.m., attaining the age of 48 years, 1 month, and 27 days. Her sickness was a stomach ailment of long standing which, in spite of an operation 14 years ago and other medical treatments, continued to get worse. She was seriously sick only one day and night in the Bethel Hospital. She was clear to the end and ready to follow the call of her Maker. Of her faith in Him and her long anticipation she testified the last fleeting moments of her life. There remain to mourn her unexpected departure: two brothers, Jacob L. and John S. Friesen; one sister, Helen, Mrs. A. A. Stoesz; two sisters-in-law; one brother-in-law; 5 nephews; 3 nieces; one step brother and two step sisters and their families; also a large circle of relatives and friends here and in Canada.

» » JOTTINGS « «

— *St. John Menn. Church, Pandora, Ohio.*—For four days, Nov. 9-12, this church is holding its Sixth Annual Young People's Conference, with Rev. Isaac Page, D.D., Field Secretary of the China Inland Mission, Toronto, Ont. as the principal speaker. Cooperating in the meetings are the following organizations: Young People's Choir of First Mennonite Church, Berne, Ind.; Bluffton College Gospel Team, and Young People's Choir of the home church.—Miss Mary Haas and Miss Eva Duerksen, missionaries in Africa, who left there Sept. 23, arrived in New York Oct. 27. They have a thrilling story of the adventure of traveling the sees during these war times and especially of God's protection over them.

— *First Menn. Church, Reedley, Calif.*—Ways of inducing more people to come into this building in the spirit of worship and understanding: Greet strangers, whom we seldom meet, more often.—Visit people who worship here . . . especially if we are not well acquainted with them now.—Provide more adequate room and equipment to make the S. S., C. E. and Worship Service more helpful and inviting.—Make the possibilities of the Church and her services to mankind our first interest.—Learn to have our emotions and feelings that lead to deeds, controlled more by the Spirit of God than by the fears of men.— Learn to compete less with each other and more against our lesser, baser selves.—*Ch. Bulletin.*

— *Eighth Street Menn. Church, Goshen, Ind.*—A number of our people attended the recent festivities at Bluffton Clolege and also visited friends. Mrs. Grover Soldner was well enough to attend a few of the programs. The campus shows improvement in physical equipment. The student body is larger. There is an excellent spirit in the air . . . Bluffton is growing. It merits your support.—October 19 the Indiana Mennonite Women's Miss. Societies met in this church. Meetings were held beginning at 10:00. 1:30 and 6:30.

— *First Menn. Church, Bluffton, Ohio.*—Clothing will again be sent to Canada. Those who wish to contribute should do so early.—A week of inspirational and evangelistic services in our church will begin on December 10 with Rev. A. C. Schultz of the college as speaker.—*Bulletin.*

— *The Einsiedel Congregation at Hanston, Kansas* recently held a baptismal service, thus adding three young girls to our number. We also enjoyed the inspirational talk of Missionary Thiessen on Sunday afternoon, Oct. 22. Yours for an inspirational paper.—*Mrs. Vivian Ewy, Corr.*

— *Our Field Secretary, Dr. H. A. Fast,* who visited our brethren in South America, leaving here July 1 and returning Nov. 1, brought with him from Fernheim, Paraguay, one of the young Mennonites there, *Brother Ernst Harder,* son of Elder Abraham Harder. Since the study of foreign languages in that country is forbidden, the young man has come here to study, first in some high school and then in Bethel College.

— *Mr. Don E. Smucker,* who managed the Institute of International Relations at Bethel College a couple of years, is now with "the Fellowship of Reconciliation at 2929 Broadway, New York City." He writes, "I am busy working with various Christian youth groups and am happy to discover that the Mennonite doctrine of non-resistance has many followers in other denominations. In fact it is a great thrill, to find a member of a large denomination who says that he now realizes that the Anabaptists were right and his founding fathers were wrong.—I am doing all I can to overcome the superficial analysis of laying the world's evil on the shoulders of Adolf Hitler rather than on the hearts of sinning mankind where it belongs.

— *Rev. J. J. Balzer of Mountain Lake, Minn.* in a letter tells of the abundant grain yields in his neighborhood. A nephew of his had a yield of 108 bushels of corn an acre from a ten-acre field of hybreed. Another neighbor gathered 119 bushels per acre, and oats yielded as high as 122½ bushels on a 60 acre field.—The good brother had the misfortune to fall from a stairway down on a sidewalk, whereby he seriously injured one of his legs, though no bones were broken. He is recovering, though slowly.

— *First Mennonite Church, Newton, Kansas* will have a series of meetings beginning Sunday, Nov. 12. Rev. Erland Waltner of Philadelphia will be the speaker Sunday morning and evening, also each evening from Monday to Thursday. Dr. Warkentin will conduct a Bible study hour in German at 10:00 a. m. and 2:30 p. m., Monday to Thursday.

— *Outgoing Missionaries Arrived Safely in Yokohama, Japan.*—The missionary group, Rev. and Mrs. August Epp and family, Rev. and Mrs. Marvin Dirks and child, and Rev. and Mrs. Orlando Waltner arrived in Yokohama, Japan, Oct. 14, apparently all well. They expected to board a ship that was to take them to China in about five days.

— *Articles on Education and Schools to Appear again.* We have a letter from the Secretary of the General Conference Board of Education, Rev. A. S. Rosenberger, saying that they are planning to continue the work of furnishing, to our papers, regular short contributions pertaining to the field of education.

— *Bluffton College.*—On December 1 and 2 Bluffton will be host to a Historic Peace Church Conference, represented by the following schools: *Brethren*—Manchester Cllege, Manchester, Ind.; *Friends*—Earlham College, Richmond, Ind. and Willmington College, Willmington, Ohio; *Mennonites*—Goshen College, Goshen, Ind. and Bluffton College, Bluffton, Ohio. Some of the subjects to be considered are: "Ways and Means to Preserve Peace," "The Christian Philosophy as the Basis of Pacifism."—Bluffton is again featuring a Course on Marriage. Lectures have already been given on subjects like, "The Psychology of Marriage," "Physical Qualification for Marriage." Others to come are, "The Legal View Point of Marriage and Divorce," "Courtship and Sexual Adjustment" and "The Home and the Child."

— *Corn Husking Champions.*—At a recent corn husking contest near Mt. Lake, Minn., Art Johnson husked 24:65 bushels in 80 minutes, throwing ears into the wagon at the rate of 44 a minute. In Indiana Alva Smith husked 40 bushels in 80 minutes, which means close to 60 ears per minute. That certainly requires skill and the corn must have been very good. Just recently the national husking contest was held near Lawrence, Kansas. There, with about 100,000 spectators looking on, Lawrence Pfitzer of Indiana outstripped the other ten contestants, husking 28.39 bushels in 80 minutes. His runner-up was Richard Huth, Minnesota state champion, with 27.03 bushels.

— *A Peace Rally* sponsored by the Peace Committee of the Eastern District was held at the Grace Mennonite Church, Lansdale, Pa. with programs afternoon and evening. Addresses were made by Rev. A. J. Neuenschwander on "The War Situation Today and What We Have Done to Meet it in Study Classes"; by Orie O. Miller, Akron, Ohio, on "Non-Resistance in Practice in Time of War." Don E. Smucker of New York City also spoke.

— *England Has Serious Troubles with India,* where the National Congress is declining to vote its support of the war against Germany. The argument is that England's claim that she is fighting for democracy is a lie as long as she is unwilling to give India self-government.

REPORT OF THE EXECUTIVE COM. OF MISSION SOCIETIES FOR OCTOBER 1939

For India: Sew. Soc., Hillsboro, Kans., Native Worker, $35; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, $75; Miss. Soc., Aberdeen, Idaho, Orphan, $20; Truth Seeker's S. School Class, Medford, Okla., Biblewoman, $25; Bergtal Sew. Soc., Pawnee Rock, Kans., Biblewoman Work in general, $10; Do. Evangelist and wife for Christmas, $2; Do. Widow for Christmas, $1; Dorcas Sew. Circle , Shafter, Calif., Aaron Jantzens, $15; Bethel Miss. Soc. Fortune Mo., Dr. Bauman, Christmas, $10; Upper Milford Sew. Soc. Zionsville, Pa., Champa Hospital, $5; Garden Twp. Sew. Soc., Moundridge, Kans., Wards, Champa Hospital, $30; Mission Workers and Sew. Soc., West Zion Ch., Moundridge, Kans., Do., $3; Bethel Jr. Miss. Soc. Mountain Lake, Minn., Leper Work Champa St., $10; Gruental Sew. Soc. Gruental, Mon., Do., $10; Hereford Ladies Aid, Bally, Pa., Janjgir St., where needed, $15; Ladies Aid Soc. Eden Ch. Schwenksville, Pa., Basna Boarding School, $5; Menn. Ch. Winton, Calif., Nellie Penner, School Expenses, $15; Jr. Sew. Soc. Bethlehem Ch. Bloomfield, Mont., Boys School, Birra St., $25; **Total $311.00**

For China: Pleasant Valley Miss. Soc. Kismet, Kans., Flood Relief, $3; Eden Sew. Soc. Inola, Okla, Do., $20; Mrs. P. H. Dirks, Newton, Kans., Do. $1; Saron Sew. Soc. Orienta, Okla., Do. $24.30; Miss. Soc. Trenton, Ohio, Do., $5; Bethel Sew. Soc. Mountain Lake, Minn., Flood Relief, $25; A Sister, Newton, Kans., Do., $2; Miss. Soc. 1st Ch. Bluffton, Ohio, Do., $20; Sew. Soc. Osler, Sask., Do., $23; Jr. Sew. Soc. Bethlehem Ch. Bloomfield, Mont., Do., $25; Miss. Sew. Soc. Pretty Prairie, Kans., Do., $25; Do. Rev. H. J. Brown, where needed, $10; Upper Milford Sew. Soc. Zionsville, Pa., Kai Chow St., $5; Hereford Ladies Aid, Bally, Pa., Do., $15; **Total $203.30.**

Christmas Fund: Miss. Soc. Aberdeen, Idaho, $10; Bethel Sew. Soc. Mountain Lake, Minn., $50; Ladies Aid, Medford, Okla., $5; Miss. Soc. Trenton, Ohio, $13; Bethany Miss. Soc. Kingman, Kans., $25; Truth Seekers S. School Class, Medford, Okla., $5; Oakleaf Miss. Soc. Mountain Lake, Minn., $20; Miss. Soc. Upland, Calif., $39; Miss. Soc. Butterfield, Minn., $10; Miss. Soc. Berne, Ind., $45; Do. (Personal Gift to Miss.) $90; Tabor Sew. Soc. Goessel, Kans., $5; A Sister, Newton, Kans., $2; Tabea Sew. Soc. Tampa, Kans., $2; Mission Study Circle, 1st Ch. Newton, Kans., $10; Emmanuel Miss. Soc. Eicher Ch. Noble, Iowa, $25; Garden Twp., Sew. Soc. Moundridge, Kans., $5; Eden Ladies Aid and Miss. Soc. Moundridge, Kans., $25; Dorcas Soc. Wayland, Iowa. $25; Johannestal Sew. Soc. Hillsboro, Kans., $5; Zion Sew. Soc. Elbing, Kans., $16.65; Miss. Soc. 1st Ch. Paso Robles, Calif., $10; Immanuel Ladies Aid, Loon Forks, Sask., $20; Sew. Soc. Hillsboro, Kans., $10; **Total $472.65.**

Bible and Song Book Fund, Arizona Missions: Bergtal Sew. Soc. Pawnee Rock, Kans., $2; Miss. Soc. Trenton, Ohio, $2; Ladies Aid, Medford, Okla., $10; Mr. and Mrs. N. K. Berky, Bally, Pa., $10; Bethany Miss. Soc. Kingman, Kans., $10; A Sister, Newton, Kans., $2; Miss. Sew. Soc. Pretty Prairie, Kans., $10; Miss Katherine Gaeddert, Goessel, Kans., $10; Tabea Miss. Soc. Tampa, Kans., $5; **Total $61.00**

Expenses of Ex. Com. and Miss. News and Notes: Miss. Soc. Aberdeen, Idaho, $5; Mrs. N. K. Berky, Bally, Pa., $1; Ebenzer Miss. Soc. Gotebo, Okla., $1.80; Salem Sew. Soc. Circle, Dalton, Ohio, $.50; Zion Miss. Soc. Souderton, Pa., $2.60; Salem Sew. Soc. Freeman, S. D., $10; Bergfeld Jr. Miss. Soc. Mountain Lake, Minn., $.10; Bethesda Young Women's Miss. Soc. Henderson, Neb., $.20; Hoffnungsfeld Miss. Soc. Moundridge, Kans., $2.80; Hebron Sew. Soc. Buhler, Kans., $4; Mrs. I. W. Rosenberger, Lansdale, Pa., $.25; Mrs. Otto Rupp, Moundridge, Kans., $.25; Mrs. J. C. Regier, Buhler, Kans., $.35; Bethel 1st. Ch. Paso Robles, Calif., $2.50; Mission Friends' Circle, Goessel, Kans., $.50; **Total $32.75.**

Miscellaneous: A Sister, Newton Kans., Foreign

Miss. Gen'l Treas., $4; Saron Miss. Soc. Orienta, Pa., Retired Miss. Pension Fund, $24.30; Bethel Sew. Soc. Mountain Lake, Minn., Do., $1.60; North Star Sew. Soc. Drake, Sask., Do. $11.50; Onecho Miss. Soc. Colfax, Wash., Do., $22.88; Saron Miss. Soc., Orienta, Okla., Chicago Missions, $24.30; Tabea Sew. Soc. Tampa, Kans., Do. $10; Sew. Soc. Hillsboro, Kans., Rev. B. Towes, Okla., St's. Bibles, $10; Gnadenburg Sew. Soc. Whitewater, Kans., Do. $5; Miss. Study Circle, 1st. Ch. Newton, Kans., Do., $5; Bethel Miss. Soc. Mountain Lake, Minn., Rev. J. J. Thiessen, Publish Book, $4; Miss. Sew. Soc. Berne, Ind., Canada, where needed, $25; Chr. Menn. Sew. Soc. Moundridge, Ks., Freight on Clothes to Canada, $3; Miss Mary Heze, Newton, Kans., Do., $25; Women's Work, Middle Dist. Conf. Lit. Com. Work, $20; Tabor Sew. Soc. Goessel, Kansas., R. Petter, Mont., S. S. Supplies etc, $10; **Total 205.58.**

Grand Total ______________________________$1,286.28

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER 1939

Immanuel Ch., Los Angeles, Cal., $30; P. M. Marion, S. Dak., $200; Gnadenberg Ch., Whitewater, Kans., $29.70; First Menn. S. S., Monroe, Wash., $15.30; Ebenezer Ch., Bluffton, Ohio, $225; Bethel Ch., Lustre., Mont., $23.85 Flatland Ch., Quakertown, Pa., $10; Hoffnungsau Ch., Inman, Kans., $27.35; New Hopedale S. S., Ringwood, Okla., $8.24; Alexanderwhl Ch., Goessel, Kans., $519.69; Arapahoe Ch., Canton, Okla., $3.26; Cheyenne Ch., Fonda, Okla., $2.27; Cheyenne Ch., Longdale, Okla., $1.05; Menn. Ch., Cantonment, Okla., 99c; Bethel Ch., Marion, S. Dak., 86.12; Ladies S. S., Delft, Minn., $18.30; First Menn. Ch., Newton, Kans., $20; Menn. Ch., Springfield, Pa., $20; Menn. S. S., Hillsboro, Kans., $107.33; Eden S. S., Mdge., Kans., $290.62; First Menn. Ch., Reedley, Calif., $41.76; First Menn. Ch., Upland, Calif., $58.12; First Mennonite Church, Butterfield, Minn., $13.07; San Marcos Ch., Paso Robles, Cal., $18.77; First Menn. Ch., Pretty Prairie, Kans., $350; Grace Ch., Lansdale, Pa., $46.29; Immanuel S. S., Los Angeles, Cal., $21.37; First Menn. Ch., Paso Robles, Cal., $18.87; First Menn. Ch., Jarrettown, Pa., $32.69; H. H. Rupp, Westbrook, Minn., $24.50; Hebron Ch., Buhler, Kans., $27.15.

Friend, Henderson, Nebr., $100; Salem, Salem-Zion and Bethesda Chs., Marion and Freeman, S. Dak., $156.64; Salem-Zion Intermediate S. S. Girls Class, Marion, S. Dak., $15:58; First Menn. S. S., Philadelphia, Pa., $15; Bethany Ch., Norwich, Kans., $27.89; First Menn. Ch., Hillsboro, Kans., $31.24; Christian Ch., Mdge., Kans., $89.50; West Zion Ch., Mdge., Kans., $38; C. E. Soc., Vancouver, B. C., $16.48; Gdn. Twp. S. S., Mdge., Kans., $53.38; West Swamp Ch., Quakertown, Pa., $47.60; Menno Ch., Lind, Wash., $10; First Menn. Ch., Lima, Ohio, $21.18; Jake Wittenberg, Newport, Wash., $8.40; S. S. Assoc., of East. Dist. Conf., $526.43; Menn. Ch., Pratum, Ore., $119.17; Johannestal S. S., Hillsboro, Kans., $25.85; Tabor Ch., Goessel, Kans., $46.17; Refund, $384.75; First Menn. Ch., Wadsworth, Ohio, $47; Herald Ch., Clinton, Okla., $30.02; Adult C. E. Soc., Upland, Cal., $25.65; Calvary Ch., Mechanics Grove, Pa., $25.54; Salem-Zion Ch., Freeman, S. Dak., $56.58; Agnes Dueck, Dallas, Ore., $25; Menn. Ch., Buhler, Kans., $65.17; B. F. Welty Pt. Legacy, Tacoma, Wash., $14.75; Zion Ch., Elbing, Kans., $127.76.

First Menn. Ch., Berne, Ind., $402.82; Bethesda Ch., Henderson, Nebr., $60.25; Bergfelder Ch., Mt. Lake, Minn., $73.68; Menn. Ch., Pulaski, Iowa, $16.55; Schoenfelder Ch., Pigeon Lake, Man., $11; Missionfestival, Parkerview, Sask., $5.25; Lorraine Ave. Ch., Wichita, Kans., $18:53; Menn. S. S., Whitewater, Man., $6.33; Menn. Ch., Burrton, Kans., $13.46; First Menn. S. S., Beatrice, Nebr., $183.18; First Menn. Ch., Beatrice, Nebr., $245.62; First Menn. Ch., Bluffton, Ohio, $141; Ruth Wedel, Goessel, Kans., $10; First Menn. Ch., Butterfield, Minn., $51; H. S. Bachmann, Woodlake, Cal., $10; Flatland Ch., Quakertown, Pa., $7; Salem Ch., Dalton, Ohio, $38; Bethel Ch., Mt. Lake, Minn., $100; Bethel Ch., Dolton, S. Dak., $6.13; First Menn. Ch., Newton, Kans., $17.86; Menn. Ch., Deer Park, Wash., $4; First Menn. Ch., Colfax, Wash., $35.21; Christian Ch, Mdge., Kans., $46.30.

Menn. h., Halstead, Kans., $23.23; Zoar Ch., Langham, Sask., $40.35; Zoar Sew. Soc., Langham, Sask., $17.77; Friend, Burrton, Kans., $5; Bergtal Ch., Pawnee Rock, Kans., $16.62; Grace Ch., Dallas, Ore., $17.50; Menn. S. S., Wisner, Nebr., $12.06; Menn. C. E. Soc., Butterfield, Min., $25; Miss Soc., Mt. Lake, Minn., $30; ethel Ch., Inman, Kans., $25.70; Young Women's Bible Class, North Newton, Kans., $15; Bethel College Ch., North Newton, Kansas., $26.77; Mrs. Frieda Regier Entz, Treas., Overpayment, $10; Mrs. Frieda Regier Entz, Treas., Ex. Com. of Miss. Soc., $180.00. **Total, $6,390.61.**

Balance on Hand, October 1, 1939		$ 259.50
Gifts for General	$4,983.90	
Gifts for Special Support	188.95	
Pension Fund	35.70	
Sundries	1,182.06	6,390.61
		$6,650.11
Paid out on Orders		6,178.73
Balance on Hand, November 1, 1939		$ 471.38

Respectfully submitted, J. E. Regier, Treasurer.

HOME MISSION BOARD TREASURER REPORT FOR OCTOBER

Bethel, Lustre, Mont., $12; Saving Fund, $1000; Bethel S. S., Fortune, Mo., $5.05; First Monroe, Wash., $7.60; Eden, Moundridge, Kans., $127.93; Bethesday, S. S., Henderson, Nebr., $19.26; First, Phila., Pa., $16.35; Grace, Lansdale, Penna., $47.53; Burrton church, $4.82; First Paso Robles, Calif., $21.05; First, Pretty Prairie, Kans., $100; New Home Church, Westbrook, Minn., $5; West Swamp, Quakertown, Pa., $29.75; Garden Twp., S. S., Moundridge, Kans., $53.38; First, Chicago, Ill., $8.52; First , Geary, Okla., $8.72; First, Berne, Ind., $112.71; First of Christian, Moundridge, Kans., $74.50; First, Halstead, Kans., $30.62; Johannesthal S. S., Hillsboro, Kans., $12.92; First, Bluffton, Ohio, $47; Nickols Contract No. 239, $7.25; First Buhler, Kans., $29.14; Flatland, Quakertown, Pa., $5; Salem, Dalton, Ohio, $20; Johannesthal, Hillsboro, Kans., $9.07; First, Newton, Kans., $17.86; H. S. Bachman, Woodlake, Calif., $5; Bethel College Church, North Newton, Kans., $33.30; A Friend, $5; Mennonite S. S., Wisner, Nebr., $12.06; First, Chicago, Ill., $8; First, Phila., Pa., $13.54; Bethesda, Henderson, Nebr., $51.53; Deer Creek Church, Deer Creek, Okla., $20; Pacific Conference, $20; Upper Milford, ionsville, Pa., $50; Bergtal, Pawnee Rock, Kans., $15.04. **Total, $2,066.50.**

Vouchers drawn for the month for salaries, rent, etc., $1,750.38.

All receipts gratefully acknowledged.

J. J. Plenert, Treas.
429 Knorr Street,

1939 CHRISTMAS PROGRAM MATERIAL

Recitations, Plays, etc.

*1939 CHRISTMAS TREASURY NO. 50	.25
*Eureka Christmas Recitations	.25
Package No. 24 (loose leaf form) sufficient copies for all participants. (No copying)	.75
Christmas Dialogues No. 300	.25
Little Folks Christmas Collection	.25
Red Book of Christmas material. (An old favorite, 186 pages)	.50
*Standard Christmas Book	.25

Christmas Services

Christmas Echos	.10
*The Christmas Babe	.10
*Bells of Christmas (for children)	.15
The Gift of Love	.10
Glad Tidings	.10
The Holy Night	.10
Hail to the King	.10
The Star and the Manger	.10
Christmas Joy Bells	.10
Love Divine	.10
Christmas Tidings	.10
Christmas Memories	.10
The Child of Christmas	.10
The Coming of the King	.10

Christmas Song Books

THE CHRISTMAS CAROLER'S BOOK	.50
New Christmas Songs	.25
Legendary Christmas Carols	.10
Standard Christmas Carols	.10

Single Plays

Wittekind	.30
*Through other Eyes	.35
The Guiding Star	.30
The Neglected Toys	.05
The Cradle Hymn	.05
No Room in the Inn	.10
Good Will Toward Men	.10
The Birthday of Jesus	.10
He Careth for His Own	.10

Pantomimes

Away in a Manger	.15
Holy Night, Peaceful Night	.15
O Little Town of Bethlehem	.15
O Come All Ye Faithful	.15

CANTATAS AND PAGEANTS

When the Light Shone (pageant)	.30
Christmas with the Home Folks	.30
The Perfect Gift (cantata)	.35
The Christmas Song of the Ages	.35

GERMAN MATERIAL

Weinachts Paket No. 38	.75
Deklamationen und Gespraeche No. 49	.75
Weinachts Gesaenge No. 6	.15

EINZELNE DIALOGE

Zweierlei Geber und beide Verkehrt	.10
Zwei Arme Naetherinnen	.10
Gespraech ueber den Christbaum	.10
Tante Hanna	.06
Das Christfest der alten Barbara	.06

Items marked (*) are new 1939 publications

Any of the above material will gladly be sent on approval.

SEND CASH WITH ORDER TO:

MENNONITE BOOK CONCERN - - Berne, Indiana

—*Bethel College.*—The Student Volunteers have been arranging for a rich program this year. The group plans to create a greater mission spirit within its own members and to make Christ known to their fellowmen. Two prayer meetings are held every Monday night. Hospitals and old peoples homes are to be visited regularly, and visits to all the surrounding churches are in prospect. The theme for the year is "To know Him and make Him known."—Recently President Lloyd L. Ramseyer and Business Manager J. H. Loganbill of Bluffton College paid Bethel a welcome visit to study Bethel's industrial work, organization and equipment, and to give this sister college a friendship call. On the way they visited other colleges among them Pulaski College in Iowa and Park College, Mo.

1001 EAST BROADWAY
NEWTON, KANSAS

15

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, NOVEMBER 21, 1939 NUMBER 46

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

MONTANA MISSION ANNIVERSARY NUMBER

The Montana Mission Field receives more space in this number than usual on account of the 35th anniversary celebration held there this past summer, in which nearly all of the present and past missionaries participated. Of the present missionaries there, only Bro. and Sister R. Petter could not be present on account of their furlough in Switzerland. Now they are back safe, and may have the opportunity to take part in some of the final meetings of this celebration. The different reports by the participating missionaries and one board member, Bro. Horsch, are telling the rest of the story.

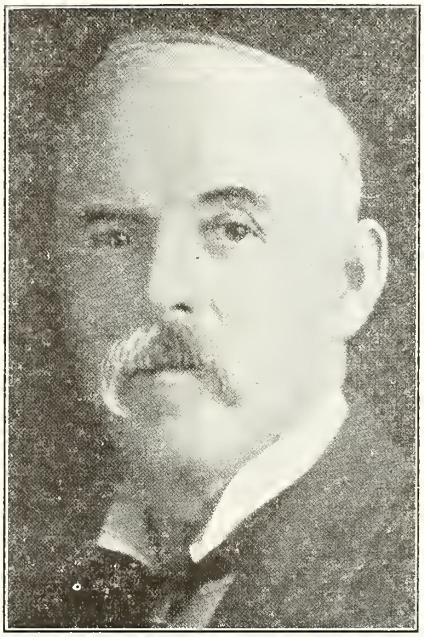
Missions have passed into a dangerous and critical time on account of wars in both the East and the West, and also on account of the resulting hard times in many places. Floods, especially in China, have added much to the tragedy. Read it all and let your heart become big in sympathy, but let it also become firm in the only hope for the world, Christ and his gospel.

We call especial attention to the incident mentioned in Mrs. W. C. Voth's article, which sounds much like the Elisha story of the host of angels sent for his protection. (See further below).

The Present Condition of our Treasury

The mission friends have a right to learn from time to time the condition of our treasury. The Lord has been very gracious in providing through his children what we needed to make all payments during the year, even if for the last payment we had to borrow $12,000. But if contributions this month and Thanksgiving Day come in as usual in November, we expect that all will be paid by December first or so. We thank God and the many donors for this, and know that the blessing upon the gifts will be double, i.e. for both the donors and the recipients. For what better means have we to keep from going to sleep than keeping hands and hearts busy in praying, working and giving for missions?

In Canada Bro. D. W. Friesen, Altona, Manitoba, is our assistant treasurer. All mission contributions from Canada should be sent to him.



Missionary Rodolphe Petter *

Brother and Sister Rodolphe Petter, Our Senior Missionaries in Montana

They have just recently come home safely from Switzerland, where they spent their furlough, because it is Bro. Petter's homeland. He reports of the Lord's protection during the home trip among other things as follows:

"God surely led most graciously for we were offered a cabin on the ill-fated Athenia, which I instinctively refused, and had I gotten my visa through France to ship in Bordeaux, we would have been in the "harding" and almost shipwrecked. A few days—yea the day before we heard that we had a cabin on the Saturnia, in my reading I just came to Isa. 43:2 and told Mrs. Petter who had misgivings, "Now we have complete assurance from our heavenly Father; it will be just as he says." The morning we boarded our train for Genoa and our ship, my sister came to tell us adieu and handed me the Bible word (Calendar) for the day; it said (in French translation): "I shall be with thee on the way thou goest." I said, "I have a passport, a steamer ticket, and a re-entry permit but how far more precious to me is this promise and assurance of God! And it proved true day by day on our way until today so it will be until my journey on earth shall reach the end and its goal."

Mrs. Petter reports: "The Indians received us as if we had risen from the dead, because rumors had reached them that our ship had gone down. The Christians especially had been depressed, and had earnestly and constantly prayed for our safe return. Although usually undemonstrative, they gave us a touching welcome. Bro. Petter had gone to the children on the first Sunday, but they celebrated a welcome for me after the morning service. In all their prayers they thanked God for the safe return of the missionaries, and prayed that they might remain a long while to teach them what they not yet know."

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* The cut with both Brother and Sister Petter was unfortunately broken in printing the "Bundesbote," so the above substitute with Bro. Petter alone has to be used here.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MONTANA THIRTY-FIFTH ANNIVERSARY OF MISSION WORK AMONG THE NORTHERN CHEYENES

B. A. Habegger

Where there is life there is growth. Where there is spiritual life there is also growth. Our Lord compared the Kingdom of God with seed, while the world is the field. The Northern Cheyenne field, located in the southeastern part of Montana, has been receiving the seed of the Word of God during the past 35 years. The Lord has given precious souls peace, joy, salvation, yes, eternal life, because they have believed and trusted in Him.

Families celebrate the birthdays of their children; married folks celebrate their wedding anniversaries; churches and institutions, too, celebrate their anniversaries. It is a time when those concerned lift up their hearts in gratitude to God, and take a look into the past, a look about them, a look into their own hearts, and a look into the future, and rejoice together in Christian fellowship.

How delighted we were, when we found out that we could have special guests for this occasion. Rev. and Mrs. G. A. Linschied, who were the pioneer missionaries, serving 16 years at Busby, came early, the first part of June, and stayed on the Reservation for 8 weeks and renewed old friendships and made many new ones. They lived at Lame Deer during this time and visited and served at all the stations, bringing encouragement and joy to all the Indians whom they reached. Rev. M. Horsch, of Beatrice, a representative of the Foreign Board, came for the celebration, and also to visit the entire field. Rev. Horsch served in the mission field among the Cheyennes in Oklahoma in the early days of the Mission work there, and his deep interest and sympathetic attitude to the work, made his visit a great blessing to the Indians and the workers. Rev. and Mrs. P. A. Kliewer who started in the Mission work only 4 years after the Linscheids began their labors, and who also served 16 years in pioneer work, were able to be with us for a part of the celebration, and their coming was a joy to many Indians, for they had worked in all the different districts, during their years of service.

Besides the above veteran missionaries, all the present workers on the field took part at various times on the three day program, and made important contributions to the success of the meetings. We were sorry that Dr. and Mrs. R. Petter, who were still on their furlough in Switzerland, could not be with us. Their 23 years of untiring service here among the N. Cheyennes, however, showed its fruit in the sincere messages, and capable service which the Native Christians gave here during the celebration. Prayers of thanksgiving for what all the missionaries have done by God's grace for the Cheyennes were coming from the hearts of those who took part. Those who appreciate the Word of God most, were also deeply concerned that the Lord bring the Petters home safely from Europe.

The hardships and privations which were recalled by the visiting missionaries and their wives, showed what sacrificial labors were required to open up the Mission work on the various stations. We who came later did not have to build homes and churches, like the pioneers had to do. We also have more translations and linguistic materials with which to learn the language. The early missionaries had to go about with horses and carriages, or wagons, while we have had cars from the beginning of our coming to the reservation. They laid the foundation upon which the later workers have built.

Because of distances, and circumstances, many who would have been glad to attend these special meetings could not be present. Even in our own district, Indians from Ashland and Birney, although interested, found it hard to come, so that only a small representation could be present. The ones who did come however felt happy together, and rejoiced in the Christian fellowship.

While the adults met at the church, special meetings for the children were conducted by Mrs. G. A. Linschied, Mrs. P. A. Kliewer, Miss Marie Buller, Mrs. Laura Petter, and others, among them Mrs. R. N. England of Hardin, Mont. One meeting was a women's meeting, at which time the above ladies made their contributions in talk and songs, and devotions.

The fellowship dinner for the Christians will be long remembered. It was held in a large Tepee, owned by the local store keeper. Here in this spacious tepee, made of large trees, covered with boards and shingles, tables were arranged, at which 64 people enjoyed a dinner together. Rev. C. A. Bentley, missionary among the Crow Indians west of Busby, was the guest speaker. His message was interpreted by Milton Whiteman. Special music and prayers helped to make this occasion a feast in more ways than one.

On Sunday morning the Lord's supper was impressively conducted by Rev. G. A. Linschied. The opening was led by Milton Whitman, who also helped in most of the meetings as interpreter. All the ministers assisted in the distribution of the bread and wine, and everyone received a blessing from this important service.

We feel very grateful to our Heavenly Father, for giving us nice weather for these meetings. We also are very thankful for the spirit of helpfulness and cooperation which was shown by all those who took part in the meetings. It is our hope that we may have such a celebration at five year periods, so that the Christians may look forward to them, and in their memories look back to them, and take special notice of the developments that take place during the years through the influence of the Mission work. It is our prayer that the coming years may show a vigorous growth in deepened interest in the things of God, greater loyalty to Christ, and more efficient participation on the part of the Indian Christians in the work of the Lord.

The second generation of Christians is growing up, with much more Christian back-ground, and better education, and a different outlook on life, from that held by their ignorant heathen parents and grandparents, when the mission work was opened. There are still heathen Indians who hold to the old ceremonial life. Then there is the Peyote organization, that tenaciously holds to their false worship, calling their cult the Native American church, although it is not based on Scripture, nor repentance, nor salvation from sin through Jesus Christ.

May the Lord grant that His Holy Word, used in Cheyenne and English bring about a complete transformation of the Cheyenne Indians. May those who have learned to love Him and His Word, grow in strength and become a means of leading many others to faith in Him.

ARIZONA

Also in Arizona the work shows fruit. This is especially true this year regarding the Vacation Bible School in the different villages. In Moen Copi they had 27 pupils, in Hotevilla 88, and in Oraibi 115. It was our first attempt in this work, and the native helpers assisted much, as also another couple that lives there, the Kliewers, for which we are thankful.

The new High School in Oraibi gives much opportunity to teach gospel songs and the Bible to the children. We need about three dozen Bibles and as many song books for them. Special gifts for this are solicited by the sewing societies. Send gifts to Mrs. Frieda Regier Entz, Newton, Kans.

Why the General Conference Does Such Extensive Mission Work Among the Natives of America

We may notice two special and very important reasons: **first,** the Great Lord of the Harvest called us to this work. It is practically 60 years ago since He pointed our Conference to the Indian Territory, to the Cheyenne and Arapahoes. Looking back in retrospect over these years, we must humbly and gratefully exclaim: "What hath God wrought!"

Was the work easy, the road smooth and even? By no means. The work was and still is hard and discouraging. The road was and still is rugged and steep. But the outlook always was and still is as bright as the promises of God.

The fact that these people first came into contact with the scum of civilization and many white people who called themselves Christians but acted anything but Christ-like, gave the natives a distaste against and distorted ideas of the white man's religion, as they called Christianity. If such is the fruit of their religion, we do not want it. So they reasoned quite naturally. It was by a slow and painful process that they learned to distinguish and discern between the true and the false, or the genuine and the counterfeit. Thanks and praise be to our Lord, that by the work of His Spirit, many of them have surrendered to Christ and became His followers. Hundreds today are a living testimony, that the blessed Gospel is the power of God unto salvation, to all who believe. They do not come in numbers as on other mission fields but, one by one, as they submit to the power of the Word. It is not an easy matter for a proud and haughty Cheyenne Chief to surrender and submit his stubborn will under the will of God. But this miracle has happened and does happen. Yes, "he shall divide His spoils with the strong—Er soll die Starken zum Raube haben".—Isaiah 53:12:

The road was and still is rugged and steep. There were and still are very severe tests that seem to shake the very foundation of the work: tests by fire, tests by loss of faithful laborers, who were called home, humanly speaking, in the best of of their days. There were and still are very severe tests by the siren voices of false religions and false gods. This means great opposition against our Lord and His claims. Satan is on the job to deceive, if possible, the very elect. He knows his time is getting short and he puts forth his most destructive forces. Should this surprise us? No! We must expect it with our Indians. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?" Our Indian mission fields may lack the glamour and halo of the fields across the oceans, but it calls for genuine heroism, self-abnegation and hard work and above all perservering and unquestioning faith in the final triumph of our Master's great cause among the American natives.

Secondly, we want to note another and very important reason for carrying on mission work among these people. To do so, we discharge a sacred duty toward our country. We, the Mennonites, have found in America a haven of refuge religiously and materially. The religious side, it is true, did not always predominate. But in a number of cases the economic and material side was strong enough to leave the ancestral home and find our daily bread and a new home in America. These two motives hold true with all of us and we feel that the religious side predominated with most of us. Whether our ancestors came as passengers of the good ship Concord, which carried 13 Mennonite families and landed at Philadelphia in 1683, or whether we ourselves came over as immigrants, we have found a new home and we dearly love it. We have found freedom of conscience, which is dearer to us than life, just as it was with our fathers. We live under the protection of our new government and, in gratitude to our Father and our government, we seek our country's best and peace, which our Lord alone can give. Jeremiah 29:7.

One way to do this and an effective way, is our extensive mission work among the natives of America. They are the only natives of America. It was their country. The means by which it was wrested from them were not always commendable. Much of the ill-will against the whites, was the white man's fault. We are thankful, that as far as we know there is nothing in the early and later history of our people, which would indicate any trouble between Mennonites and Indians. By doing mission work among them, we pay our debt to these people. We bring them the Gospel of Peace and Goodwill, the Gospel of Salvation.

May we always in our life clearly demonstrate to them that, indeed, we are children of peace. We do not only claim to be, which does not go very far, but we are a non-resistant people. Not being non-resistant in our hearts and life, it avails us nothing in the sight of God and discerning fellow citizens. We might just as well take carnal weapons. God help us to be real consistent followers of Him "Who, when He was reviled, reviled not again, when He suffered, He threatened not, but committed Himself to Him, who judgeth righteously." urely, these our consistent lives, together with the proclamation of the Gospel of Peace, will continue to bear fruit on our Indian mission fields. Thus we pay our debt toward these people.

The same may be said with reference to our country. The more of these people become Christians, the less our government has trouble with them. Christians will settle down, endeavor to make a living and not depend on the government. Present adverse conditions are a great hindrance, but they will not always remain. That, of course, we must have in God's hands, Who rules and overrules such conditions. It is a blessed thing, when our workers may be on the best of terms with government folks. Then there may be mutual help and assistance for the best of the Indians.

What the future may have in store for us we do not know. This, however, we do know:

"The work is Thine, O Christ our Lord,
The cause for which we stand;
And being Thine, 'twill overcome
Its foes on every hand.
Yet grains of wheat before they grow,
Are buried in the earth below.
All that is old doth perish there,
To form a life both new and fair".

OKLAHOMA

Our missionaries in Oklahoma, the new ones as well as the old ones ask for our prayer against the outside influences more or less extreme, like those from the Penecostals, the Nazarenes, etc., on top of the old trouble with the peyote-worship, all of which tends to confuse many.

In spite of it all, the work is progressing and brings fruit. Brother Ediger's last report contains the following paragraph:

"We have this year baptized 37, and received two by letter. Next Sunday we expect to baptize three more and receive one by letter. That will be 44 additions this year. Every new member receives a Bible or a New Testament. We have spent $25 this year for them."

Brother Toevs, the new missionary, reports: "The Lord's work is definitely going forward. On Sunday I had the privilege of baptizing four and receiving in 2 others. All seemed very sincere. They were all Arapahoes. This is especially noteworthy since both the Pentecostals and the Nazarenes are working among this tribe. Sunday we had an attendance of 70. Today for mid-week prayer meeting 41. Please, continue to pray for the work."

AFTER THIRTY-FIVE YEARS

by G. A. Linscheid

Viewing a large painting at close range we are apt to see but a maze of unintelligible paintbrushings which do not convey any harmony nor any sense of depth of focus and we fail to recognize the real meaning—the soul, as it were, of the painting it-strokes of the brush, compose a painting and the distance fuzes the individual strokes of the brush into a harmonious whole do we recognize the soul of the picture. It is very much the same way in regard to our daily activities which, like the individual strokes strokes of the brush, compose a painting and it, too, viewed from the immediate present often appears as a confusion of unrelated and quite unintelligible events, but which when fuzed by the lapse of time brings to our recognition a harmonious whole with meaning, with a soul—even life itself.

It is perhaps generally known that it is now 35 years since missionary activity among the Northern Cheyennes in Montana was assumed on the part of our General Conference, and that it was our privilege to be your first missionaries there.

Being pretty well tied down with work among the Southern Cheyennes, we could not well accept previous invitations to visit Montana. But with our retirement we were free to attend the 35th anniversary of the work there. And encouraged by an offer of the Mission Board to re-emburse part of our trip expenses, we attended. We, therefore, feel an obligation—and it is a pleasure as well—to give a brief account of our visit on the mission field among the Northern Cheyennes in Montana, trusting at the same time that it may in some way stimulate the interest not only in this particular field but in the great work of our Lord and Master everywhere.

I shall forego the recitation of the experiences of the trip to and from the field, so as to have more of the allotted space for the field itself.

The first thing that impressed us as we came onto the reservation was the fact that the Indian homes along the banks of the Rosebud River were largely vacant, and that with few exceptions the fields were overgrown with weeds and neglected—we missed the alfalfa and grain fields of former years—only here and there were there gardens and fields of grain, and these wer luxuriant. We were unable to explain to ourselves this peculiar situation till we came to Busby and saw there quite a concentration of tents and dwellings. We found later that the same conditions obtained all over the reservation, namely a concentration at focal points. We learned that for a number of years the efforts of the Indians to raise gardens and crops of grain, alfalfa, etc., had failed, due to drouth and insects, especially the so-called Mormon crickets that infested the gardens and fields in hordes and destroyed all vegetation. The Government found it necessary to provide other means of subsistence for these people. Various work projects afforded such means, but this in return concentrated the Indians in certain places and their homes and fields were largely neglected—very much as is the case among the Southern Cheyennes in Oklahoma. There were, however, some very fine fields and gardens here and there. Such (mostly either half-breeds or whites who had leased places from Indians) who had again sowed in hope and this time not in vain, at least not up to that time, for it had rained this spring again and again and was raining when we came onto the reservation. As a result there was a rich growth of grass, and of weeds on those fields which had not been cultivated. Not only could the things planted grow because of the moisture but the moisture was hard on the insects, so that we saw only, here and there, armies of the crickets. When one of these armies crossed a road it would have the appearance as though the road were in motion.

Extensive governmental building projects had given the various places a very much changed appearance from what it had been before. The school plant at Busby has been very much increased with buildings in the most modern fashion and with the very latest equipments—very fine—in our humble opinion, too fine to accomplish their intended purpose. But Uncle Sam seems to have plenty of money—even though he must borrow it—and he seems anxious to get rid of it in some way. At Lame Deer a fine hospital had been erected some years ago and is meeting a very specific need. Besides that a number of other buildings have been erected at this place, giving it a much altered appearance from what it was in former years. At Birney the Government is about to build a day-school, and whatever Uncle Sam builds is not to be despised, as a rule. One very great improvement, which we even had the opportunity to enjoy, is the roads which are now so that you can really travel—quite a contrast to the unimproved roads of former days. Of course, not all the roads on the reservation are improved as yet, as we had occasion to experience. But we can state without hesitancy that we were able to get to more of the outlying parts of the reservation in the 8 weeks we were there now, than we did in the 16 years we spent there before.

Another matter that we could not help but notice is the fact that near all of our stations in the Montana field are chapels erected by the Catholic Church, which is indicative of difficulties in the spiritual work which would otherwise not be. I was struck by the unabashed way in which certain Indians questioned me in regard to status ouo of the peyote-cult in Oklahoma. I learned later the cause of their concern in this matter. The state of Montana has a law prohibiting the importation of peyote, but since the Commissioner of Indian Affairs seems to favor this cult among the Indians, they were so much encouraged that an attempt was made on their part to have the state law repealed. This caused an investigation of the peyote, and the intimation was that in case it is found that the peyote is a narcotic is will be placed under that law and its use prohibited entirely—no wonder they were concerned.

The general indifference to things spiritual we found here, as well as elsewhere, briefly stated — painful. In contrast to this, however, it was real heart warming to note the spiritual growth of individuals in spite of adversities—individuals to whom salvation in the Lord Jesus Christ has become an affair of the heart and who are most vitally concerned about the eternal welfare of their fellows.

But that which made the deepest and most indelible impression upon us during our visit that was what we saw, heard and were permitted to experience during the celebration of the 35th anniversary. While we must admit that there are many who are indifferent towards the Gospel, and there are those who have fallen by the wayside, and some who have gone onto by-ways, yet it is equally as unassailable that there are many in whose heart the good seed has found good ground and is rooting deeply, bearing fruit manyfold. I was especially impressed by one of the native helpers. His ability to read the Scriptures in his own language, apt applications he made, his humble faith, his childlike prayers and his solicitude for the eternal welfare of his people were quite touching in themselves, but to me they were even more, for I knew this man years ago as one who had, according to his own admission, gone far down the moral ladder—but now he is a humble, surrendered child of God. Verily we need not be ashamed of the Gospel of Christ, for it is the power of God unto salvation. Wherever this Gospel is given full sway in the heart by faith there is regenerates to the glory of God.

Another observation I wish to make here is in regard to the use of the Cheyenne language. Among the Southern Cheyennes in Oklahoma both languages —English and Cheyenne—have been used in the church services for some time already and more recently only the English is being used in places, but among the Northern Cheyennes a knowledge of the Cheyenne language for the missionary is not only an advantage, it is a necessity for effective work. For that reason the extensive translations of brother Petter will continue to be an invaluable help in the procalamation of the Gospel among this people. Time, however, is constantly changing conditions and it is my personal opinion that the Northern Cheyennes have arrived at a place where changes will be very much accelerated. Here, too, as formerly already in Oklahoma, the land has now been parcelled out to the individual—allotted. These individuals are now at liberty to lease their land to whites, and unless the Government effectively discourages them from doing it, I am looking for a rather large influx of whites whose influence will bring about conditions as they are among the Southern Cheyennes.

Time blends the brush strokes of daily action into a harmonious picture raised against the dark background of past centuries and reveals a study of eternal values—a study in which the sacrifices of strength, of means, of prayers made in His name and by His grace shall not be overlooked—a study which will reveal more clearly His love, His infinite mercy as well as His Power and His glory as the eternities roll by.

Mrs. Sun, mother of Mr. Sun

HEROIC NATIVE HELPERS IN CHINA

by Wilhelmina Kuyf

In one sense, China is a fine country to grow old in because old age is so thoroughly respected. One of those who is thoroughly worthy of respect is Mrs. Sun. You can tell from the accompanying picture that her face is one mass of wrinkles, but nevertheless she is a vigorous woman, and her joy in the Lord, and her eagerness to work for Him is a real spur to those whose spirits sometimes lag.

She is stationed at the town of the Dragon King Temple, and since that town is situated along the river bank, it has been subject to many attacks, during the hostilities of the past two years, and our mission property there has suffered from shelling and other shooting. A wall on one of the dwelling houses is literally peppered with bullet holes. None of this has made much difference to old Mrs. Sun, or to her co-worker, a somewhat younger woman, Mrs. Wang. Indeed at one time Mrs. Wang was running up the American flag over the church when a shot whizzed by, taking the rope right out of her hand. After this they moved to Mrs. Wang's home, about three li (one mile) away, but continued to come back almost every day to meet with those Christians or inquirers who were left in the town, and who need the help and encouragement that contact with other Christians gives.

Mrs. Sun is a character in her own right, and I asked Mrs. Voth more about her. It interested me, but after all it didn't surprise me to learn that she had been pensioned, because of her age, and because it was thought that the constant strain of work might be too much. However, the reduced income under the pension made no difference, she went out every day to preach and to sing and to bear her personal witness to the power of Christ in her own life. Later on, because of her continued activities, she was put back on the regular list of workers where she still is.

Mr. and Mrs. Sun and their younger children

The above picture shows her son and his wife and part of their family, they have two older sons besides. This son and daughter-in-law are themselves earnest and active workers and have done some good work in the town of Feng-ku, some of which has already been reported in our church papers. Their labors have not all been outside of the home either, because the older children are showing promise of following in the footsteps of both grandmother and parents. We can remind these children, as Paul did Timothy, of the faith that is in them, which first was in their grandmother and mother.

OUR SIX MISSIONARIES HAVE ARRIVED SAFELY ACROSS THE PACIFIC

On Board "Hikawa Maru," Oct. 13, '39

Dear Brother Richert: We are to arrive at Yokohama in a few hours. We have had a very fine trip, the best we ever had. We had no storms to speak of and no trouble with sea sickness, except a little ill feeling the first Sunday. There is quite a group of missionaries on board going to various places. We have been well satisfied with our cabins and the service. So all we can say is, we are thankful to our heavenly Father for his kindness and mercy, and we trust Him for His guidance the rest of our journey which may involve more difficulties. We are to leave Kobe the 21st, so we have to spend a few days in Japan.

Yours in Him, August Ewert.

CHINA

PEKING, CHINA, AUGUST 17, 1939

Dear Friends: We need to thank God first of all for His care over each member of our mission during the past months. Through cholera epidemic last fall, occasional contacts with fighting forces, a few bombings, and more or less continual travelling through no-man's land, we have all ben kept unharmed and even permitted to carry on our usual Christian work. Surely, this deserves thanks and praise. Don't think that we feel heroic though, for life has mostly been day by day the usual hum-drum routine. Especially after spending weeks at the coast for a summer vacation, one cannot think of suggesting hardships. Here we have had rest and quiet, the beauties of nature, recreation and fellowship. With work to do, health, a sense of God's presence and care, and the privilege of being in China in this time of opportunity and need, surely we China missionaries are especially favored.

One of the great lessons which has been forced upon us is the taking of each day as it comes and living it for God trusting Him. When this can be done, one is assured of peace and unfavorable conditions are much improved. Most of our troubles never materialize. It is fear and worry that sap our strength. Today I am travelling into the interior and it would be possible to almost go insane thinking of what might happen. Perhaps the train will be attacked, perhaps wrecked, perhaps I will run into an anti-British demonstration, and be detained, perhaps fighting and bombing are ahead, perhaps will meet an uncultured and impolite individual who will treat me badly, perhaps . . . perhaps. There is no end to these things, everyone quite possible—but not probable. We cannot give rein to all possible fearful imaginings, so we have learned to take what comes as it comes, trusting God for the future. I know no other way of successfully negotiating the present disturbed conditions, but I know this way works.

As to the work, our special concern has been the Bible School at Kai Chow. During the past year we inaugurated a work program whereby every student does about nine hours of work per week. He is credited a definite rate per hour and the total accruing at the end of the term may be applied on his expenses for the following term. No other financial help is given students by the school. In general the system has worked well and the students have been anxious to work. They have done many kinds of jobs, janitor work, serving at the hospital, sawing wood, repairing roads, making soap, making bean milk, weaving cloth, knitting stockings, bookbinding and printing. With fifty students to keep busy, it has been quite a problem to organize work and supervise properly.

All equipment was made or purchased locally with the exception of six hundred pounds of type and a stocking-knitting machine, brought down from Peking. The soap was boiled in a Chinese iron kettle, the beans ground between Chinese mill stones, thread wound on ordinary reels and woven on a Chinese loom. For bookbinding the equipment demanded some ingenuity, sewing frames were easily improvised and a satisfactory press produced out of an old organ stool. Trimming was done with a knife made from a plane bit mounted on a handle and the book clamped in a press,—very similar to the method used before the invention of the modern paper knife.

For printing we secured two second-hand outfits. One is a lithograph outfit where copy is placed on a stone and printed off. This has the advantage of printing anything that can be written with a brush and is used a great deal for tracts where large characters are desired. A second-hand printing press in good condition was also secured as well as the services of a printer. With this we have been able to run off thousands of tracts, a weekly "MESSENGER" for the hospital, and a few issues of small pamphlets. We even attempted the last issue of the "CHINA-HOME BOND" which most of you have seen. While acknowledging great room for improvement, we fell that the school is attempting something worthwhile.

We hope the coming year will enable us to continue with no more interruption than the past. Remember us in prayer.

Mr. and Mrs. S. F. Pannabecker.

BOMBING PLANES STOPPED BY ANGELS

by Mrs. W. C. Voth

The devotion and courage of our Chinese brothers and sisters in this time of war and suffering present a challenge to us for a deeper faith and a greater sacrifice. "God moves in a mysterious way his wonders to perform" when his people fully trust in Him. An account came to our attention a few days ago of a defenseless city in China which had been saved from bombing through the prayers of a devoted Chinese pastor. The account appeared in "The Harvester," a bi-monthly periodical printed in Chicago for the "Home of Onesiphorus," an orphanage and old people's home in Taian, Shantung.

Rev. A. A. Caswel, Sec. of the Canadian Holiness Mission in Changteh, Hunan, describes the experience of a veteran missionary, Dr. Charles Kimbel who is familiar with the language and philosophy of both China and Japan. In his experiences with the soldiers of both nations the following is outstanding:

"Dr. Kimbers received two letters in the same mail, one from a Japanese and the other from a Chinese. The Japanese told of a young Japanese flier who had received orders to lead ten planes in an air attack on a defenseless Chinese city. With this commission in view, he flew toward the city, leading the other nine machines. As he approached the city, he saw before him a multitude of angels with drawn swords, blocking his way. Believing them to be only cloud formations, he flew ahead, but was stopped by these beings. He was a devoted Buddhist, but the incident made such a deep impression on him that he turned about, and his squadron followed him. It was further related in Dr. Kimbers' letter that the flier was executed for not carrying out orders.

"In the letter from the Chinese, an account was given of the fright the inhabitants of the defenseless city had experienced upon hearing that ten planes were coming to bombard their city. A devoted Chinese pastor had fallen upon his knees and prayed that God would somehow hinder those planes from coming. For several hours he struggled with God in prayer, until he saw the squadron approach; then suddenly, he saw the leader irresolutely swerve back and forth after which he turned back the same way he had come, followed by the other nine machines."

Often indeed it has been proven that "beyond the dim unknown, God keeps watch above His Own," and also that "we have to struggle, not with blood and flesh but with the Angelic Rulers, and angelic Authorities, the potentates of the dark present, the spirit forces of evil in the heavenly sphere" (Moffat, Eph. 6:12).

Your Coworker, Mrs. Wm. C. Voth.

MISSIONARY LIFE IN CHINA"

This is the title of a pamphlet written by sister Aganetha Fast. One thousand copies have been printed for free distribution upon request.

P. H. Richert, Newton, Kansas

The Christians of Narimpus, India. They built a church and a small house for their preacher. Our contribution to the two buildings was about $7.00. All labor was donated by the people of Narimpus.

INDIA

A MEETING WITH A NEW NAME

by J. R. Duerksen, India

"I have never been to the Sammelan," (Sam-me'-lan e pronounced as in they) said one of our Christian men, "What is that anyway? May I attend the one which is to be held at Saraipali July nineteenth and twentieth?" "Yes, you may attend," was the reply, "If you make your own arrangements for food and lodging. Only delegates get their meals and a place to stay free of charge."

What then is the Sammelan? The word is Hindi and means a meeting or gathering. This Sammelan which I wish to describe is composed of leaders and delegates of seventeen village churches. They represent about a thousand Christians who live in fifty two villages in the Basna area of our India Mission Field. The churches vary in size but there is none which has a membership of less than twenty and the largest of them has over one hundred members. The Sammelan was organized only a year ago by Brother W. F. Unruh and I consider this the most valuable contribution to the work during his one year of fruitful service in the Basna area.

The main purpose of this organization is to provide a channel through which God's living Word may be taught continually and consistently to all Christians of this area so that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" and thus be enabled to bring others to the Saviour. Without definite organization it would be impossible to teach them to observe all things which Christ has commanded. Their problems are many and they must learn to solve them in the light of God's Word. Church discipline is no easy task when new Christians are added continually, but there is hope of success if paid and unpaid leaders can be united in the one purpose of making our heavenly Father's will known to all. Forty four delegates were present. They showed good interest and a willingness to work.

What did we do at the Sammelan? The evening before our work really began there was a preparatory service. This included some lively singing (such as no one has ever heard except the few of us who have the privilege of hearing the people who come from Orissa), a sermon, testimonies, praise and thanksgiving and prayer. All were as happy as friends, who seldom meet, should be. Those living at the extreme ends of our field are only about fifty miles apart but to walk all the way takes as much time as it takes our Kansas relatives to go to Oklahoma or Nebraska. We had a happy evening together, drawing nigh to God and He to us.

One of the most important duties of this organization is to see to it that the Christians of every village may have an opportunity to attend services on Sunday morning and Sunday School in the afternoon, and that the women of each village may have an opportunity to attend a Bible class for women every Wednesday afternoon, and that all Christians may have a chance to gather for evening worship in their respective villages every evening of the week. Some of the larger churches have Christian Endeavor, too, but that they have according to their own plan. Most of the leaders are not well educated, so much of the time at the Sammelan was spent in preparing sermon outlines for each Sunday of the coming month and Bible lessons for the Daily Evening Worship for the four weeks ahead. Some of the preachers presented these lessons as they were to be taught to the village congregations. The leaders took notes and promised to do their best. They were repeatedly admonished to do their service as unto the Lord. With the exception of those who have charge of several groups these leaders do not get pay for their services. This work does not go equally well in all villages and yet, as a whole, the results are very encouraging.

Part of our time we spent in listening to reports of the secretary and the treasurer and some committees. There is one committee, called the bara pancheit, composed of seven or eight members whose duty it is to settle quarrels. Some thought that this committee should be dissolve, not because of unemployment but because, after having worked faithfully, obedience to their decisions was not forthcoming from the stiffnecked quarrelers. Having had a warm discussion on this point, we decided that we needed the committee.

The budget was an interesting item. The different churches have been assessed for one year according to membership. The amount to be raised is Rupees six hundred. Until now the mission gave a grant of one rupee for every rupee raised by the church. In other words, the amount raised by the churches was doubled by a grant from the Mission. For this year the grant will be somewhat decreased, still the budget to be collected will amount to about twelve hundred rupees. Eight Indian workers are employed by the Sammelan as evangelists or leaders and the monthly payroll is rupees fifty-five. Besides this there are other expenses, such as repairs for church buildings, help for new church buildings, retreats, traveling expenses, etc. "Give unto the Lord the glory due unto His name: BRING AN OFFERING, and come into His courts" is exactly what every Christian must learn.

The six preachers, (shepherds) each of whom has charge of a certain area, gave stimulating reports. That does not mean that everything was ideal. Some things that were reported were quite the opposite but indeed stimulating nevertheless. We are to provoke one another unto love and to good works. These six men have a very good opportunity to do that.

The minutes show that eighteen resolutions were passed during the two days. These resolutions concern the budget, the building of churches and houses for workers in important centers, schools for the children and Sunday schools, a Bible course for church members on which they are to have an examination at the end of the year, revival meetings, help for the widows and the poorest of the poor, medicine for the sick and church discipline, especially in regard to marriage. The marriage problem is one of the most difficult, I should really say the most difficult. At least two men have taken another man's wife. Of course they are out of church, but that by no means solves the whole problem. They continue to live among the Christians and keep on calling themselves Christians. They cannot be taken out to be stoned according to Old Testament law and so they are a source of constant sorrow. Besides there are other men who beat their wives until they run away. There are not very many of these, but two or three are sufficient to cause much heartache to the church.

It took much time to discuss all these problems. Including the time we spent in Bible study, I found that we spent twenty-two hours in solid conference work during the two days we were together. The chairman was happy that the delegates were interested enough to sit that long and the delegates seemed to be glad that the chairman had patience to stay with them that long. May our churches at home continue to pray that the churches in India may grow and prosper.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

HOME MISSION

Isaiah 43:5-7: "Fear not for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory."

In these words from Scripture we have several hints for Mission work:

First, the Lord God is with the work. We need not fear or be anxious. The Lord will do many and great things for the advancement of His cause.

Second, the Lord wants us to be ready to support his work. The north is commanded to give up, and the south is directed not to withhold her support. What a glorious illustration of the Kingdom of God in our midst is demonstrated in our Home Mission work. The International boundary line separates Canada from the United States, but our Mission work crosses and recrosses this man made boundary line, for the Kingdom of God knows no such boundaries. Let the north give of her means and let the south not keep back, then can the Cause of Christ be carried on effectively and souls can be brought to the Lord. Read the reports from north and south.

Third, the Lord has called all men to come unto Him. As long as we have unreached places where the Gospel has not penetrated, our task is not finished. Even those who still live in sin and darkness are not called to bring glory to Him.

Sincerely in Him,
A. J. Neuenschwander, Sec.

BLUMENORT MENNONITE CHURCH, GRETNA, MANITOBA

I have the privilege to be a co-laborer with many workers in the large vineyard of our Lord Jesus Christ, under the supervision of the General Conference of the Mennonite Church of N. A. My field is the congregation of the Blumenorter Mennonite Church in South Manitoba, which spreads over an area of 25 miles from east to west and from the boundary of the U. S. A. 12 miles to the north. They are the villages left by the Alt-Kolonier Church when she emmigrated to Mexico in 1921-1926. As our members immigrated to Canada in 1923, they bought some farms in 12 villages and around there, and organized the Community in 1925. Some of our members could not fulfill the agreed terms and must leave their farms and seek other farms. In that way our congregation was scattered more and more, in greater and smaller groups and single families, far apart from 50 to 300 miles, among very different nationalities and religious denominations. The largest church of our scattered groups is between Fork River and Winnipegosis. It is now organized as an independent congregation under the name of "Nordheimer Gemeinde." There are two young preachers and they try to do their best in preaching the Gospel and to lead the Sunday School, but I have been asked to head the congregation as Elder. Each Sunday the members assemble in their church for worship and Sunday School.

Our Blumenorter Community has about 220 members at home, and about 60 to 70 living in scattered groups. In two churches and five other places—schoolhouses or private buildings—nine preachers alternately lead the worship, and one hour before in each place the children are assembled in one, two, three and four classes for Sunday School. In some places we may not have many visitors in the church, but we always have many children in the Sunday Schools. The reason for this is the fact that in some villages our members are in the minority, to the "Sommerfelder" and "Alt-Kolonier," but their children come to our Sunday Schools.

Since the time that I am Elder of the Blumenorter Church in 1928, we could add from two to nine young members which were won by Catechism Classes, also in evangelistic meetings held mostly during the winter evenings, and personal "Seelsorge." I could relate some interesting cases, how they came to Christ, but I will describe just one. It was during evangelistic meetings, on the evenings for three or four days that a young man was touched by God's Word to realize that he was a sinner and that he must be born again or be lost eternally. In the distress of his soul he asked his father how he could be saved. The father realized that he also was not born again. He told it to a brother in Christ and asked him to come to his home to help him and his son. The son told his companions and after a few days 10 to 15 souls prayed to God for peace. Afterwards in the evenings this young man and his friends would hold meetings here and there in the houses for prayer and thanksgiving to God that they had received peace for their souls. The above-mentioned son is now a preacher, Sunday School and Public School teacher, a blessed worker for his Master.

This is my first letter in English and I will close now describing how I am occupied to do my share as laborer in the vineyard of our Lord. I want to close with Matt. 9:37-38: "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest!" May God bless you!

Greetings from John B. Bueckert.

ON THE MISSION FIELD

by Jacob H. Janzen, 164 Erb Street, Waterloo, Ont.

It has pleased the Lord to use me as a stop-gap when and where there was a need for me, and many a time I had to do that which no one else was willing to do. By and by I am getting used to it. In these times of trials and tribulations there are very many gaps to be filled, and I have never to complain about being unemployed or lonesome.

When in March 1925, the bulk of the Russian Mennonites left Ontario to settle on the prairies, and practically all of the Elders and Ministers of the so called "Kirchengemeinde" went with them, I was called upon to organize the remainder in Ontario into a vital church. I hardly knew how to go about it. I preached the Gospel in theaters, club rooms, Masonic temples, private houses, lowly hovels, and what not; and by 1932 there were, by the Grace of God, three big, vital churches in evidence in Ontario which were known as the United Mennonite Churches in Ontario, which by now have grown into five such churches.

As early as 1932, the Lord had made me superfluous in Ontario, and our Home Mission Board sent me to do itinerary work all over Canada and in the United States. In doing this work I, so to speak, stumbled over the great need along spiritual lines in British Columbia where our settlers were so busily engaged in eking out a living on the land, or as workers in the cities and towns, that they had practically no chance to provide for their spiritual needs. They seemed not even to have time and courage to cry out to the General Conference for aid, and so I cried out for them at the session of the General Conference at Upland, California, in 1935, and, as I was available to fill the ensuing gap, I was commissioned to settle in Vancouver, B. C., to open a Girls' Home there, and to serve the groups in the Province as their Elder, which I tried to do.

But this time I had bitten off too big a chunk and could not swallow it. After nearly two years of jumping to and fro in a vain attempt to meet all the requirements I suffered a nervous break-down, attracted a heart disease, and had to quit my jumping. Younger men with more enthusiasm had to step in and do the work. It was divided into two parts then, and Brother J. B. Wiens was assigned to manage the Girls' Home in Vancouver and to serve the City Mission there, while Brother N. W. Bahnmann was commissioned by the Home Mission Board to serve our churches in the Province as their Elder. Both, by the Grace of God, have done wonderfully. There is hope that the B. C. churches will become self-supporting, and their cry for help from the Conference will subside gradually as they grow stronger and stronger. But we cannot leave them to themselves for the time being. Pioneering is no joke, and the pioneers in B. C. will have to have our support for a while yet, so they may not break down under the burden which they have to carry.

In 1937 I was sent back to Waterloo, Ontario, to take over the Pastorate of the Waterloo-Kitchener United Mennonite Church, i.e.. of the fifth part of the area which I had been serving before. Some difficulties had sprung up in that church and I was asked to exert my humble efforts to overcome them and, if at all possible, to lead the church again to normal life and development.

I realized on my return here how little I had learned during all these years. I still knew nothing to improve conditions than the very same things and methods which I had employed once organizing the churches here, preaching the Gospel, visiting the sick and down-hearted, etc. Now after almost two years of labor the church is growing but slowly. But it grows in peace, our hearts are being drawn nearer to God, and we have been prospered by our Heavenly Father to draw from His Treasury House grace upon grace. There is still much left to be done, and I wonder whether the Lord will not remove me again from my position and turn the work over to some younger and stronger man. His will be done. I wonder what God then will do with me. Will He throw me on the scrap heap? He has never forsaken me so far, and I trust He will have something to do for me as long as He keeps me alive.

As a side line, I am now issuing my "Briefe an mein Volk," i.e., short sermons in German which I send by mail to such groups and scattered families who, for some reason, have no chance to attend regular church services of our own, or otherwise desire to read the "Briefe." These sermons are very well received. The Home Mission Board supports me with a monthly salary which is sufficient to keep my right hand alive and able to work, with which I handle my writing pen, while my church here provides for the rest of my body, and God sees to it that I have something in heart and mind to share with my listeners and readers. I must go begging to the churches for funds to do the technical work in connection with the issuance of the "Briefe," and those churches who have enough for themselves, and something to spare for such that are less fortunate than they are, have helped me generously. The readers of the "Briefe" have also sent me some support, but nvertheless I have been sometimes quite "in the red" with my operating funds.

When I thus was down "in a hole," or "in the dumps," or what else you may call it, our Lord used the Eastern District Sunday School Union for a special lever to lift me up again.

It is a great privilege, indeed, to work on the Home Mission Field, to wipe off occasionally some tears and to make faces shine again with the smile of hope which were darkened by care and sorrow. Thise still can be done by leading people to Christ Jesus.

Human, as we are, we are just plodding along wearily. But God is with us, and where He opens the peoples eyes that they see their Lord, there the tears dry up, and sad faces are lit up by a smile again.

If there is a purpose in life, it is to make people happy. And if there is happiness, it is to be found in Jesus Christ.

I thank you!

FIRST MENNONITE CHURCH, CHICAGO, ILL.

The First Mennonite Church, here in Chicago, Ill., is enjoying the blessing of God. The various departments, such as Women's Missionary Society, Young People's Fellowship, Beream Bible Class, Sunday School, Prayer Meeting, seem to have the hand of God upon them. For this we praise Him. Although we have had some severe trials, we still feel God is leading.

We had a very successful Daily Vacation Bible School this past Summer, conducted by faithful teachers who knew the Word. It has helped our Sunday School in more ways than one.

We had quite a number who came to know Christ and asked to be taken into church. Others are seeking the light. Most of those who came into our church during the past year were led to Christ through personal work on the part of the Sunday School teachers and faithful members of the church.

There is a very fine Missionary Spirit among our people. They are willing to help in causes that have for their aims the salvation of the lost. We are interested in regions of Great Smokies of North Carolina where one of our members is worknig and also in a branch station here in the city.

We ask for continued prayer on our behalf that we may be faithful to the trust committed to our care.

Sincerely Yours, A. H. Leaman, Pastor

THE ALBERTA COMMUNITY CHURCH
5215 N. E. 23rd Ave., Portland, Oregon

Membership: 39. Since last Christmas 11 members have joined, nine by baptism and two by the right hand of fellowship. Four of these were won to Christ in the evangelistic meetings in the spring, the others through personal work. Attendance at the services exceeds the membership.

Activties: Sunday morning Worship Service, Sunday evening "Meditation" with an evangelistic emphasis, Adult, Young People's, and Junior Christian Endeavors, Adult and Young eople's choir, Junior choir, orchestra, Mid-week prayer and Study group, and Women's Missionary Society. The Young People's work is very encouraging. To build up this group has been one of the most important and yet most difficult tasks of the work. We now have an active and growing organization. They are planning to take charge of a Sunday evening worship service once a month, if possible. This is not only good training for the young people, but is an encouragement to the older ones. After all, the future of the church depends upon its active, consecrated young people.

Sunday School

Enrollment: 93. This means **active members only.** The figures would be well above 100 if those who attend irregularly were on the roll. Four new classes have been organized in the last year, and a Sunday School library has been started which provides wholesome reading for both children and adults. Through the birthday offerings the S. S. is trying to support a native worker on one of the mission fields. The Junior choir and Junior C. E. have been mentioned already. The latter group may be changed into a Week-Day Bible School.

As a church we feel that the work of the Home Mission Board is very worthwhile, and that there are many fields, especially in the cities, crying for the Gospel could men and money only be obtained for them.

May God bless you richly in your service for Him.

Sincerely, Edmund Miller.

FREDONIA, KANSAS

Greetings with Psalm 46:1: "God is our refuge and strength, a very present help in trouble."

To partly meet the request of the Home Mission Board of the General Conference, I shall try to give you a view of our settlement, here in Wilson County, Kansas, of which Fredonia is the County seat.

It is about two years ago when a small group bought farms and settled, thus making a beginning. It looks encouraging from the standpoint of choosing a location where most all grains, that make farming a pleasure and success, can be raised. Also fruit and garden stuff does real well. The soil is mostly fertile and well balanced. Moisture has in most years been plentiful. This year it seems to be an exception. (Have had a nice rain the night before last).

As our likes and dislikes differ so much, our people have chosen their farms to suit themselves, which consequently puts our group yuite a distant apart. This makes church-going a little more difficult and creates problems with some. For this reason, we have not organized a Mennonite church as yet, but rather have had community meetings, composed of Sunday school, preaching services, and song services.

The little group of from 35 to 45 in number, have their regular Sunday school and services every Sunday. They are a live group and show real good talent to make a prosperous church. Our problem is our meeting place. It seems too far for some, and too small at that. We are now holding our meetings in the Bell School house, located 7 miles south and ½ mile west from Fredonia, Kansas. We cannot hold our Sunday school successfully, with the small space available for each class. We also, do not have the necessary seating, which makes teaching a real problem. (Some of your readers I know, would not stand for such a handicap.)

Do you hear the small voice, asking for another church building? An old grandfather, after knowing the conditions said: "After you are in possession of the lots for the church-building, let me donate $25 for the church-building." A fine spirit indeed!

We have no other organization besides Sunday-school, Preaching services and singing practice, but have in mind to start a C. E. as soon as conditions permit. Our group is composed of different church affiliations, which work very nicely together. The roads are dirt, gravel and hard-surfaced.

Most of our people are thankful for the help they receive from the General and Western District Conferences. Some seem to be indifferent as to our group, and prefer not to be bothered about churchgoing. It is pioneer and foundation work, which is always hard and, in most cases, has nothing big or outstanding to show. It is not like building a college, but yet, there would be no denominational college, without these once small churches.

We call for support in prayer, for our little group here at Fredonia, Kansas.

Gustav Frey, Minister.

QUARRYVILLE, PENNSYLVANIA

Calvary Mennonite Church is located in Mechanic Grove, Lancaster County, Penna., on U. S. Highway 222, with Quarryville, Pa., as the address.

Calvary Church has a membership of sixty-eight including active, in-active and non-resident members. The Sunday School enrollment is approximately seventy-five, the usual attendance being from 45 to 60. We have an active Young People's Society, meeting the second and last Sunday of each month. The first meeting of the month is a half-hour meeting and precedes the regular evening service while the second is a full hour service. The Ladies' Missionary Society is another important auxiliary of our church work. The Ladies meet monthly, render a spiritual program, a missionary offering is received, and reports from various Mission Fields read; these meetings are held in the homes of the members.

This church does not conduct its own vacation Bible School but co-operates in a Union School. Among the churches participating are the Church of the Brethren, Methodist, Presbyterian, Friends and Mennonite. The School meets in the Brethren meeting house.

In our community this year, the crops are good the major ones yielding well. Fruit is particularly plentiful. Road conditions as a whole are fair, some are of macadam construction while others are merely mud pike. Weather conditions in general, in this part of Pennsylvania are favorable; rain fall is sufficient for raising good crops. The summers are warm and the winters moderately cold.

Our fall Evangelistic meetings will be held from November 5th through 19. This year we are securing a local man engaged in Bible teaching and Evangelistic work. Thus far this year, no outstanding facts can be related in regard to conversions.

Personally, I feel, that Home Missions are important; however, our community is fairly well churched, and therefore the more difficult from that point of view. Although I do not wish to voice the feeling of the church in regard to Missions, there is however, room for considerable improvement in fervor, zeal and enthusiasm along this line of work.

We are most grateful for all the bountiful blessings received from the Lord and rejoice in His ministry here. Heartily in Him, Sylvan Lehman

SWIFT CURRENT BIBLE SCHOOL

Dear Brethren and Sisters in Christ:

We greet you in the precious Name of Jesus, our Savior and yours! What a privilege it is that "though sundered far, by faith we meet around one common mercy seat." If we cannot see and get to know each other personally, we can meet there and pray for each other's needs, and know that we are all working for the same cause, namely for the spreading of the Gospel of Jesus Christ.

Ever since the Conference was held in Saskatoon last year, I feel that the Mennonites are doing a great work through their united efforts. Never before did I realize that great things were accomplished by our Conference, possibly because I was not directly connected with its plan and program. It was at the sessions in Saskaton that I was offered and accepted my present field of labor.

My work under the Home Mission Board is perhaps of a slightly different nature than that of most of its workers. I am in charge of the Bible School for young people. That is my chief work. As time permits, however, I am also active in preaching, ministering, Sunday School supervision and instruction, Summer Bible School work, etc.

I shall confine my report to the work of our Bible School only. Three years ago, under the direction of Rev. N. W. Bahanmann, at present of Sardis, B. C., the Home Mission Board began the work. Students were offered instruction, board and room practically free, if only they would come, so that a beginning could be made. No less than 28 young people received daily instruction in God's Word for a term of five months. The second year there were about 24 that searched the Scriptures daily. In the fall of 1938 the Board considered the School far enough on its way to be self-supporting. A defniite fee for tuition, board and room had to be charged for this reason. This naturally cut down the enrollment to some extent. There were only 18 on the school register, of which number 14 were regular students. Great and many were the blessings received. The dear Lord, in whose service we stand, gave an abundance of grace, both spiritually and financially. Materially we did not have to experience any need, due to the willingness of so many interested parties and above all to the rich supply of our Father in heaven.—It was wonderful to dismiss school in spring with every student, at the very least, making a profession of the assurance of sins forgiven through faith ni the finished work of Christ.

In another two weeks we shall be on our way into the fourth year of the work of the Bible School. We are expecting an increase in the attendance this year, due to a better crop in this district. Through the willingness of the Nome Mission Board and interested parties in our community, we have been able to erect a building this summer, which will serve as a lodging place for teachers and students. We are sure that this improvement will prove to be of untold value to the existence of the Bible School. When we were on the lookout for another member on the faculty, the Lord directed our attention to Rev. J. J. Doerksen of Herbert, Sask., as the one who would be willing and able to assist in the work this year. He has already consented to our request and we are rejoicing in the assurance that his coming into our midst will prove to be a blessing.

Praying for all of you who are in definite work for the Lord, I remain yours in His service, Isaac Epp.

LAIRD, SASKATCHEWAN

Dear Brother in Christ! Wishing you the peace of the Lord, I thank you for your letter you sent to all the mission workers of your Board. In answer to your first request I may say that I only spend part of my time in this work and mostly in the winter. I did send one report in the spring of 1939, and one a little later to Brother Rev. D. Toews, Rosthern, in the German language, as I am not at home in the English. I do not know if he used it for publication, although he intended to, especially the last report. I am Elder of the Rosenort Mennonite Church of Saskatchewan, Tiefengrund and Laird district, with two assistant ministers and two candidates. We conduct Sunday services in two churches and three school houses. The mission work I am doing is outside of this. For about three months in the year I visit the new settlements of the Mennonites northwest and northeast of Laird in the Province of Saskatchewan. In the past the Lord has used me in helping to organize churches and Sunday Schools, leading meetings, appointing church officers and ministers and ordain same, baptizing, serving the Holy Supper and mostly in preaching the gospel and personal work; and, glory be to the Lord, not in vain!

After Nov. 5 of this year, if it is the Lord's will, I intend to begin with this special work again, which will take me far into the north from home, where roads are poor. The greater part I travel by railroad, but long distances also by sleigh and horses. There are two new settlements which I intend to visit, beside those where I have been before. In all these places I present Jesus Christ as Saviour and as Friend and Comforter.

Thanking the Home Mission Board for the support given me spiritually and financially and asking for further assistance, especially by remembering me in your prayer,

Your co-worker in the Lord, Johannes Regier

MEMORIAL MENN. CHURCH, ALTOONA, PA.

The Mennonite Memorial Mission is located on 2204 11th Ave., near the business section of the city. The streets being very hilly in this neighborhood add to the interests of the city especially in the winter time. However traveling is more difficult when it is icy both for walking and riding.

The Mennonite Mission is the only Protestant church in this section. It has a membership of 93 with a Sunday school enrollment of 121. Most of the people are of the poor type and are a working class. Some working in the shops, some on W. P. A., or on the relief.

Each Sunday night a Young People's and a Children's meeting is held before the evening service. On Wednesday night we have our regular Bible study and prayer meeting. "Pray without ceasing." Prayer is the powerhouse which connects us with God.

The past two summers a two weeks Bible school was held with an enrollment of 47 and 53. The boys and girls were taught the Word of God, choruses, memorize Scripture, and had a study in catechism. At the close they gave a very interesting program of the things they had learned.

We believe that if Home Mission work was neglected many of the poorer class of people would fail to hear the Gospel. Some had made the remark that they felt out of place in these larger churches. Many of the children seem to merely grow up in the homes without any Christian training or Christian influence which makes Mission work all the more difficult, but important to give them the Gospel message.

During a revival meeting which was held in the spring and also through personal work, six of these boys and girls accepted the Lord as their Saviour. Five of them were received into the church. One member was added to the church by the right hand of fellowship.

Much prayer is needed these days especially for those who would perhaps be unreached if it were not for the Home Mission Work.

Rev. and Mrs. E. F. Slotterback.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

FOR BEAUTY, WE THANK THEE

For all life's beauties, and their beauteous growth;
For Nature's laws and Thy rich providence;
For all Thy perfect processes of life;
For the minute perfection of Thy work,
Seen and unseen, in each remotest part;
For faith, and works, and gentle charity;
For all that makes for quiet in the world;
For all that lifts man from his common rut;
For all that knits the silken bond of peace;
For all that lifts the fringes of the night,
And lights the darkened corners of the earth;
For every broken gate and sundered bar;
For every wide-flung window of the soul;
For that Thou bearest all that Thou hast made;
We thank Thee, Lord!

—John Oxenham.

LET US MEDITATE

Psalm 121. He was a carpenter of the pioneer days in southeastern Iowa. He was given the contract to construct the bench for the court room of the county in which he lived. He did his work very carefully. Men laughed at him and asked him why he was so conscientious about his work. He replied: "Some day I may sit on this bench!" He did. There was never any scandal connected with his court.

He was a farmer in southeastern Iowa, also a lay minister. He stood for reality of life. Customs of the community made that kind of attitude unpopular. He was deposed as a lay minister. Today a fine painting of him graces the walls of a very unique and useful institution and many, who know nothing about his history, ask about him, attracted by his remarkable face.

He was a minister in southeastern Iowa. He was interested in Christianity as a matter to be lived much more than he was in any denominational viewpoint or program. He built up the morals and the morale of the community. He supported an academy, which lived its day and passed out of existence, but its spirit lives on in several colleges and in the lives of those who came under its wholesome influence. They have gone to the ends of the earth, bearing its message of clear thinking and wholesome living. Few know the name of this man, but many have caught his spirit through those whom he helped.

He was a young carpenter in one of the smallest and most down-trodden countries of the globe. No one questions the quality of the workmanship which went into His yokes and plow beams. He lived on the crossroads of the civilization of His day and came to grips with life as He found it without allowing it to undermine His principles or to browbeat His spirit. He met the wrongs of His day at close range and made their perpetrators condemn themselves by His attitude. He brought out the contrast between right and wrong without becoming ostentatious or giving way to the withering heat of anger. He made men face the light. When it blinded them they killed Him. That settled nothing except the condemnation of themselves. He has come to be the central figure in the minds of people who have thought with care for nineteen hundred years.

Dear Lord and Father of mankind, we thank Thee that Thou hast endowed us with capacity for thought. We thank thee for the many suggestions which surround us for the purpose of making us exercise our capacity for thought. We thank Thee for the encouraging examples of those who have thought clearly and then have acted sincerely. Help us increasingly to lift up our eyes both to see what Thou hast wrought for our good, and beyond all of the good which Thou hast created, to see Thee. We ask it in our Lord's name.

From **Thoughts Along the Way of Life** by J. H. Langenwalter.

THIS AND THAT

When the body rules: The Pennsylvania Liquor Control Commission which owns and operates that State's liquor stores recently turned over two years' profits of $30,895,545 to the State Treasury. C. U. Reports.

"Let never a day nor night unhallawed pass, but still remember what the Lord hath done."

First church,, Beatrice, Neb. On Monday night, Nov. 13th Rev Walter Dyck showed moving pictures of the Western District Y. P. Retreat and talked in the interest of retreat and peace work.

Food for thought: "Advertising has assisted in bringing about a fake scale of value in our civilization." Idaho State Dep't of Education bulletin.

Senior Department

MISSIONARY ACTIVITIES

Senior C. E. Topic for December 10, 1939

MAIN TOPIC: Teaching, Preaching, Healing. Mt. 4:23-25

I. Worship Service

1. Songs: "Rescue the perishing," "Oh, where are the reapers," "Must I go and empty handed."
2. Reading of main topic and prayer.
3. Special music.

II. Leader's Introduction

This topic deals with the how of Christian missions. The wording of the topic is taken from Matthew 4:23, "And Jesus went about . . . teaching . . . and preaching . . . and healing." These three participles aptly describe the three principal kinds of activity in which Christian missionaries are engaged. They are doing what Jesus did "in the days of His flesh."

In a sense, of course, it is imossible to make a broad distinction between these three kinds of missionary endeavor—evangelistic, educational, and medical. They are three aspects of a single great enterprise. Together they serve to spread the gospel into all the world.

Yet each of these three kinds of missionary work is important in its own right, and stands on its own feet. Eeach serves a deep need that we dare not neglect.

III. Suggested topics for short talks

1. The teaching commission. Matt. 28:19, 20.
2. The teaching ministry. Acts 18:24-28.
3. Jesus heals a "foreigner." Mark 7:24-30.
4. The sick healed. Acts 5:12-16.
5. Paul, a preacher to Gentiles. Eph. 3:1-9.
6. "Preach the Word." 2 Tim. 4:1-5.

IV. Facts for study

The qualifications of the missionary teacher, preacher and missionary are the same, though their specific preparation for their specific work differs. Here is a suggested list of qualifications:

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability towards circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of his Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

Our own mission work combines teaching, preaching and healing. The missionaries preach from Sunday to Sunday in the churches, difficult, yet most blessed tours of evangelization are made, but also teaching is done in Bible study classes and almost every station has a school. The work of healing is carried on in our hospitals on several stations, even work among lepers, and there are large numbers of people treated and given medicine through our dispensaries on the mission stations

V. For Discussion

What needs are there in our mission fields just now in regard to teachers and schools?

What could we do for our medical work, the hospitals and the dispensary work at this time?

VI. Illustrations

The following illustrations may be a suggestion to some society or individual.

Carrying on in Two Hemispheres: "You are always working!" exclaimed a man, as he entered the office of a business friend. "How many hours do you work each day?" "Twenty-four," the friend replied with a smile. Then more seriously, "I became interested in missions and determined to go to China, but my father died and his business was in such a shape that no outsider could carry it on. My mother, sisters, and younger brother were dependent upon the profits of the house, so I was obliged to remain here. I then took the support of a native preacher in China as my substitute. In that way I work twenty-four hours a day, for my representative there is working while I sleep."

VII. Food for Thought

Dr. Jonathan Goforth, for forty-seven years in China and Manchuria, challenges us with his "Seven Rules For Daily Living," written early in his missionary life:

Seek to give much—expect nothing.

Put the very best construction otn the actions of others.

Never let a day pass without at least a quarter of an hour spent in the study of the Bible.

Never omit daily morning and evening private prayer and devotions.

In all things seek to know God's will and, when known, obey at any cost.

Seek to cultivate a quiet, prayerful spirit.

Seek each day to do or say something to further Christianity among the heathen.

INTERMEDIATE DEPARTMENT

THE VOICE OF THE CROWD OR THE VOICE OF GOD?

Intermediate C. E. Topic for Dec. 10, 1939

For Daily Reading:

Dec. 4. Follow not a multitude. Ex. 23:1-3.
Dec. 5. Noah and Lot. 2 Pet. 2:4-9.
Dec. 6. Caleb and Joshua. Num. 14:2-10.
Dec. 7. Elijah alone. I Kings 18:21-24.
Dec. 8. The narrow and the wide gates. Matt. 7:13, 14.
Dec. 9. Obey God. Acts 5:25-33.
Dec. 10. Topic. Acts 6:9-15.

Opening Song: "True-hearted, Whole-hearted."

Scripture Reading: Acts 6:9-15.

Sentence prayers asking God to make us willing ever to listen to His voice and obey it.

Read Ex. 23:1-3.

Song: "Anywhere with Jesus"

Quote—We ought to obey God rather than men. Acts 5:29.

Discussion:

1. Whose opinion should we care about most, the crowd's or God's? People may make fun of us for doing right but God will love us for it.

2. What do you think of the young person who says he must engage in the cigarette habit if he is to have friends? Isn't it better to have Jesus for a friend than to make friends with the whole world?

3. Are you brave enough to refuse to indulge in liquor if all the crowd is doing it and urging you?

4. Does your desire to follow Jesus help you to keep from swearing when you hear it everywhere you go?

5. Can one be a Christian if he follows the crowd to an hilarious carousal on Sunday night?

6. What should a young man do who is holding a job which makes him break the laws of the state? How can he follow what God wants him to do rather than what the crowd says is all right for him to do?

7. Can a young person who really wants to follow God join with the crowd in the dislike of a person of another race?

Poem:

Give Us Men

God give us men; a time like this demands
Strong minds, great hearts, true faith and ready
hands.
Men whom the lust of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before the demagogue,
And brave his treacherous flatteries without
winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking;
For while the rabble, with its thumb-worn creeds,
Its large professions, and its little deeds,
Mingle in strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

J. G. Holland

(May this be our challenge.)

Song: "All the Way My Savior Leads Me".

Offering and nnouncements.

Lord's Prayer.

JUNIOR DEPARTMENT

"GOD SO LOVED THE WORLD"

Jno. 3:16

"A SONG"

Program for December 10, 1939

"Glory to God in the Highest, and on earth peace,
good will toward men".—Luke 2:14

I. Worship Period

1. Piano Prelude with violin obligato. "Hark the Herald Angels sing"

2. Call to worship: Psalm 98:1-4. "O sing unto the Lord, a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel; and the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise."

3. All rise and sing in unison, "Joy to the World"

4. Scripture—Luke 2 verse 1 to 20. After the reading of the above the Juniors should again read verses 8-14 very softly in unison. Help them to realize that these verses sound like poetry.

5. Sentence prayers by Juniors (Remain seated)

6. Leader's prayer

7. Solo—"While Shepherds Watched Their Flocks by Night." Mennonite Hymn Book, No. 85.

8. Poem by a Junior Girl:

"Room for Jesus"

Clarence M. Sheldon.

"One night I dreamed I was a guest
That night in Bethlehem town,
Where He was born, who gave to it
Its famous world renown;—
And safe I slept within the inn,
That quiet, starlit night,
While in the stable near there shone
The world's eternal Light.

And in the morn my host revealed
The story of His birth,
To us, his guests, who sat and heard;
And feasted on our mirth;
But one inquired, in thoughtful mood;
Why shelter was denied;

"There was no room within the inn,"
Our genial host replied.
Up spoke I then to them, and said,
"If I had only known,
They might have had my room last night
In little Bethlehem town."

Then I awoke; and now I know
The Prince of Peace is come
And needs a place **within my heart**—
Will I now give Him room?"

II. Study Period

Aim—To help our Juniors find joy in discovering the true meaning of Christmas.

To the leaders: Let us be sure that Christ is the Center of Christmas for us and for our Juniors. Shall we be very careful that the great meaning, the beauty of the story of the birth of Jesus is not missed in these studies, namely, that **Christ came to save men.**

1. Repeat in unison verse of the month: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke 2:11.

2. Girls in speaking choir, Luke 2:4.

3. Discussion by a Junior boy:

"Glory to God." Thanksgiving to God. Exultant praise to God for the birth of the Saviour, who would glorify His Father in His life and by His death.—John 17:4. The Heavens declare God's glory. All nature glorifies Him. Ps. 19:1, but salvation is God's greatest glory. Refer to Luke 2:30; Rev. 4:11; Rev. 5:12.

4. Song (stand) "O Come, All Ye Faithful"

5. Discussion by a Junior:

"Peace on earth." A promise of peace in the hearts of those who receive Him as their Saviour. Jesus says, "My peace I give unto you." The peace of God that passeth all understanding, which keeps our hearts and minds through Jesus Christ our Lord. Phil. 4:7.

6. Duet—"There Comes To My Heart One Sweet Strain." Verses 1, 2, 3. Mennonite Hymn Book, No. 234.

7. Discussion by a Junior girl.

"Good will toward men." Before Jesus came to teach men more about God, they were not certain that He really loved and cared for sinners. Some thought He loved only the Jews, but this verse of the angel's song says "God-will toward men." That means all of us, all people.. 1 Tim. 2:4; Isaiah 1:18; "Though your sins be as scarlet, they shall be as white as snow." This shows us God's good-will. 1 John :10b.

8. Solo, "Though Your Sins Be As Scarlet"

9. Leader's heart talk.

III. Mission Minutes

The entire lesson has the mission thought, yet it will not be amiss to again help our Juniors to realize that Jesus Christ our Saviour came for **all.** Maybe a short talk by an older person would be helpful.

Closing Prayer.

Closing Song, "Come Into My Heart, Lord Jesus."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 3, 1939

SPREADING THE GOOD NEWS

Matthew 10:24-39

Introduction

The whole of chapter 10 should be read. Jesus was sending out the twelve newly-selected disciples as His messengers on a preaching tour. Among these men there was much diversity in temperament and ability. He instructed them carefully concerning their actions and message, and gave them power (v1) to do what they were commissioned to do. They were to go to the house of Israel only (vs 5, 6) at this time, for the middle wall of partition was not yet broken down and it was expedient to bring the gospel first of all to the Jews. The commission was fivefold (vs 7, 8) with the chief emphasis on declaring that the prophesied and expected kingdom is now at hand. This is substantially the business of the missionary of Christ at home and abroad today. Christ puts the spiritual first.

Be Faithful Messengers vs 24-27

Jesus tells the Twelve that they may not expect better treatment than He, their Master, was receiving (v 24). Persecution and hardship and suffering they must look forward to. Jesus was grossly slandered by his own people (v25) and they will be also and even more so. They shall courageously accept their mission without fear (v26) for though the gospel may now be withheld through fear, it will later be made known. The forces of evil are strong but the Power helping Christ's messengers is great.

er than the evil powers. When we are on Christ's side we have nothing to fear. The disciples were to give the utmost possible publicity to the gospel given to them by Jesus in quiet privacy (v27). Our methods of publicity are vastly more effective today and yet the greatest and best news—the gospel—is still unknown to many peoples. The Christian needs to proclaim his religion in his daily life.

Fear not Men vs 28-33

Jesus indicates that their enemies may kill the body in the persecutions to come (v28), but they cannot touch the soul which is in God's hands and lives on forever. With Christ in the heart we are secure regardless of what may befall the body. God's eye is upon His own, even in the smallest and minutest things (vs 29, 30). God does not forget these little things and man who is of infinitely greater value in His sight will surely not be forgotten. Christ laid much emphasis on the value of the soul, even of more value than gaining the whole world. Jesus' exhortation, "fear not," helps us to see our duty to take a bold and definite stand for Him with the definite assurance (v32) that He will not forget us before His Father in heaven. In the judgment day our fate will depend upon our attitude toward Christ in our life time and upon His attitude toward us (v33).

Love Christ Supremely vs 34-39

Jesus sets forth this demand that we love Him above all else, in strong language. He indicates vigorously (vs 34-36) that one result of His coming and of acceptance of Him will be divisions and strife. He is the "Prince of Peace," and came to bring "peace on earth." Yet His coming brings conflict before peace will finally come. Jesus is expressing a **result here of His coming rather than the purpose** of His coming. Not all are ready to accept Him, not even all in families, and divisions in thinking and conduct occur, sometimes resulting in bitter animosities. Sword here means the division of belief wherever the gospel is preached (Luke 12:51-53). A real following of Christ always involves the willingness to bear opposition and persecution, cross-bearing (v38) if need be. Christ must be given the pre-eminence in our affections (v37). Such devotion to Him leads to rich rewards.

» » JOTTINGS « «

—**Faithful Mission Worker Succumbs to a Dread Disease.—Miss Lavina Burkhalter** who since 1920 has been a valuable worker in connection with the General Conference mission church at Los Angeles, Calif., now the Immanuel Menn. Church with a membership of over 200, passed away Thursday, Nov. 9 and was laid to rest in the home cemetery, Berne, Ind., Friday, Nov. 17. Her ailment was acute lymphatic leucaemia, a disease in which the white corpuscles of the blood stream destroy the red ones, and from which only one in 5000 can be saved.

—**Our friend, Jacob P. Habegger, Berne, Ind.,** came to the Bethel Hospital, Newton, Kans., a couple of weeks ago, accompanied by his daughter, Christine, Mrs. Leiper, to submit to a delicate eye operation. However, due to infection which had gone too far, it seems very doubtful if the eye can be saved. But the patient is resigned and willing to take whatever God may ordain for him. The knowledge that many pray for him and that he is safe in His Father's hands comforts and cheers him.

—**St. John Church, Pandora, Ohio.**—The Women's Missionary Society expects to send a shipment of used clothing to the needy Mennonites in Western Canada.—The parsonage was recently dedicated and, following this, the Pastor's family kept open house that all might look over their home.

—**The Men's Gospel Chorus of the M. B. Ebenfeld Church,** consisting of about twenty middle aged men, rendered a program in the Gnadenberg church near Whitewater, Kans., on Nov. 12. Levi Suderman, brother of Prof. David Suderman, Bethel College, is the director. The group is willing to sing in the churches of this vicinty, thus helping to foster a fine spirit of fellowship among the various branches of the Mennonite church.—Mrs. H. A. Schmidt. Corr.

—**Salem Menn. Church, Dalton, Ohio.**—The usual Thanksgiving worship and mission sale is being planned. Yes, the date is Nov. 23rd. per F. D. R.—Let us keep our sick people in mind. They need our prayers, visits and encouragements.—Subscriptions to The Mennonite and Bundesbote from now until January 1, 1941, are $1.00 to new subscribers. This is a special offer, and a good one. The pastor will be glad to take care of your subscription or a renewal at the regular price of $1.50.—Bulletin.

—**Bethany Church, Freeman, So. Dak.**—Rev. A. H. Leaman, pastor of the General Conference Mission Church in Chicago, is holding evangelistic meetings in the local Mennonite church every evening from Monday, Nov. 13, excepting Saturday, and will continue through to Thursday, Nov. 24. Half-hour preservice meetings for young people and children are held at 7 o'clock every evening, followed by the regular services at 7:30.—Freeman Courier.

—**Alvin Miller of Freeman, So. Dak., Suddenly Passes Away.**—Submitting to an appendix operation about three weeks ago, he was found to have a very badly effected kidney. This was removed with a great deal of difficulty, yet the patient seemed to be improving. But on the night of Nov. 9, the Lord permitted him to enter into Glory. The young brother, aged 28, is the only son of Deacon and Mrs. John Miller of the Salem Church. Obituary will follow later.

—**First Church, Allentown, Pa.**—Have you read the account, "Bandits in Missionary Brown's Home", in The Mennonite of Oct. 17? If not, either you do not get The Mennonite or you do not read it. **You should do both, get it and read it.** You miss very interesting and first hand news if you do neither..

—**Emmanuel Menn. Church, Pratum, Oregon.**—The "Workers' Exchange" also reports that on Oct. 22, Rev. J. M. Franz, pastor of this church, baptized 19 people and received two by letter, making a total of 30 members added this year. Beginning with November and continuing for six months, Rev. Franz is conducting a two-hour Bible Class. One hour is devoted to "The Life and Teachings of Jesus", the other to "What the Bible Teaches."

—**Nurses Hold District Meeting at Mt. Lake, Minn.**—Under the direction of Supt. Marie Toews, the nurses of Bethel Hospital were hostesses to thirty nurses coming from towns in that section of Minnesota. Several Red Cross nurses of the state department were also present and reported on the work of their organization, especially during the present European war. A good program, interspersed with the singing of patriotic songs, was rendered.—Mt. Lake Observer.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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—**Spiritual Growth at Menn. Church, Monroe, Wash.**—On the 23rd of September a Saturday night **Cottage Prayer Meeting** was started at the Monroe Church. The purpose was to pray for the Sunday meetings, as well as other Christian work and special requests. The power that has been manifested to and through this small group of praying Christians would not find space here to describe. Prayers are answered before their very eyes, so to say.—The Church was tremendously blessed a few weeks ago, when over a dozen of its young people accepted Christ as Savior. It brought much joy to all.—Pacific Worker's Exchange.

—**The Mountain Lake Bible School.**—Through the courtesy of Rev. Victor Sawatzky we are in possession of a copy of the catalog of this school which, after about 50 years of work in which the venerable Rev. J. J. Balzer did some beneficient service, is still prospering. Here is the faculty and the subjects they teach: **Cornelius Wall,** Principal: Bible, Book Study, Chorus, Teacher Training; **Marie Epp,** Principal of the Parochial Dept.: Bible, Geography, Missions; **Anna Regier:** Librarian, German; **Victor Sawatzky:** Registrar, Bible Doctrine, Church History, Personal Work. With more space available, this school will be treated more fully later.

PUBLICATION

A VALUABLE OFFER

The year 1939 is fast drawing to a close. If the readers of the Conference papers, The Mennonite and the Christlicher Bundesbote, will look at the label on their paper or papers—many read both Conference papers—they will notice the *Expiration Date* printed on it. Subscriptions to these papers (including the Junior Messenger) should be paid in advance. This is necessary in order that the Publication Board may be able to meet the expense of printing and mailing the papers. As a rule the treasury is quite low at this time of the year because many readers forget or, for other reasons, fail to pay their subscription in advance. This causes considerable inconvenience and worry to the Board because expenses cannot be met unless the papers are paid in advance.

Right now is a good time to send in renewals because:

1. The present year will soon come to a close.

2. The 1940 Kalenders and Year Books will be off the press in a few weeks. These annuals contain much valuable information which is of special interest to Mennonites, and they will be given as a *Premium* to readers of The Mennonite and the Christlicher Bundesbote respectively, who pay their subscription one year in advance from January, 1940.

3. At this present time the Publication Board is offering, in addition, a clothbound copy of "Mennonite Articles of Faith" by Cornelius Ris (English or German) to all who pay their subscription to either of our Conference weeklies one year or longer in advance from January, 1940, at the regular rate of $1.50 per year. This is a liberal premium offer because the book sells regularly at 40 cents per copy.

The supply of "Articles of Faith" is limited (only about 500 copies are on hand), and this special offer is good only as long as the present supply lasts. To obtain the benefit of this double premium offer, readers must, therefore, act quickly. Send your remittance to the *Mennonite Publication Office,* Newton, Kansas.

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New subscribers to either The Mennonite or the Christlicher Bundesbote can have either of these papers from NOW UNTIL JANUARY 1941 for only $1.00.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, NOVEMBER 28, 1939 NUMBER 47

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Thankful Heart

Lord, Thou hast given me a cell
Wherein to dwell,
A little house whose humble roof
Is weatherproof .....
Low is my porch as is my fate,
Both void of state,
And yet the threshold of my door
Is worn by the poor
Who hither come and freely get
Good words or meat.
Tis Thou that crown'st my glittering heart
With guileless mirth.
All these and better Thou dost send
Me to this end,
That I should render for my part
A thankful heart.

Robert Herrick

IN FATHER'S FOOTSTEPS.—A deep snow had fallen and farmer Brown was wading through it down the lane to see his neighbor. After he had gone a short distance, he looked back and saw his son John striding after him, stepping into the tracks he had made. Mr. Brown had once been a Christian, but had backslidden and did not live a very good life. His son taught him a lesson that caused him to mend his ways. He thought to himself, "Pity me, as my boy is following in my footsteps here in the snow, so he has been tempted to follow my poor example of living." He took the matter seriously and, like the publican in the temple, breathed this prayer, "God be thou merciful to me a sinner." He confessed his shortcomings to God, was forgiven and became a new man. Yes, a father that plays golf on Sunday, will soon discover that his boy finds other attractions than attending Sunday School. A father whom his son catches telling falsehoods will soon find him following suit. So great is the influence of father, mother and teacher on the developing child that proverbs have come into use to signify the fact. "He is like a chip off the old block," or, in German, "Ein Apfel faellt nicht weit vom Stamm." (An apple does not fall far from the tree.). "As the teacher, so the school." "Like the people, like the priest." (Bible).—T.

THE LITTLE FOXES SPOIL THE VINES.—"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."—S. of Sol. 2:15. It is not always the big sin or the great crime that wrecks and ruins the life, robbing it of its peace and joy. The foxes, the little foxes, may spoil the vines. The small dagger which pierces the heart, is as deadly as Goliath's sword. How often does death hide itself away in a drop of poison; the tiniest disease germ may develop into the most dangerous infection. Leprosy begins with the appearance of a small white-pinkish spot upon the body, but it steadily grows until the whole body is a loathsome sore. It is easy to fall into sin but it is very hard to stop it. The vulture delights even in the scent of a carion; the Christian, however, should shun the very appearance of evil. "The little foxes" may be those sins which are so common that they are not observed by the majority of people. They are the things that are commonly practiced by the populace—the sins which are the boast of the flesh. The Christian must put off all of these. There must be no excusing of sins; no self-pitying. "To the death with sin," must be the attitude of those who walk with God.

* * *

THE VALUE OF A THANKFUL HEART.—1. It is the *fruit of faith.* Natural gratitude is the natural pleasure felt in prosperity; gracious gratitude blesses God, in adversity, because of faith in His wisdom and goodness. 2. It is itself *one of the foremost of blessings,* and parent of all other graces. So says Cicero. It disposes to contentment in all conditions, and puts a bridle on desire. 3. It *finds blessings.* Says Dr. O. W. Holmes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings: only the iron in God's sand is gold." 4. It *fits for greater blessings.* God gives more abundantly where previous gifts are properly valued. Ps. 1:23. Chrysostom said, "there is but one calamity, sin"; and, after many sorrows, died, exclaiming "God be praised for everything!"

FOREIGN MISSIONS

P. H. RICHERT, Secretary

KAI CHOW HOSPITAL

by C. L. Pannabecker, M. D.

"TAKE ROOT"

This morning I stood behind the hospital talking to Dr. Hu when a stranger walked up. Dr. Hu recognized him and asked him, "Did you come to go to church today?" and he replied, "Yes." "You were baptized, weren't you? Didn't you study in the catechism class?" "Yes," he answered again, "I was in the catechism class twice before I was baptized." To me, Dr. Hu said, "This is the father of 'Cha Ker' (Jah Ger), one of our Kala Azar patients," and then asked the father, "Cha Ker was baptized too, wasn't he?" To which the father replied, "Yes, he was also baptized."

I inquired a little more about the boy and the family and found out that the boy had been in the hospital about 3 years ago and was cured of Kala Azar. At that time he and the family became interested in Christianity and were gradually led to accept the gospel. The boy had never had an opportunity to go to school and when in the hospital they wanted to find a way for him. Conditions were not favorable and he still regrets that he can't read nor write but, though he is 17, he still hopes to have a chance to learn some.

The family name is Yang and the boy's given name is Cha Ker. The Cinese name their children according to some important event or some prominent emotion at the time of birth. This boy "Char Ker" was born after several years waiting and is the only son. "Ker" means "root" and "Cha" to "strike in"—Cha Ker means to "strike root" or "take root," as we would say, indicating the feeling of the parents that now, having someone to carry on the name, the family was established on the earth—they had "taken root."

When about 12 years old the boy "Take Root" developed Kala Azar, which in most cases results in death, and the hopes of the family, tied up in their only son, appeared about to be vain. Nothing would be too much to do for the son if the family were able and then they heard of the Kai Chow Hospital treatment and brought him here. He was cured and again their hopes were renewed—they had again "taken root." Of course they were grateful, and of course they were open to the gospel and interested in it, and it was then that they decided to learn more about it.

Now that both the father and the son have become Christians, and we believe the mother is interested, the family has again "taken root" not only temporarily on the earth but also for the future and only eternity can tell how deep and lasting those roots are. Pray for this family and for the many other patients and friends who have been in the hospital and come in touch with the gospel.

So You Want Exemption!

The proposed conscription act for use in the event of another war states:

> "Nothing in this act shall be construed to require or compel any person to serve in a *conbatant* capacity in any of the public armed forces of the United States, who is found to be a member of any *well-recognized* religious sect whose creed or principles *forbid* its members to participate in war *in any form*, if the *conscientious* holding of such belief by such person shall be established under such regulations as the President may prescribe; but no such person shall be relieved from service in such capacity as the President may declare to be *noncombatant*."

It is evident from this reading, which, of course, is subject to change by Congress, that sole power over the conscientious objector lies in the hands of the President or-and—his appointed officials. The President will decide first, what constitutes as "well-recognized" religious sect; second, whether each individual is really conscientious; and third, what constitutes combatant or non-combatant service. At any rate each candidate for exemption on religious grounds will be thoroughly grilled to test his sincerity as a conscientious objector.

Preparation for that grilling must begin now. The basis must be Scriptural to be enduring. Don't try, at least at the beginning, to answer all the puzzling Scripture passages which may be interpreted as sanctioning war. Even ministers differ on their interpretation. The result is only confusion. Rather, memorize the passages which set forth the principles of Jesus and his teaching of love. The following references have been suggested by one leader who had experience in advising youth in the last war: — Ex. 20:13; Matt. 5:21, 22, 43, 44; Rom. 12:14, 17-21; Rom. 13:8, 10; Matt. 5:9. These minimum essentials should be increased as time and ability will permit.

A second step in your preparation ought to consider the provision in the act which refers directly to church membership. In the last war men in the camps were often grilled on the following questions:—first, are you a regular attendant of your church?; second, do you support your church financially?; third, have you attended communion services?; and fourth, what are the Scriptural texts on which you base your claim?

Let pastors take notice of these important facts. Let those who would claim exemption on religious grounds ponder them well. What is your record now?

—*First Church, Reedley, Calif.,*—On November 5, special features were added. Dr. J. H. Langenwalter spoke on, "If I Were Twenty," E. J. Eyman, "What We Can Do Now." Emma Ruth, "Work of the California S. S. and C. E. Convention."

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

"TEN SUMMER BIBLE SCHOOLS IN ONE CHARGE."

Wymark, Sask., Oct. 12, 1939.

Dear Mission Friends:

For the benefit of all those interested in the work of the Home Mission Board, and in the building up of the kingdom of God in general, I am writing this account of the work here.

Our work is located at Swift Current in southwestern Saskatchewan. It is a large field, reaching 40 miles south and 50 miles west of Swift Current Thanks to the assistance of the Home Mission Board, we have a church at Swift Current, a dormitory for a worker, with additional rooms for about 20 Bible School students. We also have a church at Wymark, 15 miles south.

We have at present about 165 active members in this charge. During the year that I have been at work here, 43 members have been added; 20 through baptism after Catechism instruction. Last winter we had special evangelistic meetings for 5 weeks—one week at each place. During these meetings some 26 souls professed conversion. We really had a wonderful time of refreshing from the Lord. Praised be His holy name!

One instance, of many, is especially worthy of note. A young girl of 16 years accepted Christ one evening. The following evening both parents, quite old, and one married son accepted the Savior. Before the meetings ended the entire family had surrendered to the claims of Christ, except those who do not live here. Praised be His saving power! To this day they are all going on faithfully with the Lord. Also, as a result of hospital visitation two have, according to their testimony, been able to pass from Spiritual death unto life.

During the month of July we had Vacation Bible School at 10 places with nearly 250 children attending. The teachers were former Bible School students of Swift Current. They enjoyed this practical Christian work, and so did the children. This is one fruit which proves that the Bible School work has not been in vain. The crucified Savior was presented to the boys and girls and about 15 of the older boys and girls professed the assurance of sins forgiven.

From Aug. 2, to Aug. 6, we had a Young People's camp for the first time in this district. Over 50 young people attended. Again the Lord's presence was very real and over half professed acceptance of Christ or a fresh consecration to Him. Praise His name!

Sunday schools are held regularly at 4 places every Sunday. We usually have an attendance of about 175 children and a few adults.

During all spare time, homes have been visited, Christ presented and tracts distributed. This field seems to prove the fruitfulness and necessity of Home Mission work. I wish to assure the friends of Home Mission work, and the Board, that the people of these districts most deeply appreciate the efforts of the Board. Our determination should be to go forward with the banner of the cross of Christ to possess the land still under the domination of the enemy.

For the coming winter we greatly feel the need of an evangelist, to assist in a special evangelistic campaign. Souls need Christ, Christians need to be established and led deeper into the Scriptures. May God show us the way. Our community needs to be made church conscious and mission conscious. Services in the past years and other Christian activities have been so intermittent here that Christian traits have not been developed.

Pray for us that we may be filled with zeal, wisdom, and the Holy Spirit for our task. We realize our great need, but also His sufficiency, 2 Cor. 3:5.

Yours in His glad service,

V. E. Nickel.

Pledge To The Unknown Soldier

Do I not have an account to settle between my soul and the Unknown Soldier? They sent men like me into the camps to awaken his idealism, to touch those sacred, holy springs within him so that with devotion, fidelity, loyalty, and self-sacrifice he might go out to war. O War, I hate you most of all for this, that you do lay your hands on the noblest elements in human character, with which we might make a heaven on earth, and you use them to make a hell on earth instead. . . . I will myself do the best I can to settle my account with the Unknown Soldier. I renounce war. I renounce war because of what it does to our own men. I have watched them coming gassed from the front line trenches; I have seen the long, long, hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over. I renounce war because of what it compels us to do to our enemies, bombing their mothers in villages, starving their children by blockade, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatred it arouses, for the dictatorship it puts in the place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent reparation I make you that pledge.—*Harry Emerson Fosdick.*

RELIEF NOTES

(Compiled by O. O. Miller and Abram Warkentin

In view of the first month's rapid development in the present European World War, and the interest in relief effort there expressed by a large number of people in our several Mennonite groups, the executive members of the Mennonite Central Committee, in a meeting at Chicago, Ill., September 30th, decided on the following procedure:

"The Chairman stated that the object of the meeting was to ascertain whether the Mennonite Central Committee constituent groups would feel a common concern at the present time in organizating a European War Sufferers' Relief Project. After considerable discussion of this question and of ways and means in which such a project might be begun, it was moved and passed that we feel it to be our common opportunity and task to proceed with same. By motion it was further approved to appoint and send to Europe as soon as possible two relief commissioners to remain there indefinitely; to study relief needs, and to organize projects which could be supported by the church with prayer, personnel, and funds. Decided further that these recommendations and their implications be submitted to our several cooperative organizations for their reaction, and as soon as the report indicates a generally favorable response, that the commissioners be appointed and sent and the work further organized on the basis of their findings."

By November 4th at a subsequent Executive Commissee meeting the Secretary reported that six of the eight cooperating groups had favorably responded to going forward with this project, and had urged the Mennonite Central Committee to undertake same. The two other groups were also giving the matter consideration, with indications that their reaction would also be favorable.

The Committee, therefore, appointed M. C. Lehman, Goshen, Ind., as the first of these two relief commissioners. Arrangements are being made for Brother Lehman to sail on the Italian Line, *S. S. "Saturnia,"* from New York on Saturday, November 18th. From Naples, Italy, his instructions are to proceed via Berlin to Poland, where in company with Benjamin Unruh, and as he may be counseled and advised by other Mennonite leaders in Europe, he will proceed to get in touch with Polish refugee need and to organize such relief as may be found necessary and advisable.

At the Committee's November 4th meeting a full and complete report of the past year's developments in our Mennonite colonies in Brazil and Paraguay was given by Brother Henry A. Fast, Newton, Kansas, who had spent the past summer in these colonies on a spiritual mission. Brother Fast's report was encouraging. The report concerning Fernheim, Paraguay —the colony which had received its major support from our Mennonite Central Committee—was particularly encouraging. The crops were not quite as good as in 1938, but the colony as a whole is building up various community projects in the Chaco, and the colonists have come to accept this as their permanent home.

A request has come to the Committee from our Canadian groups for counsel and advice and suggestion in organizing European war sufferers' relief projects in which these groups could also cooperate. The Committee is in process of working further at that program, and will probably report later.

PEACE RALLY

Sponsored by the Peace Committee of the General Conference of the Mennonite Church of North America

BETHEL COLLEGE CHAPEL

Dec. 1, 1939, 7:30 P. M.

Theme: "Looking Toward a Vital Program of Christian Peace"
Chairman: Rev. E. J. Bohn, Souderton, Penna.
Devotions: Rev. H. T. Unruh, Bluffton, Ohio.
Music:
"The Voice of Experience": 3-5 minute talks by men who were in the draft in the last war.
Address: John J. Gering, Marion, South Dakota.
Offering:
Discussion: Led by L. J. Horsch, Upland, California.
Closing: Rev. E. J. Bohn.

Our Historical Library

The Historical Library has received some valuable contributions during the last few weeks. The Bethel Home for the Aged gave us some old historical pictures, Bibles, etc. Mrs. E. Wirkler and Miss Elizabeth Wirkler of Los Angeles sent some old songbooks, a good Webster Dictionary and other material. Mrs. J. E. Linscheid of Bethel College contributed among a number of other books, the first vlume of the MARTYRS MIRROR of 1780. This is the only edition of the MARTYRS MIRROR which was printed in Germany, in the city of Pirmaseus, Palatinate. It is a reprint of the Ephrata edition published in 1748 at Ephrata, Pennsylvania. Some copies of this edition were bound in one volume, some in two. Is there someone who could contribute the second volume of this edition (1780) to the library?

The Library Committee of the General Conference tries diligently to preserve the printed records of our history and, therefore, is very grateful for any contribution in books and money.

A. Warkentin, Secretary-Treasurer,
Bethel College,
North Newton, Kansas.

GRACE IN THE BOOK OF GALATIONS

Paper read at Minister's Meeting, Roaring Springs, Pa., Oct. 19, 1939, by Rev. Olin A. Krehbiel, Pastor Grace Church, Lansdale, Pa.

The word grace appears seven times in the epistle to the Galatians. Three times in the first chapter, twice in the second, once in the fifth and once in the sixth. The number seven symbolically represents completeness or perfection. So that we might say that Galatians upholds the superiority of perfection of grace over the law. Of course, grace in this book is not limited to the seven times this term is used, for the whole letter is saturated with it. In fact one might characterize the epistle as a discussion on the subject of law and grace. Dr. William P. White in his book, "Thinking Through the Scriptures" states the theme of Galatians to be as follows: "The Vindication of the Gospel of Grace." This is substantially the same as that given in the Scofield Bible introductory note to the book.

It becomes evident to the reader of the epistle that after Paul had established these Galatian churches, Judaizing teachers visited these groups in order to promulgate their doctrines. These legalizers were now carrynig the war against Paul into the territory of their great opponent in an endeavor to counteract his influence. Although the majority of the Galatian believers were Gentile, yet Conybeare and Howson in their "Life and Epistles of the Apostle Paul" say that in most early Christian communities there was a portion of the church who were Jewish by birth and these would afford a natural fulcrum for the efforts of the Judaizers.

Jamieson, Fausset and Brown give a quotation from Caesar in which he refers to the Gauls who inhabited this region as being fickle and not to be trusted. This explains why some of them gave ear to the insinuations that were made against Paul that he falsely represented himself as an apostle commissioned by Christ. These emissaries from Jerusalem also made much over the fact that Paul was not one of the twelve. Then too they accused Paul of being two-faced by observing the law himself among Jews and persuading the Gentiles to renounce it.

The error which was being foisted upon the Galatians took the form of a supplementing of faith by works in order to justify and perfect the believer. Upon arriving in Corinth and hearing the bad news from Galatia, Paul hastens to check the evil being done to these converts whom he regarded with peculiar affection, because their love and zeal toward him in former times had been so conspicuous. He therefore wrote this epistle in which he defends his apostleship and the gospel which he preached.

You will notice in the first five verses which form the introduction or salutation that the line of argument is foreshadowed in brief. In the opening sentence Paul in signing this letter with his own hand refers to himself as, quote, "an apostle not of men, neither by men but by Jesus Christ." His apostleship did not have its origin with men but by the grace of God Paul was what he was. When Paul saw Christ on the road to Damascus his life was changed and this was because of the mercy of God. Then in Acts 9:15 we read that the Lord revealed unto Ananias that Paul was divinely appointed to preach the gospel of grace to the gentiles.

In the third verse we have the first use of the term grace, when he wished them grace and peace and then proceeds to remind them that grace comes from God through Christ who gave himself to deliver them from their sins. The second time he employs the term grace is in the sixth verse where he marvels that the Galatians should be fooled into departing from the gospel of grace unto another gospel which indeed is not a gospel. From this we infer that the term "gospel" and the term "grace" must go together for there is an underlying link that binds them together. The gospel means good news and laws cannot be good news for they mean added burdens to observe and punishment in case of violation. Only mercy or grace which is the unmerited favor of God can be good news to people who are engulfed in sin.

Beginning with the sixth verse of the first chapter and proceeding on until the 14th verse of the second chapter, Paul relates the history of his apostleship to show that he was called of God and given this gospel by revelation of God instead of by natural means such as through tradition. He had no right to change this gospel nor had anyone else. Now as evidence that the gospel came to him by the grace of God he cites the following facts: First, that after his conversion he spent three years in Arabia being instructed of the Spirit instead of going to Jerusalem and conferring with the apostles. Second, that when he later came to Jerusalem he was there only 15 days and saw just two of the church leaders, Peter and James. Third, for 14 years thereafter he was absent from the churches of Judea. Fourth, that when he did again make his appearance at Jerusalem it was at the time of that great council where this very problem of law and grace was discussed. Then Peter, James and John who were the leaders of the church recognized the grace given him and extended unto him the right hand of fellowship. Fifth, that he withstood Peter to the face for his conduct at Antioch when he discontinued eating with the Gentiles because of fear of the Jews.

Paul sets forth the proposition in verses 15 to 21 of the second chapter that Jews are not justified by work of the law but by faith in Christ. This is grace. The implication being that if Jews must come to God in this manner then surely Gentiles must also. If I go back to works, says the apostle, I make myself a sinner and nulify the grace of God. Grace is frustrated if mixed with anything else. Did not the gift of the Holy Spirit come to you Galatians by grace?

Even Abraham was justified by faith and we are the spiritual seed of Abraham. Therefore being the children of God by faith in Christ we are neither Jew nor Gentile but one in Christ Jesus. The believers justification is a gift of grace on the grounds of the redemption wrought by Jesus Christ, the Saviour. He bore the curse of the sinner when He died on the tree and this extended the hand of mercy unto men.

According to Paul the believer is made a child of God not a slave and he uses still another illustration to show this superiority of grace over the law when he refers to Isaac and Ishmael. The one was the son of a bondswoman and the other was free. The one birth was according to natural means and the other was supernatural. Christians are like Isaac the son of freedom and therefore the apostle exhorts them to stand fast in the liberty wherein Christ has made them free and not be entangled again in the yoke of bondage. Those who return to the law for justification are fallen from grace, for the two cannot co-exist.

Next the apostle Paul turns to sanctification and shows that it is not the result of works but rather the result of grace. The life that is transformed by the grace of God will yield the fruits of the Spirit without any law .Works cause men to boast while grace magnifies God and humbles men. Grace helps one restore the fallen in the spirit of meekness. Grace inspires service out of a heart overflowing with love. No sacrifice is too great in view of the grace of God manifested at Calvary. Is it any wonder that Paul was so zealous for the gospel of Christ and counted it a great privilege to suffer for his Lord.

There is a great deal that we can learn from this Galatian epistle today. One of the most confusing things is this matter of law and grace. Take the statement in our ministers handbook from the communion service, quote, "Remember, therefore, the inexpressible love of our Lord and Saviour, who by His holy life, His suffering and death, reconciled us unto God; and thus became the source of eternal salvation to all who obey His commandments." Or the quotation from John 15:4 "Ye are my friends, if ye do whatsoever I command you." Such statements cause many people to add to faith obedience to God's laws. I believe if one remembers that love is a fulfilling of the law then light is thrown on the subject. Parenthetically, I sometimes wonder how well our people grasp this whole matter of law and grace?

This message of grace which Paul championed is much needed in our time for grace requires no commandment but goes beyond mere letter observance.

—*A Triple Golden Wedding.*—On November 24, three couples of the Bethany Church at Freeman, S. D. celebrated their golden wedding anniversary by a service in the church and by keeping open house before and after it. The happy couples are: Mr. and Mrs. John W. Tschetter, Mr. and Mrs. Peter P. Mandl, Mr. and Mrs. A. A. Wollman.—Church Bulletin.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

Recember 10, 1939

REACTION TO THE GOOD NEWS

Matthew 11:16-30

Introduction

The study of Jesus' ministry in our lessons thus far has shown it a continual success. His work prospered. Chapters 11 and 12 which constitute our lesson, reveal a decided change, an increasing hostility by His enemies and a rejection of His message. There was severe criticism of Him and cruel slander that He cast out devils through Beelzebub. The upper class, es and most influential among the Jews, were against Him. On the other hand, Jesus was now making increasingly clear His claim to be the Messiah, the promised Savior of the world.

Warnings to the Impenitent vs 16-24

Jesus is here rebuking the people of His generation (v16) and particularly the religious leaders (L. 7:30) for their peverseness, shall we say blind stubbornness, in criticising and rejecting both John and Himself. These critics are like children He has seen playing in the market-place who are too obstinate to play harmoniously in any games with their companions. Some church members of today appear to be suffering from a similar affliction. Neither John's preaching of repentance, nor Jesus claiming to be the Messiah, were acceptable to the perverse Jews. When people are looking for something to criticise, almost anything will do. In their intense dislike for John and Jesus, they began to besmirch their characters (vs 18, 19), an only too common practice today.

The woes pronounced upon Chorazin, Bethsaida and Capernaum (vs 21, 23) show clearly that our responsibility is measured by the light which we have. The works of God are a call to repentance (Rom. 2:4) and the greater the works, the louder the call. These cities had been witnesses to Jesus' "mighty works" of grace and power. They closed their eyes, hardened their hearts and rejected the proffered salvation. Christ rejected brings the greater condemnation. Jesus words are stern (vs 22, 24). The notoriously wicked cities which did not have the light, would fare better in the judgment day than the cities which rejected the abundance of light given to them.

We today have more light than these cities, so severely rebuked by Jesus had. How great must be our responsibility. What must He think of those who do not repent. Consider what many others would do if our privileges were open to them. We have had the Bible and have heard the gospel from childhood days. How can we escape condemnation if we neglect its evident truths. Jesus puts the rejection of Himself as the supreme sin. The amount of light given and rejected is the measure of the guilt of the individual and of the nation. The guilt of cities in Christianized nations is greater than that of Sodom, for these have received the greater light.

Gracious Invitation and Promise vs 25-30

Jesus rejoiced that the humble-minded "the babes" (v25) were ready to receive the gospel. If we wish to receive much of God's infinite wisdom and truth, we must renounce our finite wisdom. God can not give of His wisdom to the one who "knows it all." Verse 27 contains a tremendous statement of the authority committed to Jesus and of the very close and intimate relationship of Jesus to God. He alone knows the Father, fully comprehends Him. Jesus is truly divine. Jesus' gracious invitation (vs 28-30) is among the most wonderful words He ever spoke. They have been a benediction to multitudes of heavy-laden souls. The rest of the soul promised, is entirely the gift to Christ. Experience has proved abundently that when He comes into the heart, He does give rest. The cares of life become lighter and the life is filled with joy unspeakable.

SERMON SKETCH

E. F. Slotterback, Pastor, Menn. Church, Altoona, Pa.

GRATITUDE

"In every thing give thanks: for this is the will of God, in Christ Jesus concerning you." I Thess. 5:18.

In these days of rush, rush, rush, the people very often fail to take time to return thanks unto the Giver of all things. The Pilgrims came to this country to have freedom of worship. They landed at Plymouth Rock in December 1620, and the following autumn they held a feast of Thanksgiving. Today Thanksgiving seems to have a different meaning in the hearts of the people from that of the Pilgrim Fathers. To some it is just a holiday, to others a day spent mostly in worldly pleasure or at a football game. While again others think of it only as a day with a big Thanksgiving dinner. So many times the real purpose, that of giving thanks, is entirely omitted from the hearts of the people.

One day Jesus healed ten lepers. Only one came back to return thanks unto Him. Jesus said, "Were there not ten cleansed? but where are the nine?" We may think how sad it was that nine forgot to thank Him, yet that is true even today, so many fail to return thanks unto Him who is doing so much for us.

In the text given we are told that: "In everything give thanks for this is the will of God." Also in Eph. 5:20, "Giving thanks always for all things." Perhaps oft times we take the many blessings that God bestows upon us as a matter of course. God doesn't owe us anything. If we would count all our blessings we would hardly know where to begin and where to end. We need not wait until Thanksgiving to return thanks for all the blessings we receive. It is an all-through-the-year proposition.

The life of Christ while here on earth was a life of praise and devotion to God. He set us one of the best examples of our text. He was thankful for food, returned thanks at the feeding of the four thousand. He was thankful for personal gift, as can be seen when Mary anointed His feet with ointment. He was thankful for answer to prayer. When He raised Lazarus from the dead He prayed, "Father I thank thee that thou hast heard me. And I knew that thou hearest me always." In everything He gave thanks.

The greatest of all blessings we should be thankful for is the Gift of God's Son, Jesus Christ. In order to truly appreciate the truthfulness of this statement we shall consider what Christ did for the world. Christ has blessed children by lifting the standards of the home. He has inspired men and women to establish hospitals, orphanages to care for the sick and the helpless. He has lifted the standards of living, He has led in the march of civilization, but, more than these, He has become the PERSONAL SAVIOR to millions.

Jesus, the greatest gift of God, was willing to leave His home in heaven, to live in this sinful world, to die on the cross, to save us from our sins, that whosoever believeth on Him should not perish but have everlasting life. Our prayer of thanksgiving should ever be "Thanks be unto God for His unspeakable gift."

We who are God's children, How can we best show our gratitude to God for this greatest of all gifts? A colored woman at one time was to be sold at auction in a slave market. She was worried that she might be sold to a cruel master, but instead was sold to a good man who after he had bought her immediately set her free. Now, that she was set free and could do as she pleased, she insisted upon going to his home and work for him. She would say, "He saved me, He saved me." She was showing her gratitude to this man who had freed her from slavery by presenting her life to his service.

We too can best show our gratitude to God and to Christ who has saved us by presenting our bodies a living sacrifice wholly and acceptable unto God.

—*Mennonite Church, Upland, Calif.,*—The building of the parsonage is proceeding nicely. At this writing (Nov. 15) the foundation is complete, floor joists and subfloor are in place and framing has begun.—A laymen's Missionary meeting intended for all the men of all the churches in the community was held November 16, in this church.

CORRESPONDENCE

WAYLAND MENN. CHURCH, WAYLAND, IA.

We have enjoyed mild autumn days, and a bountiful corn harvest. Several of our church members are confined to their homes and some have been in hospitals recently. Sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. John 11:4. During the evangelistic meetings, conducted by Rev. A. E. Kreider, we were favored with pleasant weather, thus the meetings were well attended and proved to be a spiritual feast. May the many valuable thoughts and inspirations remain with us. October 22, Rev. Penner preached a strong follow-up sermon, refering to the good seed that was scattered while Rev. Kreider was in our community. November 12, we expect to observe Holy Communion and Nov. 19 we are looking forward to hear a message from Rev. J. J. Thiessen. Our Men's club meets regularly in the church basement with varied programs and music.

Today we shipped over 100 quarts of fruit, jams and vegetables to thhe Orphan's Home in Ottumwa, Ia., also expect to send clothing to Rosthern, Sask.—*Mrs. C. K. S., Corr.*

BETHANY CHURCH, QUAKERTOWN, PA.

This church will celebrate its Fortieth Anniversray on Sunday, November 26. This will also be a Homecoming service, and the sermon will be delivered by Rev. A. S. Rosenberger, of Dalton, Ohio, pastor of the church from 1930 to 1934. Included in the program will be a history of the church prepared by Rev. S. M. Rosenberger a charter member of the church and pastor from 1925 to 1929.

A series of inspirational services will follow. November 27 will be Sunday School night, in charge of Elwood Everly, superintendent of the Sunday School. Rev. Rosenberger will again speak, and the Sunday School orchestra will provide music. November 28 will be Ladies Aid and Missionary Society and Brotherhood night, with Mrs. Russell Boorse in charge. November 29 will be Christian Endeavor and Choir night, with Robert Landis leading.

While never a large or rapidly-growing church, Bethany has moved steadily forward through the years, and is now not only much larger than the original congregation, but is as large and active as it has been at any time in its history. Quite a few of the charter members are still numbered among the members today. The church building, occupied continuously since the founding, has in the last few years been completely renovated and modernized inside.

This church, along with the others of the charge, is concluding a campaign of Spiritual Infilling and Ingathering under the leadership of its pastor, Rev. A. J. Neuenschwander. Sermon subjects have been based on great Bible revivals. Efforts have been made wherever possible to bring in new members, and additional members will be received into the church at the service on November 19.—Correspondent.

MENN. CHURCH of GARDEN TOWNSHIP MOUNDRIDGE, KANSAS.

We, who are affiliated with the Garden Township church, and many friends around about us, have very much enjoyed and profited by the series of meetings conducted in our church by Rev. Walter Gering of the Eden Mennonite Church, Moundridge, during the week, November 12-17. The theme of his sermons was, "The Mission of Christ." A few excerpts are: "Jesus came into the world because He was sent on a mission by His Father. He came to save and not to condemn. He came to preach and to witness unto the truth. His message was for the whole world. He came to die for each one of us. He deliberately gave Himself to the Cross. He set His face steadfastly toward Jerusalem. He came to serve you and me. His service was motivated by love. It was absolutely impartial. Jesus shows no respect of person. In His service He was willing to pay any price or make any kind of sacrifice. His is an extended service. He is still interceding for you and me." Our sincere wish and prayer is that we as individuals and as a group may gain in spiritual vitality.

In our Sunday School we denote the last Sunday of the month "Mission Sunday." To emphasize and create greater interest in missions, an appointed class renders a special number in song, reading, or a book review. Twe classes invited outside speakers, Rev. P. J. Wiens, in the Summer and Rev. Edward Schmidt, Wichita, this Fall. Rev. Wiens discussed the various Hindu beliefs, and Rev. Schmidt, the Wichita mission project.

The children are doing their part by making use of the "quarter fund" which was started a few years ago by a faithful member of this church. As most of our children live on farms they have as their special charge, a flock of chickens, geese, or ducks, a lamb, or a pig which they diligently care for and, at the proper time, market. The proceeds from the sale are put into a mission fund. Last year their contribution was sufficient to support two native workers in the Foreign field. God delights to see His children busy in His vineyard. May we all put forth greater effort.—*Correspondent.*

Rugged strength and radient beauty—
These were once in Nature's plan.
Humble toil and heavenward duty—
These will form the perfect man.—*Hale*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

WHAT IS IT TO YOU?

Soon another day will be here which with its usual dressing and trimmings will have vast potential power for distracting our mind from a true attitude of thankfulness.

"Say, Charlie, are you going to see that football game? You know, I'd give anything to see it."

"O mom, aren't we going to have two turkeys this year? You know that we must have one grand feed on Thanksgiving."

And so by gobbling up more of the good things of life (and some of questionable value) on that day than usually, we will try to convince ourselves that we are more thankful than usually to Him who gives us a body to use rightly, a mind with which to grasp the sublime, and emotions for the finest expression possible.

Thanksgiving! How much Thanksliving will it include?

THE STUDY OF THE BIBLE

Devotional Study

"Study regularly. Study prayerfully.

Let us very diffidently suggest what a meditation should be. Not the leaning lazing on your elbow with the Bible open before you, reading the verses silently, and letting the thoughts frequently wander; it is no such listless dreaming over the text; it is an act of the whole soul rising in the fulness of its energy towards God—memory, imagination, intellect, will, fully engaged; it is the soul placing itself in the presence of Jehovah; it is an effort after the Vision of God.

First of all, let your imagination play freely on the passage. Think of the actor or writer. Put yourself in his place. Try to enter into the feeling of the formalist Pharisees, the jealous scribes, the ignorant mob, and especially of the great loving heart of Him who loved and understood and watched over them all . . . .

This is but preparatory; then bring the will to bear on it—Will to love the highest, Will to imitate the noblest, Will to cast yourself down in lowly adoration before all the love and self-sacrifice told of God, of Jesus Christ.

Get the habit of doing it. Let the soul linger in the presence of God, laying the inmost being before Him, and entering into reverent and affectionate yet trustful conference with Him. Lie low before Him. Let Him speak to your soul, and speak back to Him, face to face, as a man speaketh to his friend. Take a great deal of trouble to learn and acquire the habit of meditation. It is there the soul learns most to blame itself and to adore and love its Lord." Excerpt from *The One Volume Bible Commentary* edited by J. R.Dummelow.

PACIFIC YOUTH AT SCHOOL

The fall semester finds many of our young people enrolled in colleges and universities. Aberdeen heads the list with 20 young people attending institutions of higher learning.

ABERDEEN. At *Bethel College:* Orlando Wiebe, Delmar Wedel, Maurice Wedel, Randolph Moser, Arthur Wenger. At *Bethel Hospital:* Dorothy Toews, Margie Lou Kopper. At *Bible Institute of Los Angeles:* Carl Wenger, Willard Wiebe, Ruth Wenger, Malcomb Wenger, Betty Horsch, Bob Wedel, Agnes Becker. At *Idaho State Normal:* Ruth Crippen, Irene Becker, Elda Toews. At *University of Idaho:* Dorothy Moser, Alden Toews, Bob Dirks.

LOS ANGELES. At *Bethel College:* Irvin Richert. At the *Bible Institute:* Harold Dirks, Matilda Mueller. At *Whittier College:* Audrey and Eleanor Yoder.

ODESSA, WASHINGTON. At *Bethel College:* Willard Jantz, Malinda Jantz, Henry Franz. At *Washington State* Colleges: Roland Jantz, Marie Krehbiel, Albert Franz. At *Nebraska University:* Clarence Schrag.

MONROE, WASHINGTON. At *Seattle Pacific College:* Betty Lehman.

PORTLAND, OREGON. At *Cascade College:* Burt Russel, Jr.

REEDLEY, CALIF. At *Bethel College:* Elmer Friesen, Harold Ensz, Art Aurenheimer. At *Fresno State College:* Selma Aurenheimer. At *University of Calif., at Berkley:* Daniel Ewy.

SHAFTER, CALIF. At *Fresno State College:* Vernon Neufeld. At *Bakersfield Jr. College:* Donna Gorsching, Frank Krause.

UPLAND, CALIF. At *Bethel:* Alice Hostetler, John Toews, Henry Buller, Eunice Widmer. At *San Jose:* Margaret Harms. At *Univ. of Calif., Berkley:* Esther Maurer. *Redlands:* Mary Ellen Rahn.

—Pacific Dist. Workers' Exchange.

Senior Department

OUR PART IN MISSIONS

Senior C. E. Topic for December 17, 1939

MAIN TOPIC: Our Part in the Missionary Enterprise. Rom. 10:8-15.

II. Leader's Introduction

1. Songs: "Joy to the World," "O Little Town of Bethlehem," "Thou didst leave thy throne."
2. Reading of main topic and prayer.
3. Quartet: "I want my life to tell for Jesus."

I. Worship Service

Missionaries can be sent only as long as church people at home are willing and ready and able to hold the life-lines. Holding the life-lines is the business of us who make up the life and strength of the churches which send out missionaries. If we fail, the whole enterprise will fail. If we do our part, the enterprise will succeed.

Here are some of the things that we at home can do to help make the missionary enterprises of our church and denomination succeed: (1) study the missionary work which is carried on by our church and by other churches; (2) promote the study of the history of missions; (3) promote generous giving to the missionary projects in which our church is interested; (4) secure from our mission boards literature for distribution among the people of the local church; (5) arrange mission programs and missionary meetings in which missionaries or representatives of mission boards speak.

III. Suggested topics for short talks:

1. Paul, the great missionary. Gal. 1:1, 11-17.
2. Pray for more laborers. Mt. 9:35-38.
3. Broadcast substance. Eccl. 11:1, 2, 6.
4. Abound in the grace of giving. 2 Cor. 8:7-15.
5. Pray for missionaries. Eph. 6:18, 19.
6. Lay all on the altar. Rom. 12:1, 2.

IV. Facts for study

Again and again missionaries plead for *our prayers*. If we believe as they do that "prayer changes things" we can certainly help the cause of missions by our prayers.

So often *a word of encouragement* means so much for giving strength and cheer to the day's work. Maybe a short letter to our missionary friends will be like a tonic in aiding them.

Maybe the gifts for Christmas or special days that we send for distribution on the mission stations are like personal touches of love on the lives of those to whom they are given. The sense of security and the knowledge that the churches at home are backing up their work with their *faithful giving* and *consecrated living* are like a tower of strength and a beacon of light to those who are our representatives far away in mission lands or on the home fields.

V. For Discussion

What is our society planning to do for missions, a) during the Christmas season? b) during the coming year?

VI. Illustrations

I guess I'll give it to Missions." The speaker was the faithful Negro who brings the parcel post packages and "second-class" mail from the post office every morning for a small monthly fee. He has a small delivery truck, and in addition to his regular run he does trucking, and manages to make a fair living. On request he had brought in some dahlia bulbs from a garden in which he takes great delight. "I'm glad to let you have them." But it was insisted that he should have some compensation, to which he rejoined, "Well, then, I guess I'll give it to missions and the church. They've made me chairman of the missionary fund and I think that is the best thing to do with the money."

Unable to Resist Scarred Hands. The following incident concerning that fearless missionary, Judson of Burma, was related in *The British Weekly* by Mrs. Annie Stubbs:

"Judson, after undergoing unspeakable suffering while lying in stocks in prison for months, gained his freedom and then asked the king of Burma for permission to go to a certain city to preach his gospel. 'I am willing for a dozen preachers to go, not you.' was the reply. 'Not with those scarred hands. My people are not fools enough to listen to and follow your words, but they will not be able to resist those scarred hands.' "

VII. Food for Thought

"To Suffer for His Sake.—I suppose there is scarcely any place in which one feels colder than in a Chinese house, mud-walled and mud-floored, damp, drafty, fireless and sunless on a bleak November afternoon. I remember even now though many years have passed how once I shivered within my doubly heavy clothes and lined coat. The young Chinese preacher, tall and rugged, with a Lincolnesque face, had already nearly completed his examination for ordination to the ministry of Jesus Christ. After a pause one of the senior pastors addressed the candidate.

"Nye Lien Sen," he said, "is it any selfish motive or hope of personal gain that has led you into the ministry?"

The gleaming eyes of the candidate closed for a moment as if unconscious of the company awaiting his answer. Then they flashed open, and he bent down and grasped the hem of his long garment in both hands. He lifted it up displaying his thin shivering legs.

"Pastor Tsoh," he said simply but with a quavering voice, "I wear only this unlined garment." The examining group knew what it meant—that it was given to him "in the behalf of Christ, not only to believe on him, but also to suffer for his sake." P. R. B.

What are we willing to suffer to do our part in missions?

INTERMEDIATE DEPARTMENT

THE UNDEFEATED CHURCH

Intermediate C. E. Topic for Dec. 17, 1939

For Daily Reading:

Dec. 11. An everlasting Dominion. Dan. 7:13, 14, 23-27.
Dec. 12. A kingdom without end. Luke 1:26-33.
Dec. 13. An unshakeable kingdom. Heb. 12:22-29.
Dec. 14. The world overcome. John 16:28-33.
Dec. 15. The worldly kingdom becoming Christ's. Rev. 11:15-18.
Dec. 16. The Lambs victory. Rev. 17:9-14.
Dec. 17. Topic. Matt. 16:18; Eph. 2:18-22.

Motto for the meeting "For Christ and the Church"

Opening Song: "For Christ and the Church"
Scripture Reading: Matt. 16:18; Eph. 2:18-22.
Prayer by Superintendent.
Song: "I Love Thy Kingdom, Lord"

Opening Thought by leader: "For Christ and the Church" is the motto of Christian Endeavor. Therefore, should we not as Intermediate Christian Endeavorers make it their motto of our lives? Let us take especial notice that our first loyalty is to Christ. If we are loyal to Christ we will do all within our power to be loyal to our church. It is only because of this Christian loyalty that the Christian Church has remained undefeated.

Only Christ has the ability to build the church. But he builds through us. Christ did not promise to build the church within a short time. However, we need only turn to Matt. 16:18 to find his promise to build the church.

Song: "The Church's One Foundation."

Discussion:

1. How did the Christian church begin? It was begun by the small group of followers who loved Jesus and who were inspired by close communion with him. On the new Day of Pentecost it was increased by 3000.

2. Why has it continued to be in existence? Christianity is a living thing. It was a Missionary church.

3. What is your definition of a real church?

4. What is the textbook of the church?

5. What has been the enduring influence of the church? The business of the church has always been to diffuse light. "Ye are the light of the world."

6. Mention some of the fruits of the church.

Song: "Glorious Things of Thee are spoken"

The living church will grow and grow
Within the heart of man;
As long as we may seek to know
Our loving Father's plan;
As long as God is yet our God;
As long as right is right;
And we reach upward, from the sod,
Toward love, and truth, and light.

—Exchange.

Closing prayer by leader.

JUNIOR CORNER

"GOD SO LOVED THE WORLD"—John 3:16.

Program for December 17, 1939

"A STAR"

"There shall come a star out of Jacob." Numbers 24:17.

Setting—Candles. Use no other light than candle light. Picture, Hofmann's "The Worship of the Wisemen."

I. Worship Period

1. Prelude, Piano and violin: "Silent Night, Holy Night."

2. Call of worship.—Isaiah 60:1-3. "Arise shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

3. Song (standing) "Joy to the World."

4. Scripture—(all following the reader in their own Bibles) Matthew 2:1-11).

5. Silent Prayer.

6. Leader's Prayer

7. Sing first verse of "Silent Night" very softly.

8. Poem by a Junior girl.

"The Wise Men"

by Estella E. Howes

Once upon the eastern desert
Where the sifting sands still blow,
Wise men traveled in the night time
Through the wondrous starlit glow.

Traveled till the *star of promise*
Rested o'er the King they sought;
There they knelt and worshiped gladly,
Giving Him the gifts they brought.

Older folk and little children
Still we come to Christ, our Lord,
Give to Him our lives to serve Him,
Worship Him with glad accord."

9. Trio—Three Junior Boys. "We Three Kings of Orient Are."

10. Read in unison from the black-board, Revelation 22:16.

11. Six Juniors each carrying a lighted candle come forward and give the following verses from memory, then close by singing first verse of "The Light of the World is Jesus." John 8:12; John 1:4; John 1:9; John 12:35; Matthew 4:16; Matthew 5:14-16.

12. In unison verse of the month. Luke 2:11.

II. Study Period.

Aim: To help our Juniors seek Him to whom the star led the wise men, and to help them realize that they may also be a light to others.

1. Three Juniors discuss the following:
   a. "The star"—A wonderful guide. Matt. 2:2.
   b. "The star"—Brings joy. Matthew 2:10.
   c. Stars for us to follow.

2. Solo—Verse 1-5. "The First Noel." Mennonite Hymn Book. No. 75.

3. Talk by an older Junior. "What we learn from the Wise-men."

4. Leader's Heart talk: Sometimes we wonder what made those wise men leave their homes and take this long, long journey to Jerusalem. But it was God who put it into their minds and hearts to go. We do not know just how, but no one ever truly goes to seek Jesus until God puts it into their hearts. And oh, how blessed it is to obey God. We should know too that all good thoughts and desires after Jesus are from God. The Bible is like that star and shows us the way to Jesus, if we but follow it. The wise men followed the star they saw faithfully. But our lives too, can be stars that shine for Jesus and that God can use to bring others to Him. Every beam of that wonderful star that the wise men saw shone forth for Jesus. Oh that all we think and say and do and are may also be for our blessed Lord Jesus. That can only be if we are "His" star, and belong wholly to Him.

5. Heads bowed in prayer led by the Junior leader, followed by several Juniors who are prepared to take part.

III. Mission Minutes

1. The Mission Song.—"Send the Light." Read it while the pianist plays the melody very softly, then a solo voice sings the verses and all join in the chorus.

2. Closing prayer and doxology.

—*Bethel Church, Mountain Lake, Minn.*—Referring to meetings recently held in that church, a prominent member writes: "We had the great privilege to have Rev. J. N. Smucker (of the Bethel College Church) here for a series of meetings. Where could our church get such a man? His talks were very much appreciated and, what is more, I believe lives were changed for the better."

PEACE MEETINGS

Meetings on "Peace and War" have been planned by the First Mennonite, Brudertal and Johannestal churches of the Hillsboro area to be held on alternate Sunday nights beginning at 7:30 P. M. The meetings will probably be held in the First Mennonite Church unless otherwise indicated. Following is the program as it is being carried out:

1. Oct. 29. "The Church and War." Rev. J. M. Regier.
2. Nov. 12. "Does the Old Testament Sanction War?" Rev. A. E. Funk.
3. Nov. 26. "The Wider Application of the New Testament Ethic: Jesus and War." Rev. J. H. Epp.
4. Dec. 3. "War and Peace," Dr. J. E. Hartzler. (Brudertal Church)
5. Jan. 14. "Peace Teachings of the Immediate Followers of Jesus." Rev. J. W. Vogt, Hillsboro.
6. Jan. 28. "Has the Christian Taken Jesus' Peace Teachings Seriously?" Rev. P. K. Regier, Moundridge.
7. Feb. 11. "The Problem of Peace in the World Today." —Dr. E. L. Harshbarger, Bethel College.
8. Feb. 25. "The Seven Thousand Who Have Not Bowed their Knees to Mars." Prof. M. A. Hess, McPherson College.

Correspondence

EMMAUS CHURCH, near WHITEWATER, KANS.

It has been our privilege the past month to listen to a number of Christian workers and ministers from various places. On October 13, in the evening, Miss Elizabeth Foth from Brooklyn, New York, told us of her work among the people in the slum district. It makes one realize how God can use an individual that puts God first in life. Rev. John S. Raugh from East Freedom, Pa., spoke to us in the evening of October 16 of his work in home-mission.

On Sunday, October 22, in the morning service, Rev. J. J. Esau from Bluffton, Ohio, started a series of evangelistic meetings which closed Sunday night, October 29. These meetings will not be soon forgotten. And it is hoped that some time in the future, we will be able to have Rev. Esaus back with us again.

Our Christian Endeavor had their missionary program on the evening of November 5. Rev. and Mrs. Sam Goering from Bethel College, who have spent fourteen years in China, were guest speakers. On Thursday, prayer meeting night, our pastor, Rev. J. C. Kaufman at this time instructs us in the book of Ephesians.—Corr.

—*Bethel Church, Fortuna, Mo.*—"We just closed two weeks of special services. Brother Delbert E. Welty of Noble, Iowa, was the speaker. His messages were very much appreciated by our congregation."—

IN MEMORIAM

ELVIN MILLER, only son of John M. and Lydia Waltner Miller, was born August 22, 1911, in Norway Township, Turner County, South Dakota, and passed away November 9, 1939, at 11:30 p.m. at the Sacred Heart Hospital in Yankton, S. Dak., having reached the age of 28 years, 3 months and 13 days.—After undergoing two operations, one for appendicitis on October 27th and the second for the removal of an infected kidney, on November 4th, his condition became worse on Monday, November 6th, and he suffered intensely almost until the end.

He tried to live an upright life, pleasing to God and parents from his childhood on. On June 5, 1927, he was baptized by Rev. W. S. Gottshall and received into membership in the Salem Mennonite Church, Freeman, S. Dak., and tried faithfully to fulfil his duties as a member always. He had a special interest for music, being for many years a member of the church choir and Men's Chorus.

On June 6, 1934, he was united in marriage with Elizabeth Alston, formerly of Noble, Iowa. This union was blessed with two children, Lorene, 2, and Lilah Mae, two months old. For the last three years he was farming the home place in Norway Township.

He leaves to mourn his early and unexpected departure, his wife and two small children, his mother and father and sister Violet, his grandparents John J. Waltners, six uncles and aunts from his father's side and seven from his mother's side, besides many other relatives and a host of friends, young and old. —The funeral was held at the Salem Mennonite Church, Sunday afternoon, November 12. Loud speakers were necessary to take care of the large number of people that could not get into the Church. Brother A. P. Waltner brought words of comfort at the house and Bro. P. R. Schroeder at the Church. The text selected by the mother of Elvin was Psalm 16:6.

* * *

MRS. EMMALINE KAEGI, daughter of Samuel and Martha Ferguson, was born January 9, 1865, near Goshen, Ind., and passed away in the hospital at Goessel, Kans., October 30, 1939, thus reaching the age of 74 years, 9 months, and 21 days.

When yet in her infancy, the family moved to Iowa, residing there until 1877, whereupon they came to McPherson County, Kansas. Three years later she lost her mother.

On New Years' Day, 1885, she was united in marriage with Christian Kaegi. They settled on a farm in Spring Valley township, and later in Canton township. In 1890 the family moved to Moundridge. To this union eight children were born. Her husband preceded her in death in Glasgow, Montana, in the year 1927, having moved to this state with their Her exemplary and unselfish life was an inspiration son in the year, 1918.

On December 2, 1917, she was baptized upon the confession of her faith by the Rev. J. M. Suderman. to those who were near and dear to her and now mourn her departure. After mothering her own family, she took the place of a mother in the household of Mr. John P. Huxman during the last six years of her life.

She leaves to mourn her departure, six daughters, and their families: Mrs. D. O. Rupp, Mrs. B. F. Luginbill, Mrs. B. M. Dirks, Mrs. F. E. Dyck, Mrs. L. E. Stucky, all of Moundridge, and Mrs. F. L. Baily of Glendive, Mont., a son, Clayton, of Newton, Kan., four sisters, twenty-three grandchildren, one great grand-child, and many other relatives and friends.

The Rev. P. K. Regier officiated at the funeral service, using the text II Tim. 1:12. Burial was in the Meridian cemetery, where her parents and little son are buried.

* * *

Mother EVA DUERKSEN PANKRATZ, daughter of Johann and Aganetha Balzer Duerksen, was born the 22nd of February, 1873, in Gnadenthal, South Russia. In 1878 she immigrated with her parents to the U. S. A. In her parental home she was brought up in the fear and admonition of God.—On the 18th of May, 1891 she was baptized upon confession of her faith by Elder Jacob Buller and received into the Alexanderwohl Mennonite Church, of which she was a faithful member at the time of her death.—On the 19th of January, 1893, she was married to John M. Pankratz. This union was blessed with 12 children, 7 daughters and 5 sons, of which two, Mrs. Elizabeth Pankratz Schmidt and Jacob Pankratz have died.

Mother was not in good health the last 9 months, yet she was always cheerful and willing to help others. After consideration and prayer we followed the doctor's advice to remove the cause of her ill health by means of an operation. On October 28, she entered the Bethesda Hospital, Goessel, Kansas. November 2, the doctors made an exploratory operation. Complications set in soon after, with pneumnia and toxic psychosis. In spite of all the diligent, loving and sympathetic care, she suffered much the last four days, yet she bore it patiently and willingly. She was ready to go and be with her Lord and Master. In her suffering she prayed much and quoted Scripture verses, such as Psalm 68:19: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." When her suffering was greatest she sang the songs she loved. We know she is with the Lord. She also beckoned us to come and meet her in heaven. Praise God for a saintly mother! She passed on to her heavenly reward quietly and peacefully, Nov. 8, 1939, at 7:30 a.m., after a brief illness of 6 days, at the age of 66 years, 8 months and 17 days. She leaves to mourn her death: her grief-stricken husband, John M. Pankratz, four sons, John, Peter and Henry with families, and Ernst; six daughters, Agnes, Eva, Marie and Katharine with families, Martha and Margaret; the grandchildren Selma and Albert Klassen and 30 others, 4 brothers and one sister.

Funeral services were held in the Alexanderwohl Church, Nov. 13. Rev. C. C. Wedel spoke comforting words on Deut. 32:39, and Rev. P. H. Unruh spoke on Ps. 23:1; Rev. P. P. Buller closed with remarks on Ps. 73:23. The bodily remains were laid to rest in the Alexanderwohl Cemetery.

* * *

HENRY BERG, the son of Peter and Eva Duerksen Berg, was born October 14, 1859, at Elizabethtal, South Russia. When 8 years old he was taken to the home of his uncle Henry Franz. With these foster parents he emigrated to America, where they arrived June 29, 1879. He lived with his foster parents up to his 29th year. He was baptized upon confession of his faith, August 15, 1880, by Elder Jacob Buller and joined the Alexanderwohl Mennonite Church, where he was a faithful member at the time of his death.—On March 12, 1889, he was married to Anna Boese, Rev. Heinrich Goerz officiating at their wedding. Mrs. Berg died November 13, 1929, and as they had no children he was left alone. So he sold his personal property and entered the Bethesda Home at Goessel, Kansas, as a broken man, with the intention of spending the remainder of his years there. As he was by nature a quiet, industrious man, it was a pleasure for him to assist here and there, always evidencing a keen interest for all that happened. Many a quiet hour he spent in reading his Bible. This gave him strength to overcome the adverse experiences, but deep in his heart there lingered a longing for the heavenly home. He was a quiet and satisfied member of the Home family. — Slowly his strength began to fail. On October 14 last, he celebrated his 80th birthday and greatly appreciated all acts of kindness extended to him. He became bedfast October 30, and there followed several days of severe suffering, but he kept his faith until the end, which came November 4, at 8:30 p.m., and he went to the Lord. He spent nearly ten years at the Bethesda Home, and reached the age of 80 years and 20 days. Funeral services were held at the Alexanderwhol Church, Thursday, November 9. Rev. P. H. Unruh spoke on Heb. 11:6 and Rev. C. C. Wedel on 1 Cor. 15:26.
(Something wrong with the figuring of his age isn't there?)

* * *

ERDMAN HEPPNER, SR., son of Dietrich and Maria (nee Buhr) Heppner, was born, Dec. 23, 1866, at Schoenthal, about thirty-five miles from the city of Marienpol, South Russia. In 1876 he came, with his parents, to Mountain Lake, Minn. The family settled on a farm about twelve miles northeast of Mountain Lake. He was the youngest of fourteen children, all of whom have preceded him in death.

On July 6, 1890, he was united in holy matrimony with Helena Friesen, also of Mountain Lake. Four months later in October 1890, the young couple moved on a farm near Butterfield, Minnesota. To this union were born four sons: Abraham, Dietrich, Erdman Jr., and Peter. Soon after the birth of Peter the young mother passed to her heavenly reward. Both she and her husband had been baptized and received into the Mennonite Church at Mountain Lake by Elder Gerhard Neufeld.

On January 3, 1897, he again entered holy matrimony with Helena Peters, also of Mountain Lake. To this union were born six boys and two girls: Cornelius, Jacob, John, William, Henry and Walter; Marie (a twin with John) and Helena. In 1908 the family moved to North Dakota, where they lived till 1911 when they moved to Winton, Calif. Here they lived till 1917, when they moved to a ranch near Reedley.

Erdman Heppner departed this life October 20, 1939, having succumbed to a heart attack while asleep in bed. He brought his age to 72 years, 9 months, and 27 days. He leaves to mourn his departure his widow, ten sons, 16 grandchildren and 2 great grandchildren. Interment was made at Reedley Cemetery with Rev. Dillman B. Hess of the Community Church at Winton, Calif., officiating. Text: II Samuel 12:23. His body was laid to rest in the hope that his departed soul has gone to be with the Lord Jesus Christ in Whom he believed.

» » JOTTINGS « «

—*Grace Mennonite Church, Pandora, Ohio.*—The Men's Fellowship held its autumn meeting at the church on the evening of Nov. 14th. Ninety seven men and boys of the church gathered for the occasion. After a period of informal fellowship the men gathered in the basement of the church where a generous dinner awaited them prepared and served by the men cooks of our church. After the dinner there were a number of selections of music, quartets and instrumental. Rev. J. R. Love, pastor of the High Street U. B. Church, Lima, Ohio, gave an excellent address of real religious value to all present. — On the evening of Nov. 16th the women and the girls also held their autumn dinner at the church. One hundred and thirty women and girls were present. The evening was spent in good fellowship, the enjoyment of good music and an address by Miss Elizabeth Moser who has recently returned from a period of service in the Rockefeller Hospital, Peiping, China. Her address was interesting and informative.

—*The Eastern Conference Secretary, Rev. Howard G. Nyce,* was authorized to send to every minister there the following resolution adopted at the Peace Rally held at the Lansdale church on Armistice Day:

RESOLVED: That we designate Sunday, November 26th as a day of Confession and Intercession, through our Conference, for the intervention of God in restraining the ravages of the International conflict, and for the retarding of the materialistic tendencies which today are slowly dragging this country to the brink of the dark abyss of war; and to quicken the spiritual life of the members of our congregations. —In our prayers to God regarding these conflicts, let us be strictly neutral, praying that God may so rule or overrrule in the hearts of men, that just and equitable peace be established."

— REVIVAL MEETINGS.—*Rev. C. H. Dirks,* pastor of the Mennonite Church, Hutchinson, Kansas, held Revival meetings at *Kismet, Kansas,* beginning Oct. 29, and continuing two weeks. From Nov. 19 to 24 he held similar services at the *Mennonite Church, Medford, Oklahoma,* and from Nov. 27 to December 3 he will be at the *Grace Mennonite Church, Enid, Oklahoma.* Themes: "Behold the City," "New Pictures in Old Frames," "What Think Ye of Christ?" "Can Man Be Made Over?" "Why Be Born Again?" "The Danger of Delay," "The Leopard's Spot."

— *Soldner Family Celebrates Mother's Birthday.*—The children of *Mrs. Samuel Soldner, of Berne, Ind.,* met recently in the home of Mr. and Mrs. Wildas Soldner, Van Wert, Ohio, to help her celebrate her 80th birthday. Present were: Dr. and Mrs. T. H. Soldner and children, Rev. and Mrs. G. T. Soldner and children, Mr. and Mrs. Rufus Soldner and children, Mrs. Sam Soldner and daughter Nora, Mrs. Della Neuhauser an daughter Christine, Mr. and Mrs. Newel Neuhauser and children.—*Berne Witness.*

— *Items from Bulletin of First Church, Philadelphia:* Next Sunday is "BRING ONE—SUNDAY." Each one present this Sunday (Nov. 19) bring another one. Do some personal work.—Bluffton College Gospel Team will be with us in the morning. In the evening *Music Night.*—Bluffton College East Coast Club Dinner, Saturady, Nov. 25, 6 p.m. at West Swamp Church.—The Ladies' Aid Society bought a new mimeograph machine for the church. It shall be used to His glory.—Brs. J. B. Bechtel celebrated his 45th anniversary in business. We congratulate him and hope many more years will be added.

— CHANGE OF ADDRESS. — *Rev. M. Horsch* writes Nov. 18, from Upland, Calif., where they have recently moved, "We are now over the most and hardest of our "move" to Upland. Will you kindly announce in "The Mennonite" our new address, so all of our friends may take notice: REV. M. HORSCH, 593 EIGHTH AVENUE, UPLAND,

— *Mr. E. W. Baumgartner of Berne, Ind.,* motored to Trenton, Ohio, Sunday, Nov. 19, where he spoke at the Annual Mission Feast in the church where Rev. J. E. Amstutz is pastor. Messrs. Leslie Lehman, Carl Luginbill, Emerson Neunenschwander and Milo Habegger accompanied him to furnish special music.

— *Rev. H. T. Unruh, First Church, Bluffton, O.,* in their church bulletin: "My daughter and I join Mrs. Unruh in expressing our sincere thanks and appreciation for cards and letters of well-wishing as well as the many flowers she received during the days of sickness and confinement in our local hospital . . . . They were to her and all of us an expression of love —deep and sincere. It was kind of you to thus remember her. Above all your many prayers brightened the hour of deep experience. We do not know what those prayers meant to you but we do know what they meant to us. May God richly reward all of you.

— INTERESTING INFORMATION FROM FREEMAN JUNIOR COLLEGE. — Their Bulletin gives the following table of Enrollment:

Year	High School	College	Total
1934-35	94	59	159
1935-36	94	35	129
1936-37	104	44	148
1937-38	87	61	148
1938-39	87	63	150
1939-40	72	70	142

In view of the several years of poor crops in South Dakota, the above shows a remarkably fine school spirit, which proves that the people are backing up the school. That the college enrollment has steadily increased since 1935-36 is another healthy sign. And here is another encouraging surprise. In spite of extremely hard times the management of the college has been able to reduce the school's debt from $63,212.27 in 1935 to $45,755.67.

— *Getting Along with Older People* was the interesting subject discussed at a recent C. E. meeting in the Salem Church, at Dalton, Ohio.

— *The Bergfelder Menn. Church, of Mt. Lake, Minn.,* has asked *Rev. D. J. Unruh* to conduct a series of meetings and to lead them in Bible studies during the Thanksgiving season.—Thirty to forty women of the St. John Church recently met a whole day to sew and quilt and otherwise prepare a shipment of garments and comforters for the needy in Canada.

— A NEW BULLETIN has put in appearance. *It is from the Second Church, Beatrice, Nebr.,* with Reynold Weinbrenner as the new pastor, who writes: "The kind people here have made us feel at home, and we very much enjoy our work. There are many young people in the church and they are a very wholesome group."—Interesting announcements: Tuesday, at 4:15 p.m. High School Bible Class at 7:30 p.m. Christian Peace Class.

— *Bluffton College.*—Mr. and Mrs. C. H. Musselman of Biglersville, Pa., who have given Bluffton its $50,000 Library plus an endowment to maintain it, have just donated another $7,000 to the endowment of the school. This gift brings the total contribution made to Bluffton by this worthy couple to about $125,000.—Out of an enrollment of 215, 129 Bluffton students are earning from $12 to $130 per semester. The N. Y. A. (National Youth Administration) is helping 19 of them with allotment.

— *Rev. Freeman Swartz, Schwenksville, Pa.,* in "Church Messenger": THANKSGIVING: We see no need for the change of date of this day. Its reasons were certainly senile in argumentative power. What difference does a mere week make in computation of monies for Christmas shopping? This crass emphasis on the materialistic side of both days—Thanksgiving and Christmas, is somewhat disconcertaing to persons who are hoping for a spiritual awakening in America to save her from her mad plunge into materialism!"

1939 CHRISTMAS PROGRAM MATERIAL

Recitations, Plays, etc.

*1939 CHRISTMAS TREASURY NO. 50	.25
*Eureka Christmas Recitations	.25
Package No. 24 (loose leaf form) sufficient copies for all participants. (No copying)	.75
Christmas Dialogues No. 300	.25
Little Folks Christmas Collection	.25
Red Book of Christmas material. (An old favorite, 186 pages)	.50
*Standard Christmas Book	.25

Christmas Services

Christmas Echos	.10
*The Christmas Babe	.10
*Bells of Christmas (for children)	.15
The Gift of Love	.10
Glad Tidings	.10
The Holy Night	.10
Hail to the King	.10
The Star and the Manger	.10
Christmas Joy Bells	.10
Love Divine	.10
Christmas Tidings	.10
Christmas Memories	.10
The Child of Christmas	.10
The Coming of the King	.10

Christmas Song Books

THE CHRISTMAS CAROLER'S BOOK	.50
New Christmas Songs	.25
Legendary Christmas Carols	.10
Standard Christmas Carols	.10

Single Plays

Wittekind	.30
*Through other Eyes	.35
The Guiding Star	.30
The Neglected Toys	.05
The Cradle Hymn	.05
No Room in the Inn	.10
Good Will Toward Men	.10
The Birthday of Jesus	.10
He Careth for His Own	.10

Pantomimes

Away in a Manger	.15
Holy Night, Peaceful Night	.15
O Little Town of Bethlehem	.15
O Come All Ye Faithful	.15

CANTATAS AND PAGEANTS

When the Light Shone (pageant)	.30
Christmas with the Home Folks	.30
The Perfect Gift (cantata)	.35
The Christmas Song of the Ages	.35

GERMAN MATERIAL

Weinachts Paket No. 38	.75
Deklamationen und Gespraeche No. 49	.75
Weinachts Gesaenge No. 6	.15

EINZELNE DIALOGE

Zweierlei Geber und beide Verkehrt	.10
Zwei Arme Naetherinnen	.10
Gespraech ueber den Christbaum	.10
Tante Hanna	.06
Das Christfest der alten Barbara	.06

Items marked (*) are new 1939 publications

Any of the above material will gladly be sent on approval.

SEND CASH WITH ORDER TO:

MENNONITE BOOK CONCERN - - Berne, Indiana

—*Bethel College.*—Homecoming day, celebrated Nov. 25, drew a large crowd. A football game with Baker University was one of the features, at which Esther Regier of Newton was crowned queen. At the banquet in the evening, Prof. L. J. Horsch of Upland, Calif., and H. W. Scott of Newton, Kansas, were the speakers.—On December 1, the day after Thanksgiving, the Annual Corporation Meeting will be held as usual.

—*A Peace Meeting by the Ministers of the Western District.* On the earlier Thangsgiving Day a group of some fifty ministers met at the Tabor Church, Goessel, Kansas, further to discuss "the tentative plan" of action that members of peace churches might follow in war time. A resolution adopting this plan, passed at the Conference in October, the brethren felt, needed further interpretation and clearance, hence this meeting.

REV. G. A. LINSCHEID
1001 EAST BROADWAY
NEWTON, KANSA
JA 11

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, DECEMBER 5, 1939 NUMBER 48

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EDITORIAL

FORGIVENESS of those who trespass against us is a duty clearly taught by the word and example of Christ. It is not easy to do and many Christians never learn to do it, except for small matters which really amount to nothing. The spirit of forgiveness requires a disciplined heart and an unlimited amount of patience. Not seven times but seventy times seven. The impulsive Peter could hardly understand why one needs to be so generous with an offending brother. Neither can we understand until we consider God's patience with us. We sin today and tomorrow and the next day and our hope of forgiveness lies only in the mercy and patience of God.

If any among us think himself free from sin and not trying the patience of God, let him in all honesty search his heart and see if it is free from unclean ways—criticizing others, spreading gossip, losing temper, jealousy, overindulgence in eating or drinking or the use of tobacco, laziness, dishonesty or insincerity, wasting of precious time, indifference toward the needy, irreverence toward God, sinful thoughts and unloving words. If a man says he has no sin he is a liar and the truth is not in him. These words are a sad commentary on human nature but they are true.

But we need not brood over our sins. We only need to confess them. His grace is greater than our sins. The Cross of Christ is the eternal symbol of God's love and patience and forgiveness. On Calvary the forgiving spirit found its highest expression: FATHER, FORGIVE THEM. FOR THEY KNOW NOT WHAT THEY DO.—From "The Herald" by Lester Hostetler.

* * *

MONEY CANNOT BUY ALL.—The Scottish writer Thomas Carlyle once uttered this truth: "Money, in truth, can do much, but it cannot do all. We must know the province of it, and confine it there." To this, all honest, thinking people will assent. Money can buy a fine home with the finest furniture and commodities, but it cannot buy the happiness to go with it. Money can but an education, topped with a tempting doctor's degree, but it cannot buy the practical application of it, from which will accrue a life of service to humanity. Money can buy titles and honored positions, but it cannot buy the zest and thrill that goes with the effort of their personal attainment. Money can become the means of charitable work, it can help the poor, the sick, the indigent, but it cannot buy the "Well done," for, "though I bestow my goods to feed the poor, and though I give my body to be burned, *and have not love,* it profiteth me nothing." It can buy a bride or bridegroom, but it cannot buy the true love that must go with it to make the married life a blessed one. Yes, we must admit that money can buy almost any of this world's commodities, but it is profitable to consider some of the things that it will not buy, such as genuine friendship, true love, inward peace, health; the love of music, art and literature; the love of the good, the beautiful and the true; the riddance from sin and evil; and, above all, no amount of money can buy that "unspeakable gift" of God in His son Jesus Christ that brought us salvation, "the unspeakable riches in Christ."—Eph. 3:8, that "joy unspeakable and full of glory."—1 Peter 1:8.—T.

* * *

A GOOD GAME.—We recently attended a football game between the home college team and that of another Christian college. It was, what everybody called, *a good game.* The teams were evenly matched and each played hard. Each made two touchdowns and kicked one goal, giving both sides 13 points, and the result being a tie. There was no victory, no celebration, each side with its supporters apparently satisfied. It was a fine illustration of clean, neighborly sportsmanship. And the lesson? Would that the mad races for power, for supremacy, for aggrandizment between nations, organizations and even individuals might, somehow, be made to end in draws, like this game, rather than in victories! For victories leave sores, bitterness, and often hatred in the hearts and minds of the vanquished, with the determination to even up the scores, to retaliate, sooner or later. Victori-less games, played for the practice of honest, give-and-take sportsmanship and for the building up of healthy physical bodies, would largely eliminate the howling mobs at the thousands of games played annually by American schools and clubs, disgracing the art of play.—T.

The games of the ancient Greeks were, in their original institutions, religious solemnities.—*Brande.*

What Will It Cost to Be a Church Member

*By A. L. Roach**

We feel the following is a fitting meditation upon the Advent of Christ and His Church.—Editor.

This question is often asked and debated in the minds of some who would like to become members of the church but are afraid it will cost too much or that it will work a hardship upon them.

But everything in life worth much to us, costs something. The food we eat, the clothes we wear, the car we drive, the home we live in all cost something. But who would say that these things are not worth the price we have to pay for them. Our schools cost, our government costs, our protection of the law costs, we have to pay taxes to support all these institutions. Then why will people feel that the blessings and inspiration of the church (the greatest institution in the world) should be given to them free, without any cost or obligation on their part?

The fact is the church is the cheapest institution in the world. A recent survey of the United States dollar showed that 24 cents is spent for living costs; 20 cents for luxuries; 13 cents for waste; 11 cents for miscellaneous; 10 cents for investment; 10 cents for government; 9 cents for crime; 2 cents for education; and 1 cent for the church. Who would want to live in a city where there was no church? We pay for medical care and for education, for government, and taxes mount up every year. We pay hig prices for our food and clothing and yet we do not complain, but when it comes to the church we feel that what we give to the church is more or less charity or a gift, that we do not owe the church anything, and for someone to try to insist upon us paying a designated sum is an imposition.

But no man can pray what we call the Lord's Prayer without being willing to make some sacrifice, paying some price to help answer his prayer. For when we pray 'Thy kingdom come, Thy will be done on earth as it is in heaven," then we must, if in earnest, be willing to help bring this about. Jesus paid the supreme sacrifice upon the cross, it cost Him a tremendous price to redeem the lost race and to establish the church. The apostles laid down their lives and suffered the loss of their possessions in order to spread the gospel and establish the church in the world in their day. Through the first three centuries millions of Christians sacrificed everything they had, yes they gave their lives in their zeal to preserve the Church and make Christ known to the world.

Jesus never appealed to any man on a cheap scale. He said, "If any man will come after me let him deny himself, take up his cross and follow me." So it means losing your life; it is giving up all, bearing your cross.

The devotion of the soul to Christ and His church will necessitate unceasing conflict between the material and the spiritual, between the flesh and the spirit. The temptation will come to neglect Christ and His Church in order to satisfy the desire for clothes, food, houses, furniture, pleasure and many other things that appeal to the eye. But Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added" that is, put God first.

Church membership will cost money, but a true Christian should have no difficulty in realizing Christ's right to claim and command all we possess and ask us to give a part to help finance His work in the world, for He said, "Ye are not your own, for ye are bought with a price." "Where your treasure is, there will your heart be also."

Church membership will also cost some time. Christ claims not only a right to our money but to our time. One could not expect membership in any kind of an organization would amount to much if he did not give some time to it. The church needs willing workers who will give time and service to the great cause of Christ, there is a place for everyone to serve God in and through the church. Yes, it will cost you something but it will bring dividends in return, not in money, but in joy, in enlargement of soul and in treasures in heaven and the final awards of eternity.

If you are one of those who refuse to become a church member because of the fear of too much cost, then you are a cheap soul and have never caught the vision of the value of spiritual things. . . . We believe in the tithe system as taught in the Bible but it is left up to each individual as to how much he can and will give.—*Herald of Holiness.*

Gone to Their Eternal Home

REVEREND ABRAHAM RATZLAFF, formerly elder of the Hoffnungsau Church near Inman, Kansas, passed away Tuesday afternoon, November 28, at the age of over 89 years, due to old age and some internal ailment. He has been a minister since 1880, though not active for some time. He was well known in our conference circles, was long a director of the Bethel Hospital at Newton, and a director of Bethel College for nearly twenty years.—His obituary will appear later.

* * *

MAXWELL H. KRATZ of Haverford, Pa., is also reported to have passed away. He was a successful, Christian Attorney-at-Law, and withal a staunch Mennonite. A graduate of Princeton University and of the University of Pennsylvania Law School, he served on the Penna. Board of Law Examiners, on the Bluffton College Board of Directors, on the General Conference Emergency Relief Board and on the Mennonite Central Committee, in both positions since 1920.

Forget Not God's Benefits

There is an old German proverb that goes something like this: "Nichts ist schwerer zu ertragen als eine Reihe von guten Tagen," which means, there is nothing as hard for man to bear as a succession of good days. This seems contrary to our common belief, but really isn't it true? In our "good days" we have a tendency to grow independent, self-sufficient, ungrateful and, therefore, thankless. In fact, we become so self-reliant that we forget God, and when we forget God we forget our fellowmen. So, if that is what "good days" will do for us, then it is the worst thing that can come to us. And if it is our nature to forget God and all His benefits when the good days follow one another, let us consider it wisdom on the part of God to send us "evil days"—perhaps affliction, trials, cropless fields, etc. That is the result of forgetting God's benefits, not only now and here, but it has always been so. We deserve nothing more than the rest of mankind. We try to justify ourselves when we ask, "Are we worse than the rest?" Certainly not! But let us be very frank and also ask ourselves, "Are we any better than the rest?" God everywhere deals the same with mankind, but, of course, not at the same time. God is no respector of persons. What is more, we have had our "good days"—yes, too good they were. We were not worthy of them. We forgot God's benefits. We forgot our great Giver. O yes, we all wanted His benefits, His blessings, His gifts—but we wanted them without the Giver. Our American poet Lowell said, "The gift without the giver is bare." What are God's benefits without God? It is as a lamp without oil or electricity, it leaves us in the dark. It is as a car without gas, it gets us nowhere. It is as a dish without food in it, is leaves us hungry. It is as a stove without fuel, we are cold.

The Value of Thanksgiving. The Bible is full of thanksgiving. You see it in the Psalms, in the lives of godly men and women, in the letters of Paul. Our Lord set us the best example. Thanksgiving or better the giving of thanks is good for us. It is good for the soul. It puts the right spirit into man. It tones up his whole nature. It enriches his mind. It keeps alive his spiritual impulses and needs. The art of giving thanks takes us out of ourselves and helps us give God the glory to whom it is all due. It helps us in adversity. It keeps hope alive and makes faith a reality.

God's Supreme Gift is Christ Jesus. Thank God for Him. In Him we have cleansing, the forgiveness of sins, God forgives, forgets and heals. When a heart recognizes the gifts of God, it knows they are sent in love and mercy. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, . . . hath everlasting life." —*Rev. L. H. Linscheid in "The Bethany Messenger," Nov. 21, '39.*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Dallas, Oregon.

Greetings! "The Lord hath done GREAT things for us; whereof we are GLAD." Ps. 126.3.

These words express in a sentence the Lord's work in Dallas, Oregon. As we briefly look at this Psalm in the light of Psalm 122:1-4, we assume that it was probably chanted by the Israelites as they went up to Jerusalem to the feasts. They had been in bondage, in captivity—they had no song, no joy. The heathen nations observed their calamity and triumphed in it. (Jer. 22:8, 9), (Psa. 137:7).

But now they are *free*, out of captivity and bondage, v.2. Now there is joy and singing, so that even the heathen now recognize that the Lord hath done great things for His people. But notice the difference in v. 3. For God's people it was a "personal" matter. They were "sharers" in it. They could say, "the Lord hath done great things FOR US, whereof *We* are glad. They had part in the good things. It was for them, it made them glad. The neighbors *perceived* it—but they *received* it.

Their prayer is to be "fully-restored" from the captivity, as the "streams of the south." After the dry spell the rains came again. So they too wanted to be "revived" and "put on fire" for God. A wonderful prayer for all God's people. They had "sowed in tears," now they were to "reap in joy." "Tears" of godly-sorrow for misdeeds. Joy and singing for the fact they were now "out of captivity," back in God's fellowship and favor.

So we at Dallas must say: The *Lord* hath done great things for us; whereof we are glad. We recognize the author of all good done—it is the Lord. He uses human instruments, but it's the *Lord's* doing. Our conditions are parallel those of the Israelites. We too were in captivity, but the Lord delivered us. We had no song, but *He* put a new song in our mouths, even praises unto our God. We are *free*, our sins are forgiven, there is no condemnation—"Great things"—others are amazed—we are glad. Our prayer, too, has been—to be "revived," to be "put on fire for God." Only the *Lord* could do that. We merely were in the proper attitude to receive it. "Man-made" revivals are of little effect, but "heaven-born" and "God sent" revivals, though they may not be "heralded" and shouted from the house-tops—are *Real.* We have prayed for a spiritual revival and the Lord has sent such a shower of spiritual blessings that our neighbors are amazed and dumbfounded, and we ourselves are experiencing "Harvest-surprises."

Re-enforcements have arrived, not only in means, but in 45 new members from many states and Canada. Attendance has tripled. We have a large catechism class. A Sunday School Choir of 32 younger children; a young people's choir of an equal number, well attended prayer and Bible study meetings, an orchestra, a live C. E. and a new house of worship. Truly if the *Lord* had not built this house, we would have labored in vain—given up long ago.

Struggling under adverse circumstances, with a hand-ful of faithful ones, but with the sacrifice of personal interests and ease and means, the work has been accomplished. The Lord used human instruments who from the *heart* could say—even after a hard day's work: "I was *glad* when they said unto me, let us go into the house of the Lord." Hammer and saw under their arms, they came. Even the ladies helped. We rejoice.

But there is a tinge of sadness. The Israelites did not *all* return. Some remained in Babylon, and the liberated ones were concerned that their hearts, too, might be "stirred-up" to take advantage of the "liberation and freedom" granted. So we too are mindful of those still outside of the fold that the Lord might open their eyes and produce a godly sorrow for sin, and that they too, might accept the liberty wrought for them by Christ Jesus. Verse 6 speaks of the *"precious"* seed. The Gospel is precious because of its nature, value and effect. We are to *"sow"* it. When seed-corn is precious (high-priced) the farmer hesitates to plant it. He has but little for his own family, he "weeps" to part with it. Yet, it will increase only as planted. In faith he buries it in the ground in expectation of receiving it again with advantage.

The Lord *giveth* the increase. So let us sow the Word, our talents, our means, our time, knowing our own weakness, realizing the responsibility, but looking to God for the increase and blessing.

Success is certain. There are no failures in God's hervest. Our labor is not in vain in the Lord. His Word will not return void. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his "sheaves" (plural) with him.

We appreciate the work of our Home Mission board, and we are looking forward to the time when our work will become entirely self-supporting. Our New building will accomodate approximately 400 in the auditorium. On "Dedication, ordination and reception of new members-day," Oct. 15, about 700 friends gathered. We had a loud speaker in the basement and even standing room was not available to all who came. We still need a furnace, and we know the Lord will provide it somehow. Otherwise the building is complete and is a credit to our fair city, a monument to the honor and glory of the Lord, who hath done great things for us, whereof we are *glad*.

Fraternally yours, Homer Leisy.

The manner of giving shows the character of the giver more than the gift itself.—*Lavater.*

The Church's Doom

Mrs. S. P. Preheim

Capitalism is doomed; but that is not the greatest catastrophe. The visible church as an organization also is doomed. Doom may, but does not necessarily mean destruction. It means a pronounced sentence of punishment, decreed as a penalty.

Bible students tell us that we are in the period represented by the Laodicean church of Revelation the third chapter. The Spirit of God accuses the church of this period as being "luke warm," and this is its doom. "So then because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth. v. 16. The cause for this lukewarm condition is stated in the 17th verse: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." The church's material wealth has created this spirit of self-sufficiency, and robbed it of its dependence upon God. In an editorial in the "Mennonite" of Februrary 14, 1939, we read: "It is a fact that the wealth of the civilized world is largely in the hands of Christians, yet how little have they done to alleviate the suffering and want that is continually the lot of parts of the human race."

Once when Thomas Aquinas, the Medieval scholar, visited the city of Rome he was shown through all the sumptuously furnished rooms of the Papal Palace. He became almost as much impressed and dazed as was the Queen of Sheba, when she was dazzled with the riches of Solomon's Kingdom. Then the Pope remarked to him by way of pleasantry, "The church cannot say in our day, 'Silver and gold have I none.' " Aquinas at once replied "No indeed; neither can the church say now, 'In the name of Jesus Christ of Nazareth, rise up and walk.' " The visible church which has largely catered to capitalism, is going to suffer with it. They have marched down the centuries together, they must also suffer together. How fitting that their punishment should be given over to the Christless poor, the class which has been robbed by capitalism and neglected by the church.

I fail to find one passage in the Bible where the church is commissioned to go into the world and build cathedrals, and beautiful churches, and lead in the production of art; nor even to "make the world safe for democracy." But you say, "The Mennonite church has always stood for simplicity." How about the present time? Can you tell a Mennonite church from other churches because of greater simplicity? I know of an instance, in a Mennonite church, where money gathered for missions was used to buy an expensive pulpit and piano coverings. We are told we must beautify the church in order to attract the young people, and outsiders. Draw them with glitter and shine, instead of the matchless beauty of Jesus in transformed lives; convert them to the church, with its social opportunities, instead of, to Christ, with His opportunities for service and sacrifice, has become prevalent.

Some people interpret Jesus' words, "The gates of hell shall not prevail against it," the church, to mean; that the church will always be divinely protected. Let us consider Christ's statement. The purpose of gates always has been, to permit or prevent entrance to, or exit from, a city or place. Christ speaks of the gates of hell not being able to withstand the power of the church. Christ does not say, that hell shall not prevail against the gates of the church. The church is the aggressor, not the defender in Christ's statement. Why should the church desire to force the gates of hell, either for entrance or exit? Besides, Christ is here speaking of the Church which is built upon the foundation of Jesus being, "The Christ, the Son of the living God," the Church Triumphant, and not the visible church as portrayed by the Laodicean church in Revelation chapter 3.

The Spirit of God speaking to the church says: "I will spue thee out of my mouth." That portion of the visible church, which cannot be assimilated into the "Body of Christ," will be rejected, "spuen out of His mouth." There is no alternative. It is final. He cousnels repentance and change of attitude, but His promises are to the individual, not to the church. "Behold. I stand at the door and knock: If *any man* hear my voice, and open the door, I will come in to *him*, and will sup with *him*, and *he* with *me*." Rev. 3:20.

The Proper Attitude for the Christian to Take

1. "That in all things He might have the pre-eminence." It is painful for a true follower of Jesus, to constantly hear or see in print, the word "church," where the word "Jesus" should be. In many Christians, the church has usurped the first place in their religious life. "Join the church," "Be true to the church," "Serve the church," "Raise money for the church," are pet phrases. If one is true to Jesus, he will be faithful and loyal to the church; for it is His institution as a MEANS OF, not OBJECT OF, worship and service. Granting Christ the pre-eminence in all things, we must also grant His right to withdraw His blessing, and protection, from the visible church, and permit it to suffer at the hands of godless people. "As many as I love, I rebuke and chasten." Rev. 3:19.

2. There is still hope for repentent individuals. "Behold I stand at the door and knock." All who permit Jesus to enter as Savior and as King, will form the invisible church, the Church Triumphant. Bless His Holy Name.

3. This is an age of opportunity, freighted with responsibility, and a challenge for zealous activity. "Go out in the highways and the hedges, and compel them to come in." Carry the gospel to the uttermost parts of the earth. Reduce the number of Christless poor. The Lord stands *anxiously* waiting to save souls, and add them to the invisible triumphant church; which shall be presented a "Bride without spot or blemish."

"Let us then be up and doing,
With a heart for any fate.
Still achieving, still persuing,
Learn to labor, and to wait."

According to James, chapter 5, the proper Christian attitude for these last times is, "Be patient," "establish your hearts, grudge not one against another, suffer affliction, endure, wait for the coming of the Lord, sing psalms, and pray for the sick, for the sinner, for one another."—"The effectual fervent prayer of a righteous man availeth much."

Humility

by Harleigh M. Rosenberger
Student at Divinity School, Rochester, N. Y.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

An outstanding Christian virtue is humility. It is the attitude of the Christian approach to God. It portrays the relationship that should exist among Christian brethren. It blesses the giver and the one who receives. It is the boon companion of love; its antipodal is pride. " . . . be clothed with humility: for God resisteth the proud, and giveth grace to the humble." I Peter 5:5.

Christianity is divided on many issues. The factional supporters of these issues believe with equal degree in their own revelation. Few honestly try to understand their fellowman. Humility is crowded out as righteous pride seeps in; antagonism becomes victor. The love of God for human souls is forgotten because the workmen in His vineyard are fighting among themselves. "Ye blind guides, which strain at a gnat, and swallow a camel." Matt. 23:24.

The world is bleeding for Christ on Calvary; the heart of God is bleeding for the world. Christianity stands divided. The Mennonite Church has been greatly stunted in its growth because of the divisions within it. Who is to be accountable to God? Are we not responsible? We, because we did not approach God and our fellowman with humility, realizing that our imperfect minds might not have caught the full import of God's revelation. We filled our hearts with foolish pride because we thought we had all the Light.

God has revealed Himself to men but men, in their weakness, have not been able to receive His full message. Surely, the Luther who turned on his peasant supporters did not have full revelation; neither did the Calvin who assassinated Servetus. May we, as we pour over God's Word, feel humble before Him and then, in deepest humility seek to preach the Gospel, realizing we may differ on details but resolved to love each other as we work together for the glory of God. May Jesus not be speaking to us as he says, "Woe unto you . . . for ye shut up the kingdom of heaven against men."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 17, 1939

PARABLES OF THE KINGDOM

Matt. 13:3-8, 31-33, 44-46

Introduction

A parable is a figure of speech, a short invented story, true to life, in which commonly observed facts and objects are used to illustrate religious truths more plainly and clearly to the hearer's minds. Truth, when put into this form, could be more readily remembered—one large reason for our use of illustrations and stories. In our lesson Jesus uses a fine series of pictures to tell us what the kingdom is like. These all have to do with life and so does the kingdom, our religion.

Four Kinds of Soil vs 3-8

Jesus represents himself as a sower of the good seed. Any one who proclaims the gospel is sowing good seed, He likens the soil of the human heart to four different kinds of soil. The response to the sowing of the seed—the gospel—varies since hearts are not all alike. Some (v4) are like the well-trodden pathway across the field, on which the seed had no possible chance to take root and grow. In heart soil of this kind there is no receptivity for God's Word and religious truths. Such person's hearts have become so hardened that spiritual truth makes no impression and their minds are closed.

Others (v 5, 6) are like thin soil on rocky ground where seed may spring up soon but it can not root deeply and soon withers under the hot sun. Many people have a shallow nature and are impulsive. They hear the gospel, their emotions are aroused, but not the great depths of the will. They become very enthusiastic and perhaps even get converted. However, the gospel has not rooted deeply and in the hot sun of unexpected character and faith testing, their enthusiasm withers. Convictions were too shallow.

Others (v 7) are like the rich, promising, but much pre-occupied soil. The seed takes good root, the Word is received and takes some hold on the will, but so large a place is given to the affairs of life, its business, pleasures, and little time is given to nurturing the spiritual life. These cares and duties—probably not evil in themselves—become evil when they choke out the spiritual life.

Growth of the Kingdom vs 31-33

The parable of the mustard seed (vs 31, 32) shows the marvelous growth of the kingdom from very small beginnings. The tiny mustard seed growing into trees, sometimes fifteen fet high, well illustrates the growth of the body of Christian believers. From the small group of despised disciples of Jesus, has grown the world-encircling body of His followers. In his work, small beginnings may and do lead to large results.

The parable of the leaven (v33) shows the power of the gospel in human lives. It portrays the inner transforming character of the gospel as it penetrates and permeates invisibly and gradually—like leaven penetrates the meal—the whole life. It can transform and does transform, the whole social and religious atmosphere and life of a community.

The Treasure and the Pearl vs 44-46

These two parables teach the surpassing value of salvation through Christ and that when persons realize its value. they are willing to part with all else to receive it. God's grace in the heart is a priceless possession. He himself is the Pearl of great price and it is no hardship to give up all others for Him.

To the Western District Conference Churches

The Board of Trustees of the Western District Conference desires to call the attention of the churches of this Conference to two resolutions that were adopted at its recent session. They read as follows:

I. In view of the fact that the printing of the minutes costs at an average about fifty cents per conference vote, and in view of the fact that the minutes are sent to each congregation in the Conference, we recommend, that each congregation hold at least one offering a year for the general fund of the treasury of the Conference to take care of the current expenses.

2. Since the Church Building Treasury is in debt and inquiries have come for further loans, we recommend, that our churches send in substantial annual contributions to this treasury.

Concerning the first resolution we wish to remind the churches that the minutes of the last Conference session are to be printed shortly and that the bills for the printing will have to be paid. If each one of our congregations sends in an offering, the current expenses can be met, even though the offerings are not large.

We plead for larger offerings for the Church Building Treasury, so that we can pay for the Enid Church Building.

Please send all contributions for above purposes to the Conference treasurer, Mr. Paul W. Bartsch, Newton, Kansas.

With hearty thanks for your cooperation, in the name of the Western District Conference Board of Trustees,

P. P. Wedel, Chairman.
D. J. Goering, Secretary

—**The Medical Staff of the Bethel Clinic, Newton, Kansas**, has been increased by the addition of Dr. John W. Hertzler, first cousin of the recently deceased Dr. A. E. Hertzler and second cousin of the illustrious Dr. A. E. Hertzler, who has become widely known through his book "Horse and Buggy Doctor."

More Information Regarding the New German Hymn Book

Informations regarding the new German Hymn Book for the Mennonite Church have published repeatedly in the German Mennonite periodicals; but very little in our English papers.—Besides the notes by the editor of the "Mennonite," a short article regarding this matter appeared recently in the "Mennonite" by Rev. John G. Rempel of Rosthern, Sask., the secretary of the German Hymn Book Commission.—Upon request I shall add some further information.

Just like it was deemed necessary to have a *new* Hymn Book for the Mennonite Church in the *English* language, it was deemed necessary to also have a *new* Hymn Book in the *German* language. This need was felt especially in the Mennonite Churches of Canada. The first public intimation regarding this matter was made in 1933 at one of our Canadian Mennonite Conferences. In the mean time this subject was discussed privately. And at our Canadian Conference in 1935 it was discussed publicly and it was then resolved to have a new Hymn Book published, when also a "Gesangbuch-Kommission" was elected, which has since been doing preparatory work, and reported at each of the annual conferences.—It was the desire and the understanding that this new Hymn Book should be published by the Board of Publication of the Mennonite General Conference of North America.—At the conference in 1937 the "Gesangbuch-Kommission" was re-organized, which then continued the work and was able to finish it and send the manuscript of it to the Board of Publication in June, 1939. June, 1939.

This undertaking and this work was no easy job, which the Commission for the English Hymn Book will best understand.—Special credit belongs to Rev. John G. Rempel and Mr. D. H. Paetkau, both of Rosthern, Sask., who have very diligently been doing the main work in further selecting and copying the words and the tunes of the selected hymns.

This Hymn Book is especially published for the German Churches of the General Conference of Mennonites in Canada. But it is hoped and desired that it might also be adopted by the German Churches of the General Conference of Mennonites in the U. S. A., as well as by the other branches of Mennonites in Canada and elsewhere, so that it may become in reality an uniform Hymn Book, or a Common Book of Praise, for all German Mennonite Churches in North and South America.

This new German Hymn Book has 550 songs, most of them with notes; very similar to the old "Gesangbuch mit Noten."— Up to date 1980 copies of this Hymn Book have been ordered, and $846.50 part-payments have been received, and more orders are expected.—It is hoped that this new German Hymn Book can be published soon and be ready early in the New Year.

Winnipeg, Nov. 20, 1939. *Benjamin Ewert.*

Sixth Joint Conference of Mennonites Schwenkfelders, Brethren and Friends

First Church of the Brethren, Philadelphia, Pa.
December 4th, 1939

GENERAL THEME: *"Our Common Fellowship"*

With thanksgiving for the universal love of God, we rejoice to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. And with a simple faith depending upon the regenerative power of God rather than upon humanistic efforts or mechanical means of Grace for the constant expression of an humble, equitable and peaceful life, we wish to gather together to meditate and to exhort ourselves "as the Spirit gives us utterance;" also to pray that we may share with every creature *the Gospel*, even as our Lord commanded.

PROGRAM

Chairman for the Day—Nevin H. Zuck, Pastor of Bethany Church of the Brethren, Philadelphia, Pa.

Afternoon Session—4 p.m.—Devotional Period.
Meeting open for discussion as directed by the Holy Spirit.

Theme: "The Church in a World of Confusion."

Summation of the concerns of the meeting—Freeman H. Swartz, Pastor of Eden Mennonite Church, Schwenksville, Pa.

Social Hour and Supper—6 p.m.—Supper will be served by the Ladies of the Church for 60 cents.

Evening Session—7:30 p.m. — Address— "Christ for the Crisis" by *Alfred C. Garrett*, Minister and member of the Respresentative Meeting of Friends.

Note—The Church is on Dauphin St., one-half block west of Broad Street. It is easily reached by the Broad Street Subway to the Susquehanna-Dauphin Station. Dauphin Street is 2300 North from Market Street.

GOLGOTHA

Our crosses are hewn from different trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified;
As we scale the steep another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own —
For on the summit we bleed alone.

—Frederich L. Knowles

When Did You Last Talk With Christ?

Do stop and answer this question to yourself before your read on.

It is easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him with others, or to think we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really only talking or singing for other people and ourselves to hear? I tremble for people who only pray in churches, or at prayer-meetings, or with other Christians present. Meetings are blessed helps and means of grace; but they are not necessarily conversations with Christ; nor is preaching, or teaching, or working for Him. You may be a most religious person—busy all day long about God's matters; you may give time and money and thought to Him, and yet you may never converse with him. And the danger is that if you do not converse with Him alone each day you will get thoroughly on the wrong road, and wrong altogether; and that when you and He meet you will see all your work burnt up, and yourself saved as a brand plucked from the burning. It will be a dreadful surprise to you that nothing should remain of all the work on which you spent your life. The solemn words, "Without Me ye can do nothing," had been forgotten by you.

He meant that you should have talked to Him continually about everything you did, and everything you cared about, and should have been always conscious of His sympathy and oversight and working. But instead of that you talked only to men and women, and made shift with their sympathy and advice and help. *He* meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son, and He would have ended them; but you only consulted your friend, and matters got worse and worse. He meant you to have asked Him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven you and cleansed you; but you confessed it only to your minister, and it torments you this hour. He meant you to have committed to Him that painful illness; but you have trusted your family doctor only, and get no relief. He meant you to have asked Him how much money you were to give away; but you settled that yourself, and settled it wrongly. He would have been your Counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, or did after your own choosing, and all has been failure. A conversation with Jesus each day will make all the difference. Are you on speaking terms with Him?

> "Speak to HIM then for He hears,
> And spirit with spirit shall meet.
> Closer is He than breathing,
> And nearer than hands and feet."

—Selected.

The Mountain Lake Bible School

In its interesting history of fifty or more years, this school has done much for the upbuilding of spiritual life and Christian character in the Mennonite Youth of that community and is continuing the blessed work. It is the only community Bible school among our people that is still maintaining its erstwhile place and prestige, with an enrollment of about 70. In this school many young lives received the stimulus that inspired and helped them become valuable workers in the church, Sunday School, C. E., the mission field and even the Christian ministry.

After having passed through several changes, the school was reorganized in 1936, and its curriculum re-adjusted by eliminating secular subjects and substituting more Bible courses and related studies. The catalog states the purpose of the school to be as follows:

a. To acquaint the student thoroughly with the Word of God.—b. To lead the student to the knowledge of the Lord Jesus Christ as his personal Savior.—c. To create in the student a longing for more intimate fellowship with the Lord.—d. To train the young people attending for active participation in the Sunday School.—e. To cultivate appreciation for the church and respect for Christian principles.—Mennonite principles receive careful attention.— f. To return the student to his home church, a better Christian and a more effective worker.

Persons having finished the eight grade or are sixteen years or older are admitted. The tuition is $3.00 a month. The school has three programs on its calendar: the Christmas program, December 19; the school program, February 15; and the closing program, March 28. Invitations from the churches to serve with programs on Sunday nights, are gladly accepted, as this gives opportunity to bring the school before the public.

In its curriculum covering two years, the school offers: Bible History, Old and New Testament; Biblical Introduction, Christian Principles, Old Testament Synthesis, Biblical Psychology, Christian Ethics, Bible Doctrine, Bible Geography, Personal Evangelism, Harmony of the Gospels, Homiletics, Church History, Missions, S. S. Pedagogy, S. S. Administration, Child Study, Book Study, Public Speaking and Composition, English, German, Notation and Chorus.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

CONQUEST

Milton, the blind, who looked on Paradise!
Beethoven, deaf, who heard vast harmonies!
Byron, the lame, who climbed toward Alpine
skies!
Who pleads a handicap remembering these?

—Violet Alleyn Storey.

WHY NOT?

As we again remember the incarnation of the peace of God, which passeth all understanding, why not emphasize peace in our Christmas programs? Certainly peace has become too limited in meaning. War is not its opposite, but rather conflict. War is armed conflict. Striving for peace should mean the elimination of conflict in one's own being, and in one's relations with God and one's fellow-men. Public school teachers and Sunday school teachers are you looking for Christmas program material? Much good material can be gotten from the National Council for Prevention of War, 532—17th St., Washington, D. C. Some of this material is free.

Why not give peace booklets and books as Christmas presents? Suggested booklets: Pacifist Handbook, Christian Peace—Four Hundred Years of Mennonite Principles and Practice by Smith, Christian Peace—New Testament Peace Teachings Outside the Gospels by Bohn, How To Keep America Out of War by Kirby Page, and Pacifist Program by Richard B. Gregg. MUST WE GO TO WAR by Kirby Page ($1.00) and SWORDS AND PLOWSHARES, History of the American Friends Service Committee, by Mary Hoxie Jones ($3.00) should prove useful books. For a list of other books see appendix of Pacifist Handbook. The pacifist magazine, *Fellwship*, can be gotten for $1.00 per year from 2929 Broadway, New York.

THIS AND THAT

SENTENCE SERMON: "We are not what we think we are—but what we think, we are."—Gospel Music.

Rev. Olin Krehbiel suggests that the title of the youth's section be changed. Have you any suggestions? If you do, please, send them to the editor of "Our Youth Says."

Don't forget that if you want to read news in these pages, you should be willing to contribute some. So far John Fretz has been our most faithful contributor.

According to tentative arrangements Dr. E. L. Harshbarger will give the lecture, "The Christian Faces War" to a joint-meeting in the First Mennonite Church, Beatrice, Nebr., on Friday evening, Dec. 15th. Sunday morning, Dec. 17th, he is scheduled to deliver a peace sermon there. On Sunday afternoon of that same date he will conduct an open discussion on peace in the Second Mennonite Church of Beatrice. In the same church he will in the evening give his lecture on "The Mennonites in Holland." If possible he will show one reel of picturs taken in Holland.

LET US MEDITATE

Matt. 5:1-3. "And seeing the multitude Jesus went up into the mountain and when he had sat down, those who were ready to learn from him came unto him and he opened his mouth and taught them."

Jesus shunned crowds because He seemed to feel that the spirit of the average crowd was not a good atmosphere in which either to learn or to teach.

He was willing to make small beginnings for the purpose of getting greater results and, therefore, spent the greater part of three years teaching a dozen men.

It takes folks who are willing to learn in order to make progress.

Father, we thank Thee that we need not submit to the lure or delusion of endless crowds. We thank Thee for the assurance of Jesus that small beginnings may have great results when men approach the opportunities presented to them with a willingness to learn the deeper meanings of life. And we pray Thee for the guidance of Thy spirit both for courage and for faith to follow His suggestions.—Thoughts Along the Way of Life by J. H. Langenwalter.

Senior Department

GOOD TIDINGS

Senior C. E. Topic for December 24, 1939

MAIN TOPIC: *Good Tidings of Great Joy.* Luke 2:1-11

I. Worship Service:

1. Songs: A series of Christmas carols
2. Reading of main topic, and prayer.

3. More Christmas carols.

II. Leader's Introduction

What is there in the alchemy of Christmas which changes the dull metal of everyday living into the shining gold of life at it was meant to be, full of joy and beauty and mutual appreciation? Is it not that at this time of the year humanity has a fleeting glimpse of the things which make life worthwhile—kindness, sympathy, and generosity?

III. Suggested topics for short talks:

1. The song of the angels Luke 2.
2. The gift of the wise men Matt. 2.
3. The adoration of the shepherds, Luke 2.
4. The love of the heavenly Father John 3:16.

IV. Instead of the discussion a series of short beautiful Christmas poems or verses like the following:

"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer and a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King."

V. For Study

"On the night that to us is Christmas Eve, the Wise Men were riding over the desert sands somewhere. Perchance for them the trail had started from some lone, high peak in the Persian mountains where nightly they sat and watched the stars and where they had first seen the star that had captured their imagination and challenged their FAITH.

Those Wise Men *rode in faith.* What questions they must have asked! Could they be sure this was the one star among millions to follow? The prophecies they had read came from the book of an old, not very glorious people. And why should they, the wise, ride to worship a king who might never be theirs? And if they found him, would he be worth the finding? The way was long and treacherous over bandit-ridden trails. Was it worth the risk?

Questions without answer. Doubts without assurance. Yet there they were—kings ni the dessert.

O Wise Men, yours was the wisdom our world needs very much just now. You did not stop to argue, to weigh emotion in the scales of intellect. You gave no room to fears and doubts. Serenely you rode out upon *the faith that He who sent the star would not fail to provide the King*. The stars had never yet failed you. The star would not fail you now.

I think *I should like to promise myself this Christmas Eve to be henceforth wise with the wisdom of the Eastern sages.* So much of today I do not understand. Our groping, reaching, and battling for security bring us no nearer to one another, to peace, to safety, to abundance, or to God; only nearer to greater doubts, to greater distance from him. Let me resolve tonight to act more swiftly upon the promises of God; those hopes and dreams that shine like stars in my heart. Let me, too, find my King at the end of my faith."

VI. Illustrations

A strange old Christmas *legend* is found in different countries of Europe. According to this tale a busy housewife was cleaning her home when she heard a knock at the door. It was the three wise Men, asking the way to Bethlehem. They invited the woman, to go with them and bring her gifts to the Christ child. The busy housewife hesitated. She really wanted to see the wonderful Child, but she hated to leave her work. She told the Wise Men to go ahead. She would finish her cleaning and soon catch up with them.

So the Wise Men went on, and the housewife finished her sweeping. She didn't stop until every single speck of lint and dust was gone. Then she caught up a toy or two and still holding her broom hurried after the Wise Men. She was too late to find them. No matter how she searched, she never did discover either the Wise Men or the Christ child. According to the tale, every Christmas since then the busy house wife walks through Europe. She still carries her broom and toys, she still is searching for the Wise Men and the Christ child. Since she cannot find the Christ child, she does the next best thing and gives her toys to children who need and deserve them.

There is quite a moral in this curious old legend. Aren't we all too much oncerened with the petty details of life? We neglect the Christ child while we worry about things like dusting and sweeping. It is true that work must be done, but can anything be more important than finding the Christ child? He comes before everything else. The legend of the busy housewife is a warning to us, but she is a good example. Since she could not give her presents to the Christ child, she gave them to other small children. Is there any better way of observing Christmas? In giving to children in need was the woman not really giving to the Christ child?

VII. Food for thought.

"The blessing of the Christmastide be ours today, and through the coming years."

INTERMEDIATE DEPARTMENT

CALL HIS NAME JESUS

Topic for Intermediate C. E. for Dec. 24, 1939

For Daily Reading:

Dec. 18. The Savior of the world. John 4:39-42.
Dec. 19. Salvation in no other. Acts 4:5-12.
Dec. 20. Came to take away sin. I John 3:5-8.
Dec. 21. Came to give life. John 10:10-18.
Dec. 22. A king. John 18:33-37.
Dec. 23. To him every knee should bow. Phil. 2:5-11.
Dec. 24. "Thou Shalt Call His Name Jesus. Matt. 1:18-25.

A Thousand Years Have Come

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before,
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The day when first on wintry earth
A summer change began,
And, dawning in a lowly of birth,
Uprose the Light of man.

Thomas T. Lynch, F. H. Revell Co.

Opening Carol—"Hark the Herald Angels Sing"
Scripture Reading—Matt. 1:18-25.
Prayer by leader
Carol: "The First Noel"

Study of Daily References.

1. John 4:39-42. They accepted Him as the world's Savior, because they had experienced His saving power in their own case. Additional references to be read on this thought: John 1:29; John 3:16, 17; John 6:37; John 12:47; I John 4:14.

2. John 10:10-18. (Have this passage read by your very best reader.) "Christ's death is the result of a voluntary impulse springing from Christ's love for lost mankind."

Carol: "It came upon the midnight Clear"

Period of Meditation.

Have each member think of what he has done or is doing to make this a Merry Christmas for someone outside of the family. Perhaps it will still occur to some members to make a visit to a Shut-in or to give a cheery greeting to a neighbor or friend.

Leader—Close this period with a real challenge to service.

Superintendent—Take this opportunity to spur your Intermediates on to a closer fellowship with Christ.

Carol: "Joy to the World"

Carol Sing: If at all possible have your Society conduct or join in a Carol Sing at the homes of such who may not be able to attend any Christmas service.

Wherever your closing service is conducted, close with the singing of the Carol "O Come, All Ye Faithful"

Postlude: "O Come, All Ye Faithful"

In His death He is a sacrifice, satisfying for our sins; in the resurrection, a conqueror; in the ascension a king; in the intercession, a high priest.—*Luther.*

JUNIOR CORNER

IF HE HAD NOT COME

It was Christmas Eve, and after Bobby had carefully hung his stocking by the fireplace he went off to bed. Usually Bobby did not like to go to bed early, but tonight he was eager to get to sleep so as to be sure to wake up early to see his gifts.

For their daily Bible lesson that day Bobby and his father had read Jesus' own words to his friends, found in John 15:22. Five words had stayed in Bobby's mind, and he kept saying them over and over until he fell asleep. These were the words: "If I had not come."

It seemed as if he had not been asleep any time when a cross harsh voice said: "Get up! Get up, I tell you!"

Thinking about the skates he wanted, and the flashlight, and the motor, and the books for which he'd been wishing, Bobby got up and hurried into his clothes and went downstairs. But all was still. No one was there to greet him; no stocking hung beside the fireplace; no wreaths were in the windows; no splendid tree was there.

Hurrying to the door, Bobby looked down the street. The factory was open, and he grabbed his cap and sweater and raced down the street to the factory door, and there stood a grim-looking foreman.

"Why is the factory running on Christmas?" asked Bobby.

"Christmas?" asked the man. "What do you mean? I never heard that word. This is one of our busy days, so clear out!"

Filled with wonder, Bobby hurried on down the street toward the stores, and to his amazement he found them all open. The grocer, the dry-goods man, the baker—each one was busy and cross, and each said in reply to his question: "Christmas? What's Christmas?"

When Bobby tried to explain, "It's Jesus' birthday, and the first part of the word 'Christmas' means Jesus," he was gruffly ordered to move along, as this was "a very busy day."

Going around the corner, he thought, "I'll go to church, our own church, for there's to be a Christmas service there." All at once Bobby stopped short before a big vacant field, and he mumbled to himself: "I guess I'm lost. I was certain our church was here. I *know* it was." Then he noticed a signboard in the center of the big, vacant lot, and on going nearer to it he read the words, "If I had not come."

Suddenly the meaning of it all dawned on the puzzled boy.

He was wandering along in a gloomy way, when he thought of the box of toys and games his class had sent to the Orphans' Home, and he said half aloud, "I guess I'll go up to the home and see the children get their presents." But when Bobby reached the place, instead of seeing the name of the home over the gateway. he read those same five words, *"If I had not come,"* and beyond the archway there was no fine building.

Seenig an old man, feeble and ill, by the roadside, Bobby said: "I guess you're sick mister. I'll run to the hospital and tell them to send an ambulance for you." But when he reached the grounds no splendid buildings were to be seen, nothing but signs and posters bearing the words, "If I had not come." As Bobby hurried back to the corner where the Rescue Mission had been, he said, "I'm sure they'll take the poor old man in here, anyway." But men with angry faces were gambling and swearing, and over the door Bobby saw, instead of the name of the mission, those same words, *"If I had not come."*

Still thinking about the poor old man, Bobby hurried home to ask his father and mother to help him. On his way across the living room he stopped to look up in a Bible those words, "If I had not come." Turning past all the pages of the Old Testament, he found that there was no New Testament. After Malachi all the pages were blank, and as held them up to h ligh on etuhwifewmt,aMhFflDoyet-e:faith.fiu r to the light on each sheet he could see a faint outline of the words, *"If I had not come."*

With a sigh Bobby said, "Oh, what a terrible world this is! No Christmas, no churches, no homes for little orphan children, no hospitals, no rescue missions, no almshouses, nothing but jails, and gambling places, and police patrols, and sickness, and—"

Just then there came the sound of bells. The chimes were playing. Bobby listened, and sure enough, it was his favorite hymn, "Joy to the Word! The Lord Is Come," and he heard his mother's cheerful voice saying, "Merry Christmas, Bobby!"

With a joyous bound Bobby was out of bed. Kneeling down, he said, "O Lord Jesus, I thank you that you did come; and I'll show you how thankful I am by always trying to be the kind of boy I know you want me to be."

Hark from the Tombs a Doleful Sound

The New York Times report for Oct. 27 says, "The spectre of a revival of Prohibition stalked at the convention dinner last evening when Representative John J. Cochran, who took a leading part in the fight for repeal, warned the brewers at their convention at Pittsburg, October 26, that there were "omninous clouds on the horizon!"

Only by "concentrating efforts upon the removal of abuses that have been accumulating in the retail branch of the trade could the brewers hope to escape the return of national prohibition," he warned. Continuing his lashing of the liquor abuses he said, "There are at least five million sharp shooters sniping at you. In the last analysis public opinion will judge you on your merits and render its verdict accordingly."

"Organizations that represent the public welfare—particularly of children and youth—are complaining that all is not well in the distribution and retail end of the trade. Many citizens strongly opposed to the principles of prohibition are voicing similar complaints." "There are disquieting reports of a train of evils, I do not need to tell you what they are. You know—you come in daily contact with them. You realize they are threatening. You know they are creating a hostile public opinion against you.

"You must find the cause of the present unrest against your industry—you must locate the source of the infection. You can save your industry by keeping the retail end of your industry clean and respectable, and by yourselves avoiding sharp trade practices prohibited by law."

Asserting that the threat of the new prohibition movement was very real, Mr. Cochran warned that unless the retail end of the industry was cleaned "of indecent and obnoxious elements, there will be strong agitation in Congress for submission of another prohibition amendment. I advise you to get busy. Take the initiative. Remove the cause of public irritation. Don't satisfy yourselves by talking about the bad conditions. Act, act swiftly and vigorously." Repent for the kingdom of Prohibition is at hand!

Imagine such an address being delivered at a convention of Milk producers, a shoe dealers' convention, wholesale Grocers Association, or at a convention of dry goods manufacturers! The liquor industry carries the seeds of its own destruction in the inherent character of the traffic which demoralizes everything it touches, and degrades every place of distribution and sale called by whatever name. It is not the place that demoralizes the liquor; but the liquor that demoralizes the place! Some of our post repeal "drug stores" are worse than the old-time bar rooms, and there are "groceries" in Washington that smell fire and brimstone. You may call the saloon a sanctuary, the bar a mourners' bench, the liquor dispenser a doctor of divinity, and you will have the same old devil still. So John warns the brewers, clean your Augean stables or prepare for the Flood! "He that sitteth in the heavens shall laugh; The Lord shall have them in derision." . . . "The Lord shall laugh at him; for he seeth that his day is coming." . . . "I have seen the wicked in great power, spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yet, I sought him, but he could not be found. For the transgressors shall be destroyed together; the end of the wicked shall be cut off."—*Twentieth Century Progress.*

Ham and Eggs

Many of us will remember that at recent elections two of our states, Ohio and California, voted on old-age pension amendments to their constitutions. The plans provided good sized incomes from the coffers of the respective state treasuries for old people for the rest of their days. In California the campaign caused all the more agitation, because this was the second time that the people were called upon to vote on such a measure which this time called for a weekly dole of $30.00, dubbed as a "Ham and Egg" proviso. A good brother from that state writes as follows on the subject on which he advances some sound logic.

"THE ELECTION is over. The inevitable victories and disappointments are registered. Ham and Eggs took a good licking. It could hardly have been otherwise. It was opposed by President Roosevelt and Governor Olson, by all the daily papers, big business and little, all the banks, and such leaders as Upton Sinclair and Dr. Townsend. The economists were against it and so were school officials, service clubs and parent-teachers organizations. In view of the opposition, it is surprising that the proposed Amendment still polled nearly a million votes.

But the election solved no problem. It only averted a dangerous experiment. The problem of unemployment and relief is still with us. The solution apparently is not Ham and Eggs but an old age pension paid in real money, in a reasonable amount, on a nation-wide scale. There must be work for those who can work, for life degenerates in idleness. Let the practical politicians continue to study our great social problem and present a plan with horse sense. It is the only way to stop Ham and Eggs."

Extract from Report of North Central Association about Bethel College

"Bethel College is distinctly a product of the Mennonites in this area of the United States. This is clearly shown by its organization and control. The confidence the Mennonites hold in the college is reflected by the fact that 70.9% of the present study body is of the Mennonite faith. Six years ago Mennonite students composed only 54% of the student body. It is clear that, as a Mennonite institution, Bethel College has a large and substantial constituency. The faculty and the Mennonite constituency look upon service in this Mennonite college very much as they do upon service in churches of the Mennonite faith. Indeed teaching is, in their eyes, a mission work. It is as mission work that the college presents its cause to its constituency, and to some degree, therefore, the actual work of these teachers comes very close to the contributive service of religious teachers of Catholic colleges."

Board of Publication in Need of More Cash

The Board of Publication is very anxious to get the new Hymn Book out as early as it is humanly possible, and many of our churches want the book just as badly.

Our Board has felt that we should have about $3000.00 ready cash before giving the order for the making of the book. To obtain this fund we have repeatedly appealed to the churches to send in their annual gifts for the work of publication or, if they chose, for help with the Hymn Book.

As the gifts have been coming in rather slowly so far, we find it necessary to use other plans to get the money still lacking, as 1) for churches to order new Hymn Books ahead and pay for them, whole or in part, now, or 2) to send (loan) our treasury any sum they may choose, for which they agree to take books as soon as they are ready.

Or, may we make this plea to members of our conference who are well-to-do, to loan us such sums of money as they may see fit, for little or no interest, with our promise that it will be repaid from the sale of books.

The amount still needed to make $3000.00 is about $1600.00.

One church with great faith in God and those who have prepared the new Hymn Book has sent in a check for $300.00 for as many books as this will buy. Who will be next?

Send all money intended for the work of the Board of Publication and for the song book to: E. W. BAUMGARTNER, BERNE, INDIANA.

For the Board of Publication, J. R. Thierstein, Chm.

* * *

Special price for new subscribers to the Mennonite is $1.00 for one year. To old subscribers the price is $1.50. If they pay up to January, 1941, or beyond they will get free a copy of the 1940 YEAR BOOK, also while they last a copy of Ris' "Articles of Faith."

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Mennonite Publication Office

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CORRESPONDENCE

MENNONITE CHURCH, WOLF POINT, MONT.

A Ladies' Aid meeting had been planned at 11 o'clock in the home of Mr. and Mrs. F. Zerbe. Upon our arrival it was found that this had been turned into a farewell for the pastor and wife, Rev. and Mrs. Noah Unruh, who had resigned after a service of 6 months as student pastor, in order to obtain more training. The church showed its appreciation by providing a large dinner, good program, and an offering to the pastor.

On November 2, the church had a blessed time, the neighboring churches spending a day with us. This was the program: In the morning the pastor gave his farewell message. In the afternoon the Annual Harvest Festival was observed. Special music was rendered by all the churches, and the Reverends Albert Ewert, George Janzen and the pastor gave short messages. In the evening Rev. Janzen with the Lustre Bible class rendered a program. Dinner was served by the local churches. The day was greatly enjoyed.

We want to thank every one for the donations received during the day for our behalf. We have certainly enjoyed our work here. Will the readers of the Mennonite pray for us and note *our change of address for the present, from Wolf Point, Montana, to Durham, Kansas.— Noah Unruh.*

ST. JOHN CHURCH, PANDORA, OHIO

Parsonage Dediaction.—Members and friends of St. John Mennonite church met at the parsonage recently purchased by the church for a service of dedication of the parsonage on last Sunday afternoon at 2:30 P. M. The following program was carried out:

Singing by the assembled guests of the hymn "Holy, Holy, Holy" was followed by the singing of "Faith of our Fathers." Mr. Milford Haas, deacon, and Menno Schumacher, trustee, then led in prayer. The pastor, Rev. D. J. Unruh, read the 24th Psalm. Mr. Manes Gerber, deacon, and chairman of the church council, spoke briefly on "The Purpose of the Parsonage." After this the congregation, led by the pastor, repeated a service of dedication and the pastor led in a dedicatory prayer. Henrietta Schneck sang the solo, "Bless This House." After repeating the last verse of Psalm 19 the service was concluded.

After the dedication service the congregation remained as the guests of Rev. and Mrs. Unruh, who had open house.

Between 125 and 150 guests viewed the home and enjoyed the refreshments served. Misses Henrietta Schneck, Arvilla Geiger, Magdalene Amstutz and Lela Steiner assisted in serving the refreshments.

BETHLEHEM CHURCH, BLOOMFIELD, MONT.

Last spring crop prospects were good till the migratory grasshoppers began to hatch. The farmers spread large quantities of poison but in some cases the poison could be obtained only after it was too late and conesquently some fields were destroyed until they looked as if freshly ploughed. During the summer the remaining crop grew so fast that the grasshoppers couldn't eat it. They migrated toward the end of July, so many farmers have gotten a good crop.

Since last April our church has been very well attended and has kept up many activities, due to our new pastor Rev. Herbert E. Widmer, formerly of Dallas, Oregon. At present our activities consist of regular Sunday School, and morning worship, regular monthly missionary services, children's church at least one evening a month, Christian Endeavor every first Sunday evening of the month, and a choir. During October we observed Harvest Festival, Ladies' Aid Missionary sale, and also Holy Communion, a week following the baptism of ten young people. Our annual business meeting was held on October 31. Since our state is observing Nov. 23 as Thanksgiving Day, we will then have morning service and a special program in the evening. On the whole our Thanksgiving Day here will be very fittingly and sincerely observed, for we owe the Lord many thanks for all the good things he has given us this past year.—*Harry Sawatzky.*

APOSTOLIC MENN. CH., TRENTON, O. 11-21-39

As the Thanksgiving Season approaches we have much for which to be thankful. And if we would go by our many blessings, we would be surprised how long the list would be.

Our church had special services on Sunday, November 19th, at which time Mite Boxes were returned and a generous Thank Offering was received. This service was sponsered by The Missionary Society, and we had the pleasure of having Mr. E. W. Baumgartner of Berne, Indiana, with us, who gave us an inspiring message on "Men and Missions." He also brought with him four young men from his Sunday School Class, and they gave us their message in song. Every one appreciated Mr. Baumgartner's message and the Quartet.

November 12th, the Girl's Gospel Team from Bluffton College gave us a delightful program, which the Young People of our church sponsered.—The Choir, under the direction of Mrs. Howe, together with the young people of the Church and Sunday School are now preparing a Cantata for the Christmas season.

We regret to report, Mrs. J. E. Amstutz met with a very painful accident on her return home from the East. Several weeks ago Mr. and Mrs. Bowlus, accompanied by Rev. and Mrs. Amstutz visited Washington, D. C., and vicinity, and after spending a most delightful week, on their return home they stopped at a Filling Station, where Mrs. Amstutz slipped on the wet pavement, breaking her left limb in two places, just below the knee and near the ankle. It happened near the C. & O. Hospital in Viriginia, where she was given immediate attention, and, after having the limb set she was able to be brought home by rail the following day. She is getting along as well as can be expected. However, she will be laid up for many weeks, and we miss her so much in all our church activities.—Lydia A. Augsburger.

ZION MENN. CHURCH, DONNELLSON, IOWA

Sunday, Nov. 19, the members of this church met for a special celebration to give thanks and to "worship the Lord in the beauty of holiness." After having met for four weeks in the basement of the church while the interior was being redecorated, we assembled again in the church auditorium for a service which had a double significance. It was the day set aside for the annual observance of Harvest Home Sunday. With truely thankful hearts for the blessings of a bountiful harvest the congregation could sing:

> Come ye thankful people, come,
> Raise the song of harvest home;
> All is safely gathered in,
> Ere the winter storms begin;
> God, our Maker doth provide
> For our wants to be supplied;
> Come to God's own temple, come,
> Raise the song of harvest home.

While the thought expressed in this song was an important part of our worship, it was not the central idea which engaged us during the day. Our thoughts were led beyond our material needs to our spiritual needs, and beyond our own spiritual needs to the needs of those who are without Christ in this and in other lands. We felt privileged and were richly blessed through the presence of Missionary John Thiessen, who challenged us both in the morning and in the afternoon with the great cause of missions. He impressed upon the audience India's pressing need, and the church's relation to that need.

Of further significance to the congregation was the rededication service which followed Brother Thiessen's sermon. The interior of the church having been beautifully redecorated, it was appropriate that it should be re-dedicated to the Lord's service. This was done through a responsive reading in which the minister and the congregation participated. Let me quote from this responsive reading the last response made by the people: "To the training of children in faith and character; to the summoning of youth to serviceable living; to the cure of souls that doubt and the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered and the consolation of the dying; to the enobling of this life and to confidence in life eternal, we re-dedicate this house."

For the noon meal all gathered in the basement of the church for a basket dinner and an hour of fellowship. Brother Thiessen spoke again during the afternoon meeting which was in charge of the Ladies' Mission Society. The evening meeting was a union service in which the other three churches of the community participated. All felt richly blessed and in the words of the Psalmist could say: "This is the day which the Lord hath made; we will rejoice and be glad in it." —*Adolf Friesen.*

» » JOTTINGS « «

—*The General Conference Executive Committee* held an important meeting at the home of the Conference chairman, Rev. C. E. Krehbiel, November 29. Among other things the field secretary and his work were discussed, and the interesting report of his visit to the brethren in South America was read. Brother Fast has brought along a good collection of pictures and will be ready to show those in the churches, where an offering will be asked to help pay the camera and other expenses connected therewith.

—*Dr. J. E. Hartzler* is scheduled for a series of evangelistic meetings in the First Mennonite Church of Hillsboro, Kans., from Nov. 29 to Dec. 10. The general theme will be: CHRISTIANITY AND LIFE TODAY, with the following special subjects: Wed. Nov. 29, *The World Today, What's Wrong?* — Thurs. Nov. 30, *Jesus and the World Today.*—Sat. Dec. 2, *Everyday Life in Palestine* (illustrated).—Sun. Dec. 3, *The Conquering Church.*—Mon. Dec. 4, *God at Work.*—Tues. Dec. 5, *The Cross in Everyday Life.*—Wed. Dec. 6, *The Meaning of Sin.*—Thurs. Dec. 7, *Second Mile Living.*—Fri. Dec 8, *The Potter and the Clay.*—Sat. Dec. 9, Illustrated.—Sun. Dec. 10, *Life and What It Means.*—Sun. eve., *Why Be a Christian?* Evening meetings, 7:30, Sunday morning 10:30.—*Corr.*

—*Rev. Allen M. Fretz Retires.*—Word has been received that Rev. A. M. Fretz is retiring from active service after serving the Deep Run Church, Pa., for 56 years as pastor. He expects to remain as elder, however. Brother Fretz, probably the oldest active minister in the General Conference, will be 86 years old this December 12.

—*Mrs. G. T. Soldner*, wife of the former field secretary of Bluffton College and past member of the Board of Foreign Missions, who has been ailing for some time is reported to have had another stroke at their home in Bluffton, Ohio.

—*Dr. P. R. Schroeder* is reported to be recovering very satisfactorily from his second and major operation. Many will be glad to hear this.

— *Grace Mennonite Church, Lansdale, Pennsylvania.* — "TENTH ANNIVERSARY.—Ten years ago on November 11 this church building was purchased from the Evangelicals. Meetings had been held in homes and in this building for over a year and a half before. Our anniversary program will be in February.— About fifty young people of the eastern district enjoyed a time of fellowship at the Lansdale Boy Scout Cabin."—*Church Messenger.*

— *Altoona Mission.*—A box containing more than 400 cookies was sent to the Altoona Mission for Thanksgiving by the Girls' Mission Band of the Ebenezer Menn. Church, Bluffton, Ohio. These were distributed among 44 homes and were greatly appreciated. — *E. F. Slotterback.*

— *First Mennonite Church, Upland, Calif.*—"During the past few months the Twenty-third psalm was studied in detail. Beginning November 29, we will study *THE MESSAGE OF THE BOOK OF REVELATIONS.* We believe that all would profit by these studies and we invite you to join the class. Will anyone say that he understands the Scriptures, especially the Book of Revelations, as well as he ought. Wednesday night belongs to the church. Let us use it for Bible study.—*From "the Herald."*

— *First Menn. Church, Reedley, Calif.*—Before us lies a well worked-out program for the Annual Meeting of this church which is to be held Dec. 3. Thus every church member knows just what is coming up at the session and can hold himself in readiness to share in the discussion and the orderly procedure of the business. So often only the officers of the church have a program and the membership can only guess what may be presented.

— Another good copy of THE VINE PRESS, *organ of the Middle District C. E. organization* is out. A feature presented is a project growing out of the following resolution formerly adopted by the body: "Resolved, that in order to work more unitedly in the carrying out of the programs of the other Young People's societies we undertake at least one definite missionary project for which we can work and give, such work to be directed by the field secretary." The statement then follows that through a suggestion of the secretary of the Home Mission Board the project shosen is to help finance the completion of *a dormitory of the Swift Current Bible School in Canada,* support for which same project the Eastern and the Western Young People's Unions have already voted.

— *Dr. S. K. Mosiman Seriously Ill.*—Rev. H. T. Unruh of Bluffton, Ohio, who is in Newton to represent Dr. Mosiman at the General Conference Peace Rally, reports that the good brother is seriously ill. May we all in our prayers intercede for the brother that our loving heavenly Father be very near to him in His affliction and that his life may be spared if it be His divine will.

— *Bethany Menn. Church, Quakertown, Pa.*—"Two years ago the church was renovated and everyone has been enjoying the beautiful House of Worship ever since. The Ladies Aid and Missionary Society furnished the leadership in raising the money, while other organizations and individuals assisted liberally. The new pews, interior decorating, new indirect lighting system, etc., cost approximately $2000, all of which is paid, except $215.10. Now the Women's organization comes forth with the plan, as a Thankoffering to the Lord, for the many blessings received, to wipe out this obligation." — Praised be the good women of our churches!—Editor.

— *First Menn. Church, Lima, Ohio.*—"We have so many blessings to be thankful for at this season. In October, Rev. D. J. Unruh of St. John Church at Pandora was with us for a week of services which were well attended and very inspirational. Children's meetings are being held on Wednesday and Friday afternoons. The children will give a review of their work on Thanksgiving evening. Looking ahead to Christmas, our prayer is that Christ will be real in the heart of every one."—*Corr.*

— EASTERN DISTRICT RETREAT PROJECT.— Work on the retreat ground is now going forward with a push. About every Saturday you will find a group of young men hard at work moving rock, cutting brush, digging holes, etc. Our hats go off to the six fellows from Richfield who drove 160 miles to do their bit in this work. Alvin Alderfer makes a fine director of the work and Mr. J. Walter Landis never fails to be on the field of operation. Mr. Trank, the Contractor from Philadelphia, talks in figures that we can understand. The cost will not be great if everyone does his part and it wont be long before this project will be a reality. And through it all we see the hand of the Lord at work.—*Grace Menn. Ch. Messenger.*

— *Eighth Street Menn. Church, Goshen, Ind.*—"In making out your Christmas gift list, why not include Bluffton College. On our bulletin board you will find a list of needs of the college ranging from $2 to $1000. Perhaps some Sunday School class or society of the church would like to make a gift. Consult the list and think it over. Even a used item in first class condition that you could spare would be appreciated.

— *Dean Inge of Harvard* proposes to return to former President Wilson's FOURTEEN POINTS as a basis for peace action. Sixteen per cent of the Cambridge students are members of the *Peace Pledge Union* which has 132,000 members already. The Pledge is: *I renounce war and I will never support or sanction another.*

— MARRIED.—In the Winton Community Church on Nov. 19, 1939, *Irvin Heppner,* son of Mr. and Mrs. A. E. Heppner of Winton, with *Zelma Dirks,* daughter of Mr. and Mrs. Frank Dirks of Winton, Rev. D. B. Hess, officiating. Joshua 3-4b was used as basis for a message.

1001 EAST BROADWAY
NEWTON, KANSAS
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

"BLESSED ARE THE PEACEMAKERS." — If these words had been uttered by anyone else but Jesus, the Son of the living God and Savior of man, we would say, they are mere mockery. For, since the dawn of Christianity, peacemakers have been maligned, persecuted and executed for their beliefs and their attempts to bring about peace in this war-ridden world. Parts of this earth have been bathed by the blood of men and women who were mostly innocent of any wrong done, except that they attempted to live the life of peace, which Christ came to bring to this world. And even today when another war threatens to engulf the whole world in an orgy of self-destruction, the militaristic propagandists and powers of aggression are so strong that the peacemakers, though growing more numerous day by day, and a little bolder, can be heard but feebly. Though they have God Almighty on their side, for "they shall be called children of God," and all they aim at is to rid the world of its worst enemy, WAR, they have not been able to concentrate their moral forces sufficiently to speak with some significance in the management of the world's affairs. When small groups of them take a public stand in opposition to war, as did the seventy-five ministers of the United Church of Canada, recently, blinded opponents will brand them as traitors, as did Dr. J. A. McGlasken of Nova Scotia who said, "The stand of the misguided minister were . . . entirely at variance with the attitude of the overwhelming majority of the Christian people of Canada, who realize that the British empire and France are fighting to save Christianity itself. . . . It is hardly a virtue to hold patience with arrant traitors to the highest cause on earth and heaven. Let them be taken out at dawn and shot like other traitors." Remembering what Christ said in Matt. 23, when He was pronouncing His woes upon the scribes and Pharisees, one wonders what He would say to the Christians of today for having done so little to prevent the present and previous wars. And wouldn't He be apt to accuse us Mennonites for keeping our light under a bushel instead of showing it?

Gen. Smedley Butler once said, "The Church can lick war"; Field Marshall Haig, "It is the business of the churches to make my business impossible"; General Tasker H. Bliss, "If another war should comes, they (the professing Christians) of the United States will be responsible for every drop of blood shed." In view of such statements and in view of the fact that Christianity of the world numbers more than 700 million members, including the United States with 50 millions, does it not look as though this enormuos institution should be able to do something to prevent war and, in the present crisis, to stop it? Speaking of the Christian bodies of America, the United States Almanac says, "The totals are impressive. There is nothing like these figures in the world. These 50,000,000 people have not been enrolled by birth or citizenship rules, but by an act of submission or confession or agreement to lead a religious life of some sort. In a very real sense here is a reservoir of aspiration and attitude on which a new world may be built out of the fragments into which civilization seems to be disintegrating. The science or the educational leadership or the statesmanship which overlooks or disregards this phase of American life may be condemning its own wisdom."

That is it. The churches of Christ must rise in *their power of peaceful resistance* against war as their will to peace, and see to it that, here in America at least, the politicians and militarists will "sit up and take notice." They must in a quiet but forceful way lend every effort to a movement that will aim to send men to Washington who will work for peace and against all attempts of further building up the war machine. Not 75 men, but millions of men and women should rise and solemnly vow, that "they will have no part in this war or any war." If they would do this, in the name of God and in the power of Him who came to bring peace on earth and after whom we are pleased to call ourselves a *Christian nation;* whose word and authority is above that of any earthly ruler or government, would not the politicians, the militarists, and even the high places of government experience considerable consternation, followed by an awakening to a better day? Of course, some who read this will say that the writer is off, that the world will continue to go to its doom at the present tempo. But why not do all that is humanly possible for peace while it is yet day? As "Children of God" we should never give up. Did not the Master say, "My Peace I leave with you; my peace I give unto you?" Is it not our duty to pass this on?—T.

A Visit with the Waldensians in Italy

by Mrs. Bertha Kinsinger Petter

Vevey, Switzerland, August 24, 1939

Sometimes a certain course of action entered upon with misgivings, but with a strange compelling force, becomes a most delightful and enriching experience. Thus it was with my trip to Italy and Rome in 1935. Since the great artery of traffic between Europe and the Orient passes thru Vevey, on to the Simplon tunnel into Italy and beyond with 72 electrified trains running daily, the possibility of such a trip was made attractive also by the fact of greatly reduced rates for tourists remaining in Italy at least seven days, and by the other fact that it was but a day's journey from here. Who, in America, with the ancient city of Rome in easy reach, would not save for years to have but one such rare privilege?

Waldensian Memorial Service in Italy
August, 1939

On the trip in 1939 a similar experience was mine. We learned that the Waldensians of northern Italy would commemorate an outstanding event in their history by a great all-day service at the base of a high mountain, to which had been invited representatives from Switzerland, Germany, France, North and South America. We further learned that a party from Zuerich and Basle was going by train over the St. Gotthard route, and that another party from Lausanne, Geneva and nearer points would go by auto bus with the Italian pastor of Vevey as organizer and conductor. We decided to join the latter, but at the last moment Mr. Petter concluded that five day's constant travel would be almost too much for him, so he remained quietly here in Vevey. I regretted this very much, for French is his mother tongue and I knew French and Italian would be spoken mostly, either enroute or there. However, I hoped to use my eyes where my ears failed to serve me.

Our party of about twenty collected in Lausanne early on the morning of the 13th of August. We drove back through Vevy, on to Montreux, past the famous Castle of Chillon, up the Rhine valley to Mortigny, reaching the Grand St. Bernhard Pass at noon. I found the big St. Bernhard dogs were still there, though American papers had reported that when one killed the little daughter of a doctor some years ago, the authorities ordered that all be sent away.

I must say that the Pass with its Hospiz, its altitude, its blackness was no more attractive to me this time than in 1935, except for the history that has made it famous. Only a very few minutes in the damp, cold, improperly ventilated unattractive stone monastery that serves as a home for the talented but unfortunate young monks who have vowed to spend their best years here, sufficed me to make a hasty retreat for nature's pure air and sky.

We tarried but long enough to eat a lunch, buy a few postal cards and comment on Hannibal's undertaking and Napoleon's crossing much later. Also I recalled Halliburton's adventure in 1935. He rented an elephant in a Paris zoo, shipped her to Martigny and then had the "time of his life" to get her to the top of the Pass. We had the good fortune in 1935 to visit the Pass the very day he was there, permitting me to take a snapshot of this well-known American writer and his sorry-looking elephant. He gives a delightful account of this venture in one of his last books, which one can find in any public library. The reader who relishes a good diversion will gladly pick this up.

Just beyond the Pass is Italian Customs, where halt was made for the usual formalities of passport examination. However, we were not detained long, as our Italian conductor "knew the ropes" and soon we were rolling on merrily towards, or rather in sunny Italy. The scenery was grand. The road was good, and our Swiss chauffeur showed himself an expert at the wheel as indeed all Swiss chauffeurs with whom we crossed the high passes.

Later in the afternoon we reached Aosta, an ancient Roman city dating back to even before the Christian era. Here we found the usual ruins of triumphal arches, stone bridges, amphitheatre, stone city wall and flowers. Impressive to me was the immense stone arch, still well preserved, built and named for the empereor Caesar Augustus who reigned when the Christ Child was born. What a wealth of history gathered about these ancient Roman cities! We saw such also in Switzerland and studied maps of the well-built Roman postal highways that carried considerable traffic even in the century before and after Christ. In the Jura mountains we made a special foot tour to see one of these ancient roads and take pictures of it.

How natural then, that not only Roman soldiers of whom there are countless records, passed over these roads, but also persecuted Christians fleeing in the time of Nero and other Roman emperors to find refuge in the valleys of northern Italy, in Switzerland, penetrating also into France and Germany.

Thus groups of apostolic believers before the Roman Catholic church existed, became the nucleus for an apostolic church of various names according to leaders who arose from among them or who joined them. We have then the Waldensians, the Huguenots, the Taeufer, the Anabaptists and later the Mennonites, all having, one and the same apostolic teaching and practice, affected through out the years somewhat by environment, by pressure from various sources, but who as a nucleus held to the simple faith and practice as taught by Christ and the apostles.

From Aosta we continued our trip to Torino, or Turin, as we say in America, through changing scenes of country and vegetation, for here were vineyards, orchards, and many fine cornfields like in Ohio and our western states. We were glad finally to be comfortably cared for in a quite respectable Italian hotel. I noticed especially that we had left the feather beds of Switzerland behind, and my bed had a fine coverlet of dark red sateen thrown across its foot. We were served at table in the best Italian style, and while we all took lessons in how to manage the long strands of macaroni with large spoon in one hand and fork in the other, none of us became adept and preferred to eat it cut up as we were accustomed.

While in Torino, we were shown the sights and there were many. I note here especially one long principal street with immense marble pillars in grey, pink or cream, lining both sides. Also in places the pavement was of marble. Butcher shops had marble slabs and counters. Window sills were of marble. Stairways and wainscotting were of marble, sometimes in contrast to otherwise ordinary surroundings. A Swiss lady noticing my amazement remarked "In Italy marble is almost as easily attainable as wood. It is used freely. Work tables in common kitchens are often of marble." I found this true for in a Waldensian Old Folks' Home we visited, I saw an immense kitchen table covered with a beautiful thick marble slab that would adorn the capital buildings of our United States.

From Turin we started very early on the appointed day to stop at Pinerolo long enough to unload our baggage at Albergo Campana, interpreted Hotel Glockenhof, to continue on towards Perosa, Argentina Perrero and Masselo. At the foot of the mountain all cars were halted as there was but a one-way narrow road bed as far as Masselo, and from there an hour's walk to la Balsiglia where the meetings were to be held. *(To be Concluded)*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

"AS GOD HATH PROSPERED HIM"

To this Pauline admonition to give for the Lord's work, we add the words "in proportion." By this we mean to give for Home Mission work *in proportion.*

We readily concede that the Foreign Mission Board has a great and taxing field, the Relief Board is doing a much needed piece of work, the Publication work is, so to speak, the nerve of our Conference activity, hence it dare not be cut; and add to this the work of the Board of Education and youth training; all call for support.

The Home Mission Board is simply asking for *a proportionate share* when the many Churches will divide their Mission offerings at the close of the year.

We want to thank you for the support during the past year. We pray for you the Lord's abundant blessing during the gladsome Christmas season, and may He lead you safely into the New Year.

Very Sincerely, A. J. Neuenschwander,
Quakertown, Pa.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TUBA CITY, ARIZONA, Nov. 17, 1939

Dear Brother Richert:

We have now closed our evangelistic meetings for Moencopi and Hoteville Missions. We had the largest crowd of Indians this year who gladly have attended our services in the Church during our two weeks meetings for them. We have also preached the gospel on the streets and many homes have been visited by our Christian Indians. Our speaker, Mr. Calac, a Mission Indian from California, spoke as though he was more blessed in our midst than we who have been listening to his Bible Addresses. Mr. Calac was once employed as an adviser to the boys at Sherman Institute, a government school for Indians in California. He became a Christian and gave his life to the Lord's work. So when he came, this led a good many of our returned students to our Church services, and also a good number of our more adult Indians. Besides a lot of little children also took part. And I am glad to say that practically all our services were in charge of our Christian Indians, except our organ was played by Brother Suderman and part by Daniel Schirmer. All visitation and street meetings, and morning prayer hours were in charge of the Indians. Our speaker was an Indian, and when he was ready to leave us at Hotevilla, Christian Indians took up a collection for him to help pay his trip expense to his home. I got a round trip pass for him of course, and Daniel and myself had met him at the railroad station and brought him out here in Daniel's car. We boarded him and took care of him until he left. So after all the white missionary was not burdened for all our troubles during the meetings. And it certainly gave us great joy having our meetings together. Christian Indians have all left our meetings with new courage to face the burdens of the work for the Lord, for which I am very thankful. A good number of them came to our meetings with discouraged faces, but they went away with happier faces, and I know that, because our fellowship and Bible study was of the Lord. We noticed there were a few among our unsaved Indians who were thinking seriously after our meetings were closed. We believe there were a few who really have believed the gospel but who have not the courage to come out openly and confess Christ as Savior. Mr. Suderman said that one or two of our Moencopi Indians can just as well be called Christians, because they have never missed our service in the Church. May these Indians both here at Moencopi and at Hotevilla yet confess the Lord openly, without any fear of men on their part. Pray for them, and pray for us workers on the Hopi field. Now I thank you and the Board for the help you have kindly given us for this season, making it possible to have these meetings for this year. It was a hard work for us, but we are glad to have gone through with it. May God bless what has been done in his blessed Name. With our Christian Greetings,

I remain Sincerely,
Fred A. Johnson

The humblest individual exerts some influence, either for good or evil, upon others.—Beecher.

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A Statement of Christian Conviction with Reference to War

Sent in by Dr. C. H. Suckau, Berne, Indiana

In a letter Rev. Suckau reports that this statement was drafted by their Church Board, together with several Church leaders of the Defenseless Mennonite Conference, as well as of the General Conference and adopted by these bodies.—Editor.

Inasmuch as there is much perversion and confusion pertaining to the teaching of non-resistance and the historic position of the Mennonites with regard to war, we as Christians and as members of Mennonite churches desire to set forth our convictions.

1. We believe that human warfare is contrary to the direct teachings of our Lord Jesus Christ and the Holy Scriptures. Therefore such war is sin, as is all manner of carnal strife. It is wrong in spirit and method and destructive in its results.

2. Our conviction of non-resistance and our attitude toward war is rooted in the Word of God and in our relation to the Lord Jesus Christ. In His strength alone do we hope to live a life of love and peace toward our fellowmen.

3. As Christians we have been made "partakers of the divine nature" (II Peter 1:4). According to the Holy Scriptures we are constrained to live a life of good will, even toward our enemies, and to renounce the use of violence in all forms as contrary to the Spirit of our Lord. These truths we derive from such Scripture teaching as: "Love your enemies . . . do good to them that hate you" (Matthew 5:44); "The weapons of our warfare are not carnal" (Romans 10:4); "Recompense no man evil for evil. Provide things honest in the sight of all men. If it is possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12:17-21). "Peace with God through our Lord Jesus Christ" (Romans 5:1) is the purpose of the gospel. This peace will produce peace toward our fellowmen.

4. As Christians we will not knowingly be joined with any group or faction advocating any political alignment or social revolution under covert and pious expressions of peace. We consequently repudiate any affiliation with peace propaganda which is based on any social, economic, or political theory.

5. We will abstain from any agitation, propaganda, or activity that tends to promote suspicion, ill-will, or hatred between nations, classes, or races as un-Christlike and foreign to the "ministry of reconciliation." We will endeavor to foster good-will and respect for all men. "And herein do I exercise myself to have

always a conscious void of offense toward God, and toward man." (Acts 24:16).

6. We love and honor the country whose protection and benefits we enjoy. We will pray for its welfare and cooperate with its officials in every righteous and moral cause. We are willing at all times to aid in the relief of those who are in need, distress or suffering, regardless of the danger in which we may be placed in bringing such relief, or of the cost which may be involved in the same. We are ready to render such service in time of war as well as in time of peace. We believe it is our Christian duty to be subject to our Government as stated above, but if demands are made contrary to our convictions, which are based on the Word of God, we are governed by the word of the apostles: "We ought to obey God rather than man" (Acts 5:29). "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God—Render therefore to all their due: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Romans 13:1, 7). Read the entire passage of Romans 13:1-7.

7. We deplore that many sincere advocates of peace fail to realize the fact that the underlying cause of war is supernatural and therefore requires a supernatural remedy. Revelation 16:14 declares that *"the spirits of devils,* working miracles, . . . go forth unto the kings of the earth and of the whole world, to *gather them to the battle* of that great day of God Almighty." From this, and similar Scripture passages, we may rightly conclude that it is Satan himself who is causing wars in this age. Only if and when this fact will be acknowledged, that the cause of war is supernatural, will men seek and recognize the supernatural remedy which will be administered by Jesus Christ at His coming again, when Satan shall be bound for a thousand years. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations *no more,* till the thousand years should be fulfilled." (Revelation 20:1-3a). At that time Christ will establish His kingdom of peace and righteousness in which men shall learn war no more. "And he shall judge among the nations: and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," (Isa. 2:4). "We hasten the coming of that kingdom by our loyalty to Christ and to His Gospel, by our evangelistic zeal, by our use of spiritual weapons and by our utter dependence upon supernatural power and upon a supernatural Person in our fight for peace." p. 11, The Program of Peace—Joseph Taylor Britan.

8. We believe that it is the duty of every minister of the gospel in our churches to offer Biblical instruction in the message of peace and the Christian's attitude toward war.

Institute for Ministers and Church Workers

to be held at Bethel College, January 15—19

PURPOSE

This institute is a continuation of the Bible week of former years. Ministers and all others who desire the benefit of Bible study, discussion of vital problems pertaining to the ministry and the Church with expert leaders, are cordially invited to attend these meetings.

PROGRAM

10:15—11:05 Bible Hour—Dr. H. S. Gehman.—Each day at this hour Dr. Gehman will lead in the study of the Book of Amos.

11:10—12:00 Our Children and their Needs. — The subjects to be considered at this hour during the week are:

The Unfolding Personality of the Child
The Physical Life of the Child
The Child in the Home
The Child in the Public School
The Child in the Church

1:20—2:10 Ministers' Conference—Dr. W. A. Elliott.—During this period each day Dr. Elliott will conduct the discussion of the following subjects:

Keeping the Altar-fires Aglow in the Life of Pastor and People
Ministerial Preparation
Making and Delivering the Sermon
Building a Church Program
Pastoral Problems

2:15—3:05 Bible Hour—Dr. H. S. Gehman.—At this hour each day Dr. Gehman will lead in a series of studies in the Psalms.

3:10—4:00 The Church and Its Mission in the Time of War.—Under this general title the following subjects will be presented during the week:

The Biblical Basis of our Peace Testimony
The Historic Peace Position of the Church
The Church Today and War
Wartime Propaganda
Missions and War

7:30 Evening Addresses—Dr. W. A. Elliott. The early part of the evening hour will be devoted to song and worship, after which Dr. Elliott will bring an inspirational message.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 24, 1939

THE CHILD AND THE KINGDOM

(Christmas Lesson)

Matt. 1:18-25; 18:1-6; 19:13-15

Introduction

It is quite fitting that in celebrating the coming of Christ to earth, we should think of the place Jesus gives to childhood in the kingdom of heaven. The fact that Jesus, the Son of God, came to earth as a helpless babe, has immeasurably increased the importance and dignity of childhood. God has so ordained that children are dependent upon their parents for sustenance and care until near maturity. This was true of the boy Jesus. Parents need to give intelligent thought to the problems incident to the rearing of their children.

The Virgin Birth of Jesus vs 18-25

Among the Jews in Jesus' day, espousal (betrothal RV) was practically equivalent to marriage as the man was legally the husband. One year elapsed between the betrothal and the marriage, during which time the betrothed maiden (virgin) remained with her family. Mary and Joseph followed the usual custom. Our lesson records the fact that Jesus was born of a virgin mother. God in Jesus came to earth in a new manner, in human form. The angel of the Lord came to Joseph (v20) with news of the highest interest to him and to us. Both Mary and Joseph were intensely devout persons and of great nobility of character. During the days of their betrothal, the Holy Ghost came upon Mary and miraculously quickened into life the babe—the already existing Son of God—who in his birth entered upon a new human experience. Jesus thus came into this world miraculously, divinely born without a human father and as fulfillment of prophecy (Is. 9:6; 7:14-16). This incarnation of God in Jesus is the greatest of all miracles. When we accept this miracle we shall have no difficulty in accepting the other miracles of Christ.

How to Enter the Kingdom 18:1-4

The disciples asked an important question (v1), one they had discussed among themselves. It appears evident that Jesus perceived the selfish motive in asking it. That motive still lingers today only too frequently among Christian workers. Jesus answered the question in a way that would make an indelible impression upon their minds and hearts (vs 2-4). Jesus grew up, one of a number of children in his parent's home. He learned to understand children and loved them. He used a child as a living object lesson. They must turn from their proud ambitions and become childlike in spirit (v3), else they cannot even enter the kingdom. The greatest in the kingdom are they who in the largest measure possess the characteristics of the little child (v4), primarily among which is that of humility of spirit, which includes a sense of dependence and a readiness to learn and be taught.

Treatment of a Child. vs 5, 6

Jesus goes on to emphasize the preciousness of the child to his heart (v5). He identifies the child with himself. The world had never known such divinity attached to childhood. Our love shown to the child is recognized by Jesus as love shown to Himself. He utters a stern warning against in any way leading a trusting child astray (v6). It were better to die a fearful death than to lead a child into evil or to destroy the child's serene trust in Christ. The influence of our example with children is a matter of the gravest responsibility. Yet how wickedly thoughtless even many parents are with their children.

Jesus Welcomes Children vs 13-15.

Jesus so beautifully shows that the little children are not beneath his thought and attention. His invitation to hem sill stands. They have a right to come to Him. They belong in the kingdom. They have a right to the fellowship of the church. They should be made to feel that the church is interested in them and that the services are for them also.

SERMON SKETCH

MEETING OPPOSITION IN A CHRISTIAN WAY

by Rev. Reynold Weinbrenner, Pastor Second Church, Beatrice, Nebraska

Scripture Text: John 4:5-44

It is high noon. The sun is glaring hot. While the disciples go into the town to buy food, Jesus wearily sits down on the well which is outside the village to rest and to get a drink if possible. A Samaritan woman comes to get water.

Jesus requests that she give him to drink. He distinctly shows respect to a woman who was an outcaste among her own people. He acts upon one of the great principles which he continually emphasized, namely, the sacredness of all human personalities regardlness of how despised and degraded they may be. Jesus showed throughout his ministry that respect is to the human soul as sunshine is to the flower. It brings out beauty, nobility, and possibilities which would otherwise lie unused.

What is there in all individuals which we can respect? We can respect the unrealized possibilities within them. It was upon these that Jesus depended for the creation of new lives.

Furthermore, Jesus in asking the Samaritan woman for a drink simply takes it for granted that the normal relationship of human beings is one of helpfulness. He quietly admits in his request that she can contribute something to his welfare. The woman's self-respect must have risen at this recognition of her capacity to serve. We all like to help, share, and prove ourselves useful to our fellow beings. When we cannot do so we feel useless and unhappy. Of course, it is true that this impulse to helpfulness is often chilled by those who unworthily impose upon human kindness. But as a whole we like to help others. Yet what happens very often when we meet opposition is this: By act and word we try to show our opponent that he has nothing to contribute to our welfare. Naturally this angers and depresses, for we all like to feel the importance of what we have to share.

However, this kind approach by Jesus does not immediately disarm the woman of her suspicion and hatred. She makes no effort to comply with Jesus' request for a drink of water. Into her mind, very likely, come the memories of former insults; her heart rankles with suspicion and hatred, and she taunts Jesus with the accusation that the Jews have no dealings with the Samaritans. Jesus is not antagonized by this refusal. Jesus, instead of making this refusal the main factor in his immediate thinking and acting, ignores it, and presses on to the main aim of his life—the bringing of life to others. He forgets his own physical want in his concern for the spiritual wants of this woman who is rudely opposing Him.

Jesus ignores the antagonistic question of the woman and lifts the conversation to a plane on which they consider the essential things of life which are as living water. The woman had been so absorbed, however, in living for the physical and the material that she is unable to comprehend the full spiritual significance of what Jesus is saying.

By skillful and kind answers Jesus makes her think, asks questions, see herself as she really is, and makes her grow. He shows her the path unto everlasting life. With much patience and in a kind, frank manner, He facilitates her in the expression of her noblest desires, wants, and possibilities. Facilitation which "means the discovery of good, sound, and worthwhile purposes and possibilities" in someone "and providing the opportunities and encouragement needed to work them out," cannot easily be resisted, not even by one who opposes you.

The disciples return and marvel that Jesus is talking with the woman. Such a way of meeting opposition seems strange to them. As the woman goes her way into the city she leaves her water pot at the well, and Jesus and his disciples can drink. Thus the request has been fulfilled as a mere incident along with the much more important act of bringing new life unto one that had been broken.

The disciples urge Jesus to eat of the food which they have brought, but Jesus refuses. "I have food to eat that ye know not of." "My food is to do the will of him that sent me, and to finish his work." Jesus hungered to bring about right relations between sinful human beings and God. Now having helped someone spiritually He is filled with divine joy and his physical wants appear insignificant. Whenever someone is so intensely concerned about the spiritual welfare of his opponent then something is bound to happen which will bring spiritual satisfaction to both.

CORRESPONDENCE

MENNONITE CHURCH, WADSWORTH, OHIO

Rev. Shelley's parents returned to their home in Pennsylvania, with one of their sons, during the latter part of October.—On November 5, our congregation had the privilege of hearing a returned missionary, Mrs. Pauline Paul, give messages at both the morning and evening services. Mrs. Paul was a former attendant of our church and Sunday School, and is on furlough from her missionary work in Jamaica, where her husband still is, continuing with the work during her enforced absence due to ill health.—Rev. William Stauffer of the Sugar Creek Church spoke at the young people's service on the evening of Nov. 19, and also at an evening church service following. He spoke relative to his attendance at the International Youth Council at Amsterdam, Holland; and of his impressions of Europe received during his subsequent travels there.—The Women's Missionary Society had its annual Thanksgiving and Mite Box Service on the evening of Nov. 19—On November 21, the Bluffton College Gospel Team again presented a very fine and inspirational service at our church.

* * *

BETHANY CHURCH, FREEMAN, S. D..

A tripple golden wedding was observed at the Bethany Church on November 24th at seven in the evening. All three couples, Mr. and Mrs. John W. Tschetter, Mr. and Mrs. Peter Mandl and Mr. and Mrs. A. A. Wollmann are members of this congregation. Pastor Louis Linscheid served with the Word and enumerated the many blessings God had shown these couples. All the children of each couple were present and only three grand children were unable to attend.

After the church services the Wollmann's and Mandl's held open house at their respective homes. The Tschetter's had their open house in the afternoon. Mrs. Peter P. Mandl and Mrs. A. A. Wollmann are sisters.

Besides the three couples mentioned above, Mr. and Mrs. John T. Hofer of Bridgewater, also observed their 50th wedding anniversary on this date. On November 24th 1889, eight couples were married in the Hutterisch Settlement north and west of Freeman. Thus to fifty per cent it was granted to pass the half century mark in wedded life. Of the other four couples, only Jacob M. Wollmann of Freeman and Mrs. Josua M. Hofer of Carpenter are alive.—J.A.W.

MENNONITE CHURCH, BERNE, INDIANA

Our Christian Endeavor Society sponsored a Youth Bible Conference from October 1 to 6, at which Dr. Will H. Houghton, president of the Moody Bible Institute, was the speaker. These meetings were well attended by our young people.

We have had some interesting programs at our regular meetings recently. One service was in the form of a camp fire meeting. An artificial camp fire was placed in the front part of the church and the audience sat in a semi-circle around it, the other lights being turned out. This was an impressive meeting.—One evening the program consisted of about ten or more short talks; a hymn was sung or played after each talk. Sometimes a greater interest is shown when more people are asked to take part. For another program the committee had written out questions and answers, these were distributed among the people present. The one thinking he or she had the right answer to the question just read, would give their answer.

Having various types of programs often proves interesting and educational. We hope more young people will become interested in our meetings so they will want to attend them regularly.

On October 29 we had no meeting as the Lima, Ohio, choral society presented the oratorio "Elijah."
—*Edna S. Liechty in "Vine Press"*

* * *

BETHEL CHURCH, PERKASIE, PENN., 11-29-39

The past year brought joys and sorrows to our people. The entire Landis family of three adult members were stricken with diphtheria, all being confined to their beds at the same time. Unable to get nursing or household help for some time, worry aggrevated their condition and retarded their recovery. The help finally offered proved incompetent but was better than none. Recovery was slow, as heart conditions developed. The three sisters are grateful to their Heavenly Father for granting the many prayers offred in their behalf.—Our attendance at church and Sunday School has remained steady, with smallest attendance during the summer months. Several Mennonite families living near our church are faithful members of Mennonite congregations quite some distance from here, and our wish is that they might work in this small congregation, as an encouragement to pastor and people.

This section as a whole has had a happy and prosperous summer season. The weather has been fine, though rather dry at times and in some places. The weather is exceptionally fine at this writing.

Our denomination joined with the Baptist, Evangelical and Reformed congregations in a Union Thanksgiving Service, held in the Baptist Church. We are looking forward with interest to the sessions of the General Conference to be held here in the Eastern District.—*Fannie E. Landis, Corr.*

GRACE MENN. CHURCH, LANSDALE, PA.

The year is very rapidly drawing to a close and everyone is looking forward to the joyous Christmas season, when we sincerely trust that peace and goodwill come to the hearts of men.—Our pastor, Rev. Olin Krehbiel, has recently been elected President of the Lansdale Ministerial Association for a two-year term. This organization is composed of all the Ministers of town regardless of denomination.—The Bluffton College Gospel team gave a very fine program in the local church on Friday, Nov. 24. Stanley Fretz, one of our active young people, is president of this organization.—There has been very much interest shown in our Women's Missionary Society since we resumed our meetings in September. Each month the society studies different countries and their needs and modes of life, referring especially to the women. So far our speakers have been Mrs. P. J. Boehr, missionary to China. Mrs. Fred Whitermore, Missionary to Africa, and Mrs. Erland Waltner, daughter of missionaries to China. The meetings have been extremely interesting and well attended.

In the meantime, the men have been actively engaged in the work of the Brotherhood. They recently held their annual convention at the East Swamp Church, uniting with the other Brotherhoods of the conference. — On January first, it will be ten years that Rev. D. J. Unruh came to Lansdale. The date of February fourth to ninth will be very important to us, for we plan to celebrate the occasion at that time. In ten years our Sunday School has grown to a total enrollment of 283 members. It would be very fine if we could double that number in the next ten years.

In this busy time let us not forget the greatest gift of all—The only Begotten Son.— The Seasons Greetings to all.—*M. Fretz, Corr.*

* * *

BETHANY CHURCH, QUAKERTOWN, PA.

This church has concluded a series of well-attended services to celebrate the fortieth anniversary of its founding. The Sunday School, the Ladies Aid and Missionary Society, the Brotherhood, the Young People's Society and the Choir had parts in the programs, in most cases reviewing the history of the organizations. A series of inspirational sermons were delivered by Rev. A. S. Rosenberger, former pastor of the church and now pastor of the Salem church, Dalton, Ohio. The topic for the principal service was "The Message of the Church for This Day" (Matt. 28:19-20). Following topics, classified as "mountain-top experiences," included "Carmel—the Mount of Contest" (1 Kings 18); "Nebo—the Mount of Vision and Sacrifice" (Deut. 32:45-52); and "The Mount of Transfiguration" (Luke 9:28-36).—Correspondent.

Prayer is the breath of a new born soul, and there can be no Christian life without it.—R. Hill.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Peace on Earth

An Editorial by Bruce Catton

(San Francisco Chronicle, Dec. 25, 1934)

Three wise men from the Orient plodded across a plain with their eyes on a blazing star. The dark veil of a Syrian night was rent apart so that wide-eyed shepherds in a quiet sheepfold might have a vision of unearthly glory. A child was born in the stable of an inn, in an out-of-the-way province of the Roman empire . . . and into a world that lived by the sword came the promise that men some day would learn to live in peace.

That miraculous Christmas Eve in Bethlehem was not only the announcement of man's eternal kinship with something deathless, something greater and nobler and finer than he had dared dream himself to be.

It was also a promise that since man is made in the image of God, this old earth can be remade in the image of God's city. It revealed to men the simple fact that war, with all that it connotes—might's triumph over wrong, the enthronement of brute strength, reason surrendering to the law of the jungle—is no more a part of the natural order of things than poverty, greed or oppression, and can be obolished when men wish.

That was an unbelievable promise, in those days, just as it seems to be now.

On the one hand were a child in a stable, and a few aging philosophers and unlettered shepherds; on the other, all the glitter and pomp and hard-fisted might of the Roman empire. The tramp of the Legions raised the dust on roads all across the known world. The triremes of Rome's fleet ruled every known sea. Beat those swords into plowshares? Great Caesar, if he had heard about it, would have laughed.

Nor does the outlook seem any brighter tday. Peace? The dreadnaughts and the tanks make a mockery of the idea, just as Caesar's legions did.

But there is a power in the world than cannot be measured in terms of army divisions or naval squadrons. You cannot weigh it or analyze it in a laboratory, but in the long run it is only real power. It is that strange and unfathomable force in the human soul which keeps weary and discouraged men plodding

Now the world has lasted a long time, and its history is one long record of blood and suffering, of inhumanity and injustice, of wrong triumphant and of right in the condemned cell; and most of the time we forget about this incalculable spiritual power.

But at Christmas, each year, we rediscover it. We remember where it comes from; we see it symbolized in those little Christmas customs that we all observe; and in the magnificent cadences of that deathless story from Bethlehem we realize its eternal truth.

Facing this, we then discover something else; that the great battles, the battles which decide the world's destiny, are fought out in man's hearts and minds. It is there that the great decisions are made; everything that happens afterward simply ratifies them.

Where are the legions that held the world in thrall, while the heavens opened over the sheepfold? Blown dust on the winds of time, these nineteen centuries; bloodlss shadows, marching through oblivion with the shades of all other armies man has raised.

And the vision that those legions mocked? It still lives, imperishable and ageless, in millions upon millions of hearts, lightening the fear and discouragement of unnumbered generations of men. All of the world's armies have not killed it, all the world's fleets have not touched it. It is above change and beyond time.

Slowly, year by year, it increases. Human nature does change; it is a denial of all that we live by to say that it does not. Generation by generation and century by century, men come a little bit closer to a realization of the fact that they can make this world precisely what they want it to be, if they have the faith and courage to try.

As we realize that, we find that the star that blazed in the eastern sky is still shining. The smoke from the navies and the dust-clouds from the parade grounds may obscure it, but they cannot cut off its light entirely.

And so we can celebrate our Christmas, and re-read the old promise of peace and human brotherhood, in spite of the war clouds. For that star will continue to give us its light in the future as in the past. Year by year the light will grow a little bit brighter, and as it does so we shall become a little bit better able to see the trabic stupidity of trying to conduct human society by the rules of the tiger-cage.

Then we shall be able to seet his story of manger and wise men and sheepfold, not as a beautiful old story or as a lovely but impractical ideal, but as a guide for human affairs, a miraculous disclosure of eternal truth. And in that day, looking about us, we shall discover that we have begun to build the city of God.

Senior Department

The Old Year

Senior C. E. Topic for December 31, 1939

MAIN TOPIC: How have we used the year? Matt. 24:14-30

I. Worship Service

1. Songs, "Jesus, Savior, Pilot Me," "All the way my Savior Leads Me," "Take the Name of Jesus with You."
2. Reading of main topic, and prayer.
3. Short talk by the pastor.

II. *Leader's Introduction*

The question which everyone may well ask himself tonight is "How have I used the year? What have I done with my *talents,* how have I used my opportunities to be kind, to be loving, to be a friend to others? Have I been of service this year?

What have been my chief interests during the year? What have been the things that I have *thought* about most? What have I done during my spare time? Have I supported the work of my church, of the C. E., of missions with my influence, and with my money? Would the Master say, "Well done," to me?"

III. Suggested Topics for Short Talks:

1. Walking in the way of wisdom. Prov. 3:13-36.
2. Following in footsteps of faith. Heb. 11:32-40.
3. Growing in grace and goodness. Eph. 4:11-16.
4. Living the life of love. Rom. 13:8-14.
5. Pursuing profitable practices. 1 Peter 4:7-11.
6. Serving the Savior sincerely. Col. 3:23, 24.

IV. Facts for Study

"The unexamined life is not liveable." An easy-going and unquestioning acquiescence never made a great age. Times of baffling difficulty and heroic despair have summoned and exercised the faith that removes mountains. Christ always questioned a too ready and obvious faith even when it seemed sincere. Nicodemus, who came to him by night, affably conceded, "Rabbi, we know that thou art a teacher come from God." But Jesus startled the ruler of Israel by his reply: *"Except a man be born again, he cannot see the kingdom of God."* That was no hour for complimentary exchanges, or soul-soothing phrases but rather for deep searching revolutions which would make a new age by making new men.

Our past is either a drag or a push. We make it either "a tale that is told," or the opening chapter of the unfolding drama of splendid living.

In recurring epochal crises in human affairs everything depends on whether our emphasis is on the ending of the old or the beginning of the new.

The close of a day brings the consciousness of accomplishment, and the desire for ease and secularity. The dawning of a day brings new duties, and the stir of adventure toward inviting goals.

Shall we hold back the greatest age of history because of our unbelief and spiritual poverty? The confusion and despair of the secular life are striking the hour for heroic achievements of Christian faith. We are standing on the edge of a new age of the spirit. *Christ's power to transform our world and to establish righteousness, justice, and peace is limited only by the limitations of our faith.*

V. For Discussion

New Years Resolution: "To do the duties of life faithfully, punctually, thoughtfully, reverently, not for the praise of men, but because God has given us a little piece of work to do in his great world, not as the slaves of circumstance, but as the children of a King."

VI. Illustration

Accounted Worthy. Three workmen were engaged in the same task of trimming stone for a new cathedral. One, upon being asked by a passer-by what he was doing, answered without looking up, "I'm trimming a stone." The second answered this question, with a smile, "I'm earning eight dollars a day." But the third replied, "I'm helping to build a cathedral." The third workman enriched his labor with vision: he saw himself a coworker with all of those who dreamed of the finished cathedral, and with God, for whose worship and glory the structure was being reared. Put a similar question to a group of young people at their leisure, and some will answer, "Killing time," while others will give the more literal answer, "Playing a game." There will not be many, but some will answer with vision, too, "Building a temple." Those who remember, even at their leisure, that they are "building a temple" account themselves worthy, for they project their lives into the future.

VII. Plan for some mission project for the coming year.

VIII. Food for Thought

Where are you going, Great-Heart?

"To lift today above the past;
To make Tomorrow sure and fast;
To nail God's colors to the mast."
Then God go with you, Great-Heart

Where are you going, Great-Heart?
"To break down old dividing lines;
To carry out my Lord's designs;
To build again his broken shrines." . . .

God goeth with you, Great-Heart.

On, then in the New Year, over life's curving highways, to carry on the work of our Lord and Master, Jesus Christ.

INTERMEDIATE DEPARTMENT

Using the New Year

Intermediate C. E. Topic for Dec. 31, 1939

For Daily Reading:

Dec. 25. Recall past experiences. Deut. 8:1-6.
Dec. 26. An untried way. Josh. 3:1-6.
Dec. 27. An unknown future. James 4:13-16.
Dec. 28. Promised leadership. Isa. 41:8-13.
Dec. 29. Be of courage. Deut. 31:6-8.
Dec. 30. An open door. Rev. 3:7-13.
Dec. 31. God's gift of a New Year. 1 Peter. 3:10-13.

A New Year Wish

What shall I wish thee this New Year?
Health, wealth, prosperity, good cheer,
All sunshine—Not a cloud or tear?
Nay! only this:
That God may lead thee His own way,
That He may choose thy path each day,
That thou mayest feel Him near alway;
For this is bliss!

Anonymous, F. H. Revell, Co.

Opening Song: "Another Year is Dawning"

Scripture Reading: I Peter 3:10-13.

Prayers by members asking God to help during this meeting in the formation of strong resolves.

Song: "Ring Out, Wild Bells"

Poem to be read by the Leader just before the discussion of the topic.

New Time

Time is a treasure;
How shall we use it?
We can abuse it!
Or can abuse it!
Only the Giver
Can make our hearts wise,
Teaching us daily
The New Time to prize.

Time is a treasure,
So view it, my soul!
Keep all its spending
'Neath watchful control;
Employ each moment
In God's holy fear,
And He will ensure thee
A Happy New Year.

Anonymous, F. H. Revell Co.

Discussion of topic

1. Have members mention the services of your society this past year which they feel have been mast helpful and worthwhile.

2. Have some things mentioned which they think should have been better. This may not be pleasant but will be most helpful.

3. Upon the Blackboard write suggestions for improvement.—Be sure your Executive committee copies these.

Song: "The Year Is Gone Beyond Recall"

The Personal Side of the Topic

1. What qualities of character have had a bad effect upon our society?

2. Can there be an improvement in cooperation?

3. Does every member feel that the success of the society depends upon him?

4. What are some of the qualities we want to strive to develop more fully?

A Motto for the New Year (Have a copy of this motto ready to be given to each member as he leaves the meeting.)

"Go Forward"

With steadfast heart and true
Go forward on your way;
God give you strength to do
The duties of each day,
So daily may this thought
Your heart with courage fill,
"I can, because I ought,
And, by God's help, I will."

A. R. G. — F. H. Revell, Co.

Closing Song: "Standing at the Portals"

Silent Prayer: (May each one use this opportunity to sincerely resolve, with God's help to become a sweeter Christian Endeavorer.

JUNIOR CORNER

"GOD SO LOVED THE WORLD"—John 3:16

Program for December 31, 1939
"The Afterglow"

"And when they had seen it, they made known abroad the saying which was told them concerning this child."—Luke 2:17.

I. Worship Period

1. Prelude—"All Hail the Power of Jesus Name"

2. Call to Worship—"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer. Psalm 19:14.

3. All rise and sing verses 1, 3, of "All Hail the Power of Jesus Name."

4. Scripture—By Junior Leader. John 1:1-18.

5. Prayer by three Juniors.

6. Solo, with violin obligato.—"I Love to Tell the Story.

7.Poem by a Junior boy. (It would be very effective if he were dressed as a shepherd, carrying a shepherd's crook).

"A Shepherd Speaks"

Rev. George W. Wiseman

I was a shepherd caring for my sheep
That won'drous night when Jesus came to earth;
I little thought when darkness covered all
That I would witness such a holy birth.

We sat around as usual and talked,
And watched the stars and dreamed of other days;
Not knowing that upon that starry sky
A ne'er forgotten scene would meet our gaze.

An eerie stillness settled o'er the hills,
A peaceful calm unbroken through the night;
And as I now look back I can recall
That younder David's town seemed strangely bright

Then suddenly there came a brilliant light
That turned the darkness into glowing day,
And we were sore afraid, and tried to hide
Our lips were dumb; we knew not what to say.

'Twas then the shining sky seemed filled with life;
A tender voice fell softly on our ears,
"Fear not," it said, "To you no harm shall come,"
And in that moment hope replaced our fears.

The story from that point is known so well;
The guiding words, the hymns seo strangely sweet;
Our visit to yon stable near the inn;
The virgin's song: the Holy Child, asleep.

And then the journey back with hearts aglow;
How happy were our thoughts, how bright the way!
We praised Jehovah, singing psalms of joy,
For from nights depths emerged eternal day.

I was a shepherd caring for my sheep
That won'drous night when Jesus came to earth;
The only one remaining to relate
The scenes attending such a holy birth.

Study Period:

Aim—To help our Juniors carry the Christmas message and spirit into the New Year, and all through the year.

1. Introduction: A whole week has passed since Christmas eve. But the glow of Christmas is still in our hearts. Often when we see the sun set we watch the beautiful "after glow," or when we turn out the fire we see the "after glow." This is beautiful. Just so, although we have put away our books of Christmas carols, our Christmas cards and pictures there is still an after glow in our hearts and lives.

II. Discussion

1. A junior discusses —"An After glow." *The Shepherds' Witnessing.* "When they had seen it, they made known abroad the saying which was told them concerning this child. Luke 2:17.

The Shepherds had seen Jesus and then they could not keep silent. They told others. We have heard the "good news" of salvation in song and poem. Shall we tell others?

2. All read the following verses in unison: John 15:27; Acts 1:18.

3.A Junior discusses: —An After glow.—*The Shepherd's praising.* "And the shepherds returned glorifying and praising God for all the things that they had heard and seen. Luke 2:20. Although the shepherds had no gift, they gave much when they glorified and praised God. The coming of the Christ-child had made them so happy that their hearts were full of praise. We, too, are happy because the Christ has come. Do we glorify and praise God, for his wonderful love, all through the year?

4. a. Girls in uinson, John 3:16; b) Boys in unison, Luke 2:30-32.

5. Solo. "O Could I Speak the Matchless Worth," Mennonite Hymn Book, No. 239.

6. A Junior discusses: An After glow—*Mary remembering and thinking.* "But Mary kept all these things and pondered them in her heart." Luke 2:19. When Mary heard of the Angels' song she kept (remembered) that message in her heart and pondered (thought) about it. I believe that she prayed too. Let us all the year through remember this wonderful gift (God's Son) and think what it means to us to have a Savior.

7. All read in unison,—Psalm 63:1, 3, 6.

8. Trio—"I Think When I Read That Sweet Story of Old."

9. Leader's Heart Talk: How beautiful was, the lights, the carols, Christmas programs, gifts, the gathering at Grandmothers. How lovely it all was! And the sweet fragrance of the Christmas tree and the love of all about, was it not like a sweet perfume? And is there not a new warmth in our hearts? A joy because Jesus Christ our Saviour came that we might be saved from all our sins? Let us keep this joy as an all the year glory. The world would be a wonderful place in which to live if the spirit of Christmas should last all the year. Shall we do our part?

"There seems enough love at Christmas time
To last through all the year:
Enough of joy to overflow
And fill the days that come and go
With gladsome songs of cheer."

III. Mission Minutes

1. No doubt some of the Juniors have received letters from missionary friends, this would be a good time in which to share them with others.

2. The Missionary Number of "The Mennonite" is rich in material. Assign at least one to a Junior for a report.

3. Leader's Closing Prayer.

4. Song in unison: "Into My Heart."

CORRESPONDENCE

BETHEL COLLEGE CH., N. NEWTON, KANS.

Lest, in the midst of the holiday ruth of things, we forget, let us commit to record some of the events of the recent month.

On November 19 the Men's Brotherhood journeyed to the First Mennonite Church at Hillsboro, and rendered a program centering about the theme of stewardship. The program consisted of two parts, each part of several musical renditions, with a short talk on stewardship by a lay-member of the Brotherhood.

The evening of November 26 was the annual family night. The purpose of the family night program is to create closer fellowship and to cement anew the bonds of home and family ties, withal warming the hearts of church members to their larger fellowship of the Christian family. Numbers of the program typified all ages from the cradle to old age, with musical transitions forming the background for appropriate readings concerning the age-level about to be presented.

Dr. H. A. Fast presented his illustrated lecture on his South American tour to the Mennonite colonies there. This lecture is being well received, and other churches may well look forward to Doctor Fast's coming in due time.

So with this brief message we send to each and all the joy and hope of the Christmas season, with the earnest hope that in each and all may be born anew the Spirit of the Christ, empowering us to better living and larger usefulness.—Correspondent.

* * *

BUTTERFIELD, MINN. Dec. 2, 1939

It was our privilege to have a number of ministers visit us this fall. Rev. David Carlson, a missionary in the hill country of Kentucky, spoke to us about his work and described conditions among the hill folk.—Rev. Lehman of Chicago conducted meetings in our church for a period of twelve days, giving us messages that were unusually inspiring and helpful.—The two young ladies who have charge of the Grace Orphanage at Henderson, Nebr., as well as a number of the orphans gave a very wonderful program in our church when they visited this section of the country.

The annual meeting of our church was held Nov. 27. The work of the year was reviewed, officers were elected in church and Sunday School, recommendations were made for the coming year, and all things were put in order. We are happy to say that our church has had a good year spiritually and financially. It is our prayer and desire that it may continue to prosper in the future and may it serve as a light house for the community, pointing out the way to salvation and truth. Three people were received into the church as members.

During the past year, Rev. Schultz has worked untiringly in his church but has also found time to preach in our neighboring city of St. James as well as at Warroad and Floodwood in the northern part of the state. During the summer he assisted Rev. Pederson of the American Sunday School Union in Daily Vacation Bible School work, having supervised nine Bible schools.—We praise God for the many spiritual blessings we have received through him and others who have served us at various times.—*Mrs. R. E. Casey, Corr.*

IN MEMORIAM

MRS. ANNA WIEBE was born in Hohendorf, Russia, on February 32, 1866. In 1880 her parents and family migrated to Coplanbeck, Asia, where she lost her mother by death. In 1884 she married Cornelius Wiebe at Lausan, Asia. And the young couple immediately came to America, establishing their home in Kansas. This union was blessed with seven children, five of which are now living.—In the year 1903 her husband and family migrated to the State of Oklahoma and settled upon a homestead which had been purchased. Two years later her husband, after an illness of seven months' duration, passed away.—In 1909 she and her family moved to Aberdeen, Idaho, and she was a resident of Idaho for over 30 years. In Idaho two of her daughters preceded her in death.—The deaths of her husband and two daughters was a tremendous strain upon her vitality.

In her moments of solitude she gave vent to her feelings. She prayed much for her children. It seemed that intercession was her ministry. In a sense she is not dead for the memory of her blessed ministry will live on.—She could also say, if she would, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."—Her passing was swift, for on October 30th at 10:30 P. M. she was overtaken by a stroke which proved fatal, and at 6 A. M. October 31st she passed away at the home of her son, having attained the age of 73 years, 8 months and 8 days.

She leaves to mourn her departure: 3 sons, 2 daughters, 1 sister, 15 grandchildren, 2 great grandchildren, and a host of relatives and friends. Rev. E. Ross and Rev. Phil. A. Wedel had charge of the funeral services.

* * *

CLARA T. WIEBE was born in Brainerd, Kansas, on November 13, 1900. She spent her childhood days on a farm in Caddo County, Oklahoma, where her father preceded her in death. At the age of 8 years she accompanied her mother and the rest of the family to Aberdeen, Idaho, which remained her home until her departure. On November 30, 1915, she was baptized upon her confession of faith in Christ Jesus.

She received her higher educational training in the Bible Institute of Los Angeles, of which she was a graduate, the Moody Bible Institute of Chicago, Bethel College, Newton, Kansas, and Idaho State Normal, of Albion. For over one year she assisted in mission work at Lame Deer, Montana. For 5 years she was engaged in the teaching profession, serving in grade schools. Her illness prevented her from continuing in her chosen occupation.

For 18 years she patiently suffered under her affliction. Over one year she was an inmate at the Faith Home in Elyria, Ohio, returning to Aberdeen on Steptember 20, 1939. And after a few weeks of intense suffering she passed away at her brother's home on October 9, 1939, having attained the age of 38 years, 10 months and 26 days.

She passed away in the saving faith of her Redeemer and Lord Jesus Christ. She leaves to mourn her departure: her mother, 3 brothers, 2 sisters, and many relatives and friends. Rev. E. Ross and Rev. Phil A. Wedel had charge of the funeral services.

» » JOTTINGS « «

— FREEMAN JUNIOR COLLEGE CELEBRATES FOUNDER'S DAY.—"Our college will celebrate its annual Founder's Day on December 1, 1939. The date will mark the 39th anniversary of the first charter issued by the Secretary of State of South Dakota for the founding of South Dakota Mennonite College. Since then the name has, of course, been changed.—Dr. Harshbarger of Bethel College has been invited to be the main speaker during the forenoon program. During the afternoon the sound picture, "*Ten Nights in a Bar Room*" will be shown in the College auditorium. The evening program is in the hands of Prof. Toews and will be in the nature of a musical pageant."—*J. D. Unruh, Pres.*

— *Rev. Edgar Toews, Secretary of the Gen. Conf. Business Committee,* writes from 36 Mariposa Ave., San Anelmo, Calif., that he is attending "San Francisco Theological Seminary," a Presbyterian school, about 20 miles outside of San Francisco. "This, however," he says, "does not mean that we are transferring our membership to that denomination. We are simply preparing for further service among the Mennonites and have chosen this seminary, because we have none in our denomination. We are enjoying our work here. The truth is being presented in an unbiased manner by devout, scholarly men."

— When we reported the set-back of *Mrs. G. F. Soldner of Bluffton, Ohio,* by another stroke, we should have asked all those who know her to remember her in their prayer, that God may be her comforter in her affliction and restore her health if it be in keeing with His divine will.

"NOTICE: A CALL TO GIVE

Dear Christian Friends: The Y. P. committee received a levy of $35.00 as its share of the cost of the conference field secretary. Remember our Swift Current project! Send your contributions to William Juhnke, secretary of Young People's Union, R. 2, Box 44, McPherson, Kansas, before *December 21.*—

Sincerely yours,

(signed) William Juhnke."

— *Dr. P. R. Schroeder* writes from the Sacred Heart Hospital, Yankton, S. D.: "Since Nov. 15, I am here again. The colon was sewed together Nov. 16, and I have felt unusually well the whole time. But on Nov. 22 the sewing tore a bit,—so now I must wait till it all adjusts itself into normal functioning and healing. I have no fever, eat well, sleep well, read much, and am up every day since Dec. 3. But the Doctor cannot yet set any date for my going home. I have again experienced the sustaining and healing presence of the Lord in answer to the prayers of the many intercessors. 2 Corinthians 1:8-11.

— *Zion Menn. Church, Souderton, Pa.*—Between the dates of Nov. 19 and Dec. 17 this church is emphasizing a spiritual refilling campaign, to help its members awaken greater interest in spiritual things and in church attendance. The themes for the five weeks are: *A Home that Became Regenerated, A Community that Became Regenerated, A Nation that Became Regenerated, The Opened Life, A New Faith.*

— *Mennonites Not Mentioned.*—A Mennonite student in a Theological school at Chicago writes: "This morning I heard John Haynes Jones preach, one of the two or three ministers who preached peace from his pulpit throughout the World War. In his sermon he said that the Quakers were the only group of Christians, as far as he knew, who preached and lived peace and were welcome all over the world. I thought there is another evidence that the Mennonites have not let their light shine."

— *Bethel Church, Fortuna, Mo.*—"The Ladies Missionary Society sent a box of used clothing to the people at Rosthern, Sask.—The C. E. Society gave a Thanksgiving program Sunday evening, Nov. 26. The subject was: "Praise the Lord from Whom All Blessings Flow."

— *Saron Menn. Church, Orienta, Okla.*—The morning services on Nov. 24 closed the revival meetings at the Saron Mennonite church. Rev. P. P. Tschetter, Pretty Prairie, Kans., began the services on Nov. 16. His sermons for the evening were centered about the "I am" of Christ. The German Bible Study in the mornings was based on Ephesians 1. But the good brother found himself confronted with so many questions from the audience that his teaching took us through any part of the Bible. We are grateful to Rev. Tschetter for his coming.—The Lord blessed us richly and we praise His Name.—*Corr.*

—*First Menn. Church, Shafter, Calif.*—Rev. J. P. Glanzer who was a student at Freeman Jr. College, Freeman, S. D., 34 years ago, when the editor was principal, writes: "I received a call from the F. M. Ch. at Shafter to be their pastor for the coming year. We moved over from Dinuba last Friday. We found nice people here and are busy getting acquainted. My hope and prayer is that the Lord may bless us here.—I am to be installed as local minister about January 2, by Rev. J. H. Langenwalter."

—*East Swamp Church, Quakertown, Pa.*—The Church Council has unanimously decided upon another Evangelistic Campaign in 1940, with Rev. Douglas Davies as speaker, who was with us in 1938. The services are planned for Feb. 25 to March 10. "Let us pray much. Every child of God should be greatly burdened for such services, so that the Angels may rejoice over some soul who may come to a saving knowledge of Christ."—*Ch. Bulletin.*

—*Second Church, Philadelphia, Pa.*—Chimes will be installed in our church for Sunday December 17. They come to us temporarily without cost or obligation. They will be used for rregular morning services and for special musical service in the evening.—Funeral services during November: Nov. 22, Maxwell H. Kratz, 8 Booth Lane, Haverford, age 64; Wm. B. Edmonton, age 54, Mrs. Matilde Hooper, age 50.

—*Mennonite Church, Wadsworth, Ohio.*—Not long ago it was learned that a building directly across the street from this church had been leased for the purpose of establishing a State Liquor Store there. The Church Council addressed a protest to the Liquor Control Board, and the answer came, that the store would not be located there, with this explanation: "This administration has pursued the policy that a state liquor store will not be located near a church if its members are opposed to it."

The Mennonite Mission, Chicago, Ill.—How the heart of God must grieve as His children from various nations, many of them professing to follow the same Christ, hate and murder one another. Let us pray earnestly that love may soon replace hate. For only through that love can peace really be established. Genuine Christlike love for friend or foe, not large army and gas bombs, makes peace possible.

—*Dr. E. L. Harshbarger,* according to tentative arrangements, will speak in the country church at Beatrice and in our church Dec. 15 and 17.—*Bulletin, Second Church, Beatrice, Nebraska.*

NOTICE!

The following footnote should have been attached to the story that appeared under the heading JUNIOR CORNER last week: "By Nan F. Weeks, in the Keystone Graded Lessons, by permission of the American Baptist Public Society."

—*Another God-Send for the Hymn Book.*— The Eden Church near Moundridge, Kansas, has made an advance payment of $300 for the New Hymn Book. The Board of Publication deeply appreciates this and may it please God to bless the church and its members for so nobly assisting this good cause. Are there not others to follow this good example? Who is next?

—*The 1940 Mennonite Year Book.*—The printers assure us that the Year Book for 1940 will be ready for mailing December 12 or 13. It will be a valuable book, a copy of which should be in every Mennonite home. Those whose subscription is paid, or will be paid, to January 1940 or beyond, will get a copy free. Others may get one for 25 cents at *the Mennonite Publication Office, Newton, Kansas*

—*The Peace Rally* held by the *General Conference Peace Committee,* Friday, Dec., 1st, at Bethel College, was well attended and the program was interesting. We hope to be able to bring at least sketches of the main address by Hon. J. J. Gering of Freeman, S. D. The committee worked hard while they were together, to devise plans for more effective and circumspect work.

—*Rev. P. E. Whitmer, Pastor of Grace Church, Pandora, Ohio,* is holding a series of meetings at First Mennonite Church, Normal, Ill. upon the general theme, *What Is Your Life?* This he will treat under the following topics: *Is Your Life Abundant? Is Your Life A Good Testimony? Is Your Life Generous? Is Your Life Consecrated?*

—*First Church, Hillsboro, Kansas.*—*WEDDING: Miss Wallburga Goertz* to *Mr. Otto B. Pankratz* of Pasadena, Calif., Nov. 19, 1939, at the bride's home. Rev. J. H. Epp officiated.—"We are enjoying our meetings with Dr. J. E. Hartzler. They are well attended. Bible Study Hour starts Dec. 4, to continue through the week, just as the meetings."—*Mrs. J. Bartel.*

—*The Orphanage Society of the Eastern District* held its annual convention at Flatland Church, Nov. 11, 1939.—Rev. Fast, Field Secretary of the General Conference, recently gave a report on his work at Flatland. — A Spiritual Infilling and Ingathering Campaign was held at Flatland during October and November. At its conclusion, Nov. 19, 5 new members were taken into the church and one infant consecrated.—*Mre. Victor Fluck, Corr.*

—*Miss Mary J. Regier,* student at Chicago, formerly one of our missionaries on the China field, writes, "It is very gratifying to note the good impression Mennonite students make here at the seminary. For three years Bethel students have received scholarships. This year there are five Bethel students here, two from Bluffton, and one is from both schools. . . In a talk with Dr. Palmer, president of the seminary, he said, "Well, all the Mennonites I have met are certainly fine people, and when it comes to Mr. ------ and his wife, I think they are the salt of the earth."

Wholesome, Helpful Books

THAT MAKE WORTHWHILE PRESENTS

FIERY CONQUEST

By E. Pearl Brake

Author of "Nida Finds Peace"

When Zola Bangor, daughter of Judge Bangor, fled from the arms of her drunken companion, Bob Vance, at the Elite Dancing Pavillion, she was thoroughly frightened. There was no one there whom she knew that might have aided her. So she was fortunate in meeting John Taylor, a young Christian electrician, who took her home in his rattling work car. During this ride each made an unforgetable impression on the other.

That night Bob had a terrible wreck in a ride with an unidentified woman, who was killed, while Bob had his head broken. During his recovery, his mother is doing everything to entice Zola into a promise to marry her son. But though the million fortune of the Vances is alluring, John Taylor who by chance frequently comes in contact with Zola grows strong in her affection. Through their saintly cook, Aunt Margaret Love, and meetings at the Mission Tabernacle, pleasure loving Zola with other members of her family, surrenders her heart to the claims of the Savior. Meanwhile John Taylor who occasionally has to make professional calls at the Vance home, so influences the slowly recovering Bob, as to affect his change of heart, as also that of his mother. Thus it is no longer difficult for them to give up Zola, so that she is free to join her life with John's to establish a Christian home.

Here is a genuinely Christian story, sound in psychology and splendid in the the delination of character, with a thread of the forceful influence of consecrated Christian lives upon others running through it. By weaving characters socially so different skillfully and dramatically together, the story is so full of suspense that one is tempted to read it without stopping. And having read it the reader has the satisfaction to realize that Christian influence pays.

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Read these spiritually refreshing messages.

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by William Ward Ayer, D. D.

Pastor of Calvary Baptist Church, N. Y. C.
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VOLUME LIV NORTH NEWTON, KANSAS, DEC. 19, 1939 NO. 50

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The editor wishes all readers and all kind contributors God's blessings during the Holiday season and throughout the New Year! And may the Christ child experience a new birth in all our hearts as we meditate His coming as God's most wonderous gift to man.

The First Christmas Celebration

By Rev. J. J. Balzer, Mountain Lake, Minn.

Luke 2:8-20

Of all the festivals of the Christian Church there is none so generally celebrated and so commonly observed, and at which so much joy is created among men as it is at this world-wide festival. Loving hands governed by loving hearts are carrying so many gifts and joy into the homes and huts of the poor and needy, as at no other time. Yes, people, who do not even believe in Christ Jesus as the Savior, greet one another with the so common greeting: "A Merry Christmas to you!" In countries like Germany it is unthinkable not to see a decorated Christmas tree with colored candles burning and some presents of love under it on Christmas night, and the family in devotion surrounding it, singing that familiar song: "Stille Nacht" and the other: "O Tannenbaum, O Tannenbaum." This all in expressions of joy for the "Birth of the Savior of the World."

I still remember the first Christmas celebration of my life, when I was a little tot on father's arm about 2 1-4 years old. He had just lit the candles on the little tree, finely decorated, while my older brother stood at mother's lap and we were saying our three stanzas of Christmas wishes for the loving parents and I saw tears of joy running down the cheeks of both. Then we sang that beautiful hymn: "Ihr Kindelein kommet O kommet doch all," etc. Could I ever forget that night? *No, never, never!*"

Let us for a few moments meditate upon the first Christmas, some 1939 years ago. (1) Where did it occur and at what time? Not in a temple or synogogue in far away Palestine. Not under the sunny skies, but under the starlit heavens of an oriental night. How different from our present day celebration in decorated churches and halls and homes. — But that is God's way of dealing with men regarding His revelations. Israel's redemption from Egypt occurred in the dead of night, when they were led thru the Red Sea by the pillar of fire—the Shekinah of God's glory, and when morning dawned Israel stood on "Redemption Ground," singing the "Redemption Song." 2) The group celebrating was small but no one absent. They were common shepherds. We often speak of poor shepherds. I believe it is a mistake. Men who own great herds of sheep are not poor, but they were common men of the farmer type. Again that is God's way of letting us know His revelations regarding our salvation. Moses was called, when a shepherd in the desert. David was in the fields of Bethlehem herding his father's sheep. Gideon was met by God's messenger on the threshing floor of his father. Elisha while plowing his field. He reveals Himself to men, when they are occupied with their daily tasks.

3) The preacher at that first celebration was not a common personality; he came from a great distance —from heaven. We do not know his name, but I believe it was Gabriel who stands before God to act as His messenger. He appeared from the Glory of God that illuminated the skies and greatly freightened the shepherds. It was the fear of God necessary to receive His revelation.

(4) The sermon was very short, but it revealed to the small audience the entire plan of God's salvation for fallen creation. a) It passified the freightened shepherds and brought to them a report of great joy and created in them the duty and desire to make known this heavenly message to all peoples. (b) "For this day is born unto you the savior, Christ, the Lord of the city of David." This was the heart of the message. It is to me as though I hear the procalamation: The entire list of prophecies from Genesis 3:15, through all Prophets and Psalmist, has come true and the music and songs of Redemption throughout the Old Testament are vibrating and reaching through the universe: "God revealed in the flesh!" The King of God's Kingdom born!"

5) And now listen to the praise of the angelic hosts of heaven: *Glory to God in the highest, Peace on Earth*, and *Good Will towards Men!*"

Under King David and Solomon Israel had a choir of 4000 with 288 master singers. But what were they in comparison to this heavenly choir! What a message they brought us! *Peace on Earth!*" Can we comprehend it in this age of wars and hatred and bitterness among socalled Christian nations? Are we not ashamed that this message of the first Christmas night has produced so few results after 1939 years? How empty is the world of those glorious conditions that were proclaimed by God's messengers! But that message is still ringing through this troubled world and it will never cease until every sermon and every Christmas hymn and choral will have born its results and that new message shall sing through the world: "Behold, I make all things new!"

Dear Reader, let us by word and song continue to proclaim the first Christmas message until we shall rejoicingly exclaim: *"Come Lord Jesus, and come quickly!"* Heaven and earth shall once more be united in joy over God's salvation in Christ Jesus, the Babe of Bethlehem and the King of Kings and Lord of Lords, and all Kings shall worship Him and all nations shall serve Him. Hallelujah! Amen!

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Great Deer, Sask., Canada, Oct., 1939

Dear Co-workers in the Lord;

This brief report comes to you from the far-off mission field of Great Deer, Saskatchewan. We are a community of some forty members living rather scattered over an area of some thirty square miles about twelve to twenty miles from the nearest town. In a few weeks the cold November blasts will block traffic as usual and shut us up in our homes for six months. The Lord be praised that we have had due attention in services by Rev. Cornelius Sawatzky, Laird, who puts his whole energy of an experienced worker into the field; also by brother Isaac Nickel, a farmer of Great Deer, and myself. Three young people were baptized and three others added as new members. Now that winter sets in, Brother Nickel and myself will share the work again as we did last winter. Mrs. Kroeker and I have visited the mission station at the Walter Scott School, which is more than seven miles away, regularly last winter, and we intend to continue. The cold weather with snowdrifts piled as high as the horses' heads made it hard. Sometimes the place was not heated when we arrived and only a few people came. However, other occasions have shown large attendance and, God be praised, we left the place greatly encouraged and filled with new zeal and energy. The people have shown their great appreciation which gives us new strength to continue the work for the coming season. The Lord is guiding us and with his assistance "we'll work till Jesus comes and we'll be gathered home."

Yours in Christ, N. J. Kroeker.

A Visit with the Waldensians in Italy

by Mrs. Bertha Kinsinger Petter

(Concluded from last week)

Not until then were "my eyes opened" to the real significance of our trip. The young folks had hung inspiring mottos all along the way, which one could decipher even with no previous knowledge of Italian. It was to be indeed a great day for all the Waldensians and they gathered from all their valleys eager to commemorate an important event in their past history and to renew their religious vows. Some one said they expected 4000 people to attend but that was an exaggerated estimate. There may have been 2000 present. Many of the women and girls wore the distinct Waldensian dress, giving a quaint touch to the scene. The young men had erected a leafy bower for a speaker's stand, and also cut many branches which the audience stuck in the ground to offer partial protection from the sun's rays. The young men also gathered a very large quantity of the rare alpine flower Edelweiss, which pretty girls offered for buttonhole bouquets. The mountain sloped to form a natural amphitheatre with very steep sides and the entire audience sat on the grass.

The sounding of a horn or bugle announced the beginning of the morning service presided over by a fine, elderly Waldensian minister. The entire service was in Italian, as the government now forbids the use of French in public meetings. However, the speakers were of such commanding presence and spoke with such spirit and eloquence, that one could not well miss the import of their message. A Basle lady sitting near pitied me for missing so much of what was being said and offered to repeat either in English or German. But as this proved difficult without disturbing the audience, she would simply lean towards me with awe in her expressive eyes and say, "Das war wunderbar. Das war wunderbar." The singing by choirs was especially fine, and though all was in Italian, my French-speaking companions said they were able to understand perfectly.

Italian Waldensian Minister and wife, two Sisters and the Director of the Old Folk's Home.

At noon the crowd scattered to eat their lunches anywhere on the mountain side. Then the young people ascended even higher for some commemorative service at an historic spot, while we rested and visited. The afternoon service was less formal with representatives speaking from Germany, France, Switzerland, North and South America, and of course much of this I understood for it was interpreted. All in our party were deeply impressed. We had with us besides our Italian minister and conductor of the party, a French minister of the state church in Zurich who had also studied at Tuebingen and could speak German. Then we had a Doctor of Letters from Geneva who is at the head of the Y. M. C. A. work in Switzerland, and who is Dr. John R. Mott's official interpreter when he comes for conferences or for public meetings.

After the services on the slope of la Balziglia were over our party visited various Waldensian churches, a Waldensian school or seminary, a Waldensian Old Folk's Home and a monument erected in honor of a great Waldensian leader. We were received very graciously everywhere and at each place held a service of Scripture reading, prayer and singing. In conversation with some I feel convinced that the ancient Waldensian teaching is that which we Mennonites hold dear, and that we have ever had a common faith and practice based on apostolic teaching.

Since our return I have taken pleasure in digging into a French history of the Vaudois, and quote here a few translated passages.—

"The Vaudois (Waldensians) are the most ancient among all the sects. Some say indeed that they existed from the time of the apostles."—Contra Valdenses, dans Max. Bibl. Patrum XXV 262.

Le Barbe Morel writes in the year 1530 that the "Vandois are in 'epines' (thornes, sufferings) for more than four hundred years, and even," adds he, "since the time of the apostles, as our people recount frequently." "Then since the time of the apostles," says he again, "we have always had the same sentiment regarding the faith."

Theodore de Beze writes "As to their religion, they have never adhered to papal superstitions."

The Vandois would say "Our rule of faith is not new. It is that which was taught by Jesus and the apostles."

One could give many more records, if one insists on records, for many modern historians discard much of the sacred past as having been based largely on tradition and not on records.

On this point we noticed a most valuable statement in a new book entitled "Urgeschichte und Schweizertum" in which the writer says, "Wie wollen wir aber die Geschichte eines Landes, seine Menschen und ihre Taten kennen lernen wenn wir keine Schilderungen der Zeitgenossen, keine Zeiterchnung, und keine Unkunden bsitzen? Der Urgeschichtler antwortet darauf ganz einfach: Wir besitzen Unkunden aus allen Zeiten, in denen Menschen gelebt, gedacht und gewirkt haben. Sie sind nur andrer Art als die schrittlichen Quellen und liegen nicht in den Archiven, sondern in der Erde aufbewahrt"—"So stuetzt sich denn die Urgeschichte auf die sachlichen Dokumente menschlicher Geistesaeusserung, auf die Werke der Kunst, der Religion, und der taeglichen Labensgestaltung." What Mr. Petter's grandmother of Huguenot-Waldensian stock repeated of it to her grandson became as ingrained in him as it had been in her and those before her, far more valuable than data or document and not to overthrown.

This book also states conclusively "dass die Roemer um Christi Geburt in unser Land gekommen sind" and having established such cities as Avenliceem with its 40,000 inhabitants, its city walls and towers, its temples, its forum, its ampitheatres, its villas with hot air heating system, its schools, its doctors and surgical instruments, its mosaics and works of art, as also Agustus Auricorum, Petenisca and others all connected by fine postal routes still to be seen, is it not clear that persecuted Christians of the first century fled to mountainous valleys in northern Italy, in Switzerland, France and Germany? And would they not hold their faith with even greater tenacity for having suffered, leaving perhaps fewer records, but nevertheless giving their heritage of a pure faith to each succeeding generation with an exactitude we in our time know little about.

Whittier's beautiful poem, "The Vaudois Teacher" which I do not happen to have with me, gives so beautifully the story of their religious zeal in preaching the gospel in perilous times.

In this connection, the new book, "Die Taufgesinnten" published in Switzerland should be more freely known and read in America. The author had access to records in Bern not available to other historians, permitting a most convincing account of our faith back to apostolic days. Also the "Maertyrer Spiegel", published in Holland years ago was pronounced by an outstanding professor of the University of Zurich as the best authority on the Taufgestinnten or Anabaptists. We found a very splendid copy with many illustrations in the Jura mountains. Personally I value the copy my father bought and that has always been in our family in Ohio. It would seem that the terms "Anabaptist" "Taufgesinnten" are not savory in our day, and yet we found that in Holland this term is still used rather than Mennonites.

The return trip from Penerolo was again made in one day, but by way of the pass Mont Cenis into France, then Modone, Annecy to Geneva and Lausanne. Again we passed through customs in leaving Italy and entering France and again in leaving France and entering Switzerland. Once we stopped near a large forest and had a final service of Scripture reading, song and prayer in the shade of great trees. Unfortunately for me it was all in French again, but I grasped the reading of the 27th Psalm and was blessed. The repeated stops hindered in that we skirted beautiful Lake Geneva or Lac Leman as it is also called, from Geneva to Lausanne and Vevey after dark. Thus all-too soon ended one of the rare experiences of this trip to Europe, as indeed of my whole life. We feel strnegthened in the very clear historical background of our faith and invite a renewed study of it from an angle not often presented. We would not stress too much the name of one particular leader who arose throughout the years of our history, but glory rather in every source of our faith and practice.

Bertha Petter

Report of the General Conference Peace Committee Meeting

At Newton, Kansas, December 1 and 2

For the first time in the history of our committee was it able to meet together and discuss plans and problems relative to its duties. The members present were Dr. E. L. Harshbarger, Newton, Kansas; L. J. Horsch, Upland Calif., J. J. Gering, Marion, S. D.; H. T. Unruh, Bluffton, Ohio; Ernest J. Bohn, Souderton, Pa. The only member who was unable to be present was Rev. John Rempel of Rosthern, Canada.

This meeting gave us an opportunity to formulate some specific working plans which we hope will help us to give a more effective peace testimony in time of peace as well as in time of war.

The public peace meeting sponsored by our committee on the evening of December 1 in the chapel of Bethel College, was well attended and a splendid interest was manifested in the addresses given and the discussion that followed them.

Some of the items if importance which resulted from our committee meeting are as follows: (1) That our Peace Committee coordinate its work with the work of the Mennonite Central Committee which is composed of seven other groups of Mennonite bodies; (2) that the chairman of our committee, Dr. E. L. Harshbarger, act as a representative of our General Conference at Washington, whereby he may petition the President for certain measures consistent with the principles of the Historic Peace Churches; (3) that peace committees be created in every district of our Conference, where that has not already been done, and that the General Conference Peace Committee representative of the district also be a member of that Committee; (4) that we set up peace time service projects in which young men of our Conference may give of their time in sacrificial service in the building up of Christian character, and in relieving human suffering, for example the Eastern District Retreat Grounds, our educational institutions, relief work among the underprivileged in our country, and relief and rehabiliation work in those countries where the ravages of war have wrought destruction and ruin, for instance Poland and China today. As a beginning for such work we have decided to send Erwin Goering, a senior at Bethel College, to receive the training for this service at Pendle Hill, Pennsylvania, where such a service training has been established by the Friends for a period of a month following February 12, 1940. An effort will also be made to send an older qualified man, from our more mature leaders of the Conference to the same place during January and part of February; (5) an intensive peace program which will permeate into all the local churches of the General Conference. The method to be persued will be (a) Biblical studies, study of pamphlets produced by our Peace Committee and other good recommended pamphlets and books. (b) Study of Mennonite History, of the Universal Act, and the Industrial Mobilization Plan No. 134, and the Problems of Conscription. (c) The encouragement of forums and peace rallies to be held in the district Conferences. (d) The encouragement of regular offerings for peace work in the churches where there is an interest in the Gospel of Peace.

Our entire plan for action was presented to the Executive Committee of our General Conference, immediately after our Committee adjourned, for their approval. The Executive Committee has favorably approved all the suggested activities of our Committee.

Ernest J. Bohn, Secretary of the Committee.

CORRESPONDENCE

FIRST MENNONITE CHURCH, NEWTON, KS.

Dear Editor and Readers of The Mennonite! The month of November has been a month of special blessings for our congregation. The first Sunday, November 5, 17 little children were consecrated. Rev. J. E. Entz brought the message. In the evening the Senior C. E. had a program of original numbers. Many original poems, essays or readings were given. On Tuesday following was the annual Sunday school meeting. Reports were given and election of officers and committees were held. Our able Superintendent Menno Schrag, was reelected.—Our pastor Rev. J. E. Entz has commenced a catechumenal class. There are 38 members in the class.—On Sunday, November 12. our special evangelistic meetings commenced. Rev. Erland Waltner of the Second Church, Philadelphia, preached in the morning on "Spiritual Rearmament", in the evening on "A Divine Imperative." On Monday He preached on "God's Final Word"; Tuesday: "The Blessedness of Forgiveness"; Wednesday: "A Peculiar People"; Thursday: "Personal Evangelism." On the same days, forenoon and afternoon, we had Bible study hours, led by Dr. Warkentin, on Revelation, Chapter 1-5. It was very interesting and practical, quite a number of ministers and others participated.—On Tuesday evening the Mission Study Circle had guest night. A Chinese Tea was given and Mrs. W. C. Voth from China spoke of the mission there.—On Thanksgiving day morning, Mrs. W. C. Voth spoke to the children, who brought their little barrels, which contained over $53. The adult collection amounted to over $220. Rev. G. A. Linscheid brought the Thanksgiving message.—On Monday, Nov. 17, Bro. C. F. Claassen celebrated his eightieth birthday. About 60 friends were invited to the church basement. A nice luncheon was followed by a very interesting program.

With best wishes for a happy and very blessed Christmas,

Fraternally Yours, C. van der Smissen.

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FIRST MENNONITE CHURCH, LEHIGH, KANS.

We feel thankful for the many spiritual blessings which we have enjoyed in the past year, even if some of the best helpers in our congregation have moved away. New members have joined and are helping us out again. — October 15 Rev. R. Weinbrenner brought us a wonderful message in the morning and the Bethel College Quartett sang for us.—Oct. 22 the Weinbrenners were with us for the last time. We had a short farewell program right after the morning services, then a lunch basket dinner was enjoyed by the church members and visitors at the noon hour. It was a most beautiful, warm day, so the tables were put up outside. The Sunday following Rev. B. H. Janzens, Mr. and Mrs. Valley Bartel, Mr. R. Weinbrenner (father of Rev. R. Weinbrenner) and Mr. F. G. Unruh all went to the Second Church of Beatrice, Nebraska, to attend the ordination of Rev. R. Weinbrenner, as minister in that church. That Sunday Rev. P. H. Unruh preached a very inspiring sermon in our church.

During November Missionaries Rev. and Mrs. P. W. Penner served us on different occasions and brought us blessings in sermon and in their reports from India.—Thanksgiving day we had services, and a short Thanksgiving program by the four youngest S. S. classes. Following this, collections by the children and adults were taken. Before we all went home a grocery shower was given to Rev. B. H. Janzens on their front porch.

At this time we are busy getting ready for a Christmas program participated in by all S. S. children.—Mrs. Ferd. B. Unruh, Corr.

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BERGFELDER CH., DELFT, MINN., 12-8-39

As the Thanksgiving season has passed and the Christmas season is fast drawing upon us, we feel especially thankful to God for all the blessings bestowed upon us during the past year.

The Mountain Lake and Delft Bergfelder churches observed Thanksgiving Day services together in the Mt. Lake Church on Nov. 30, morning and afternoon. Rev. Daniel J. Unruh of St. John Church at Pandora, Ohio, was the guest speaker. He conducted services in both churches in the period from Nov. 28 trough Dec. 7. God revealed unto us, through Brother Unruh, great truths from His Book, the Bible. The Book of Daniel was the course of study for the morning sessions. We have been blessed during these meetings and feel thankful to God for the privilege we have of worshipping Him in peace and unmolested.

Thanksgiving evening a joint musical program was given in the Carson M. B. church, with the Carson M. B. Church, the Jeffers Baptist Church, and the Delft Bergfelder Church taking part.—Sunday School Superintendents have been elected for the coming year in our churches. Henry A. Stoesz was reelected in the Mt. Lake Church, and John H. Quiring again serves in the Delft church.

We are also very thankful to our Heavenly Father for all the material blessings He has bestowed upon us. We have indeed harvested a bumper crop this year.

Mrs. Abram P. Baerg, Corr.

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WEST SWAMP CHURCH, QUAKERTOWN, PA.

Greetings! We have just completed a campaign called "Spiritual Infilling and Ingathering," one new member was admitted to the church.

On Thanksgiving Day, Nov. 23, the Young Women's Missionary Society and the Ladies Aid held their Anniversary, at which time they presented a play called, "A Call from Afar." On Saturday Nov. 25, the Bluffton College East Coast Supper was held in the basement of the church. There were about 60 people in attendance. Brother Don Smucker gave the message of the evening. The Bluffton College Gospel Team gave a very interesting and inspiring program on Nov. 26.

On Friday evening Dec. 8, the Students' League of Many Nations from the Practical Bible Training School, of near Binghamton, N. Y. presented a wonderful program. Fifteen students, with Mrs. Patterson, gave a very inspiring entertainment which will long be remembered by everyone that was there. Each student gave his or her testimony; they are studying for Missionary and Alliance Work. One of these students returned on Sunday morning Dec. 10, and gave a short message.

The Christmas season is here and on Dec. 10, the Intermediate and Senior group presented the Christmas pageant, "Watchers on the Hill." The Junior Department will present their program on Dec. 23.

Anna Bauman, Corr.

Freeman, South Dakota.—The Monthly Ministerial Meeting of the Mennonite pastors was held at the home of Rev. A. P. Waltner. Rev. W. D. Tschetter of West Salem Church was the speaker, on the subject, "The Pastor's Care of His Flock." On Jan. 8 the meeting will be at the home of D. S. Wipf and Rev. H. A. Claassen will speak on "Spiritual and Modern Dangers of the Church."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

The Present Situation in Hua Mei School

James Liu

Thank the Lord that we can start another year's school work. Our hearts are truly rejoicing. In the past year we experienced God's care and leading and hope the coming year may be as peaceful.

Because of the number of students last year, accomodations were insufficient and the Mission was asked to erect further buildings. Twelve rooms now completed are being used for students dining room, kitchen, store room, workers quarters and water heater. The former kitchen and dining room have been turned into dormitory rooms.

Since most other schools have been unable to open, our enrollment is unusually large; in the Middle School 207 students, in the Primay School 213 students, a total of 420. Of these, practically one-half are from Christian homes and 63 have been baptized. The students work hard, realizing that under present conditions they are very fortunate in having an opportunity to attend school. With so many schools closed our graduates were unable to go on to higher institutions, so this fall a class in the first year Senior Middle School was opened.

Accompanying the present growth as shown by increase of students and adding of a new class, there are many difficulties. Dormitory accomodations, especially for the girls, are very crowded and teachers' families do not have proper quarters. If teachers' residences could be built outside the school, much room could be vacated for dormitory use. Due to increase in classes the class rooms are all occupied and other arrangements are necessary for library and laboratory. Thus the school needs badly girls' dormitories, teachers' residences and a two-story building accommodating the library on the second floor and laboratory on the first.

Another pressing need is for endowment funds. Apart from the $3000 grant by the Mission, the school has to depend on student receipts, which demands a large number of paying students and higher fees than many can afford. The present budget calls for an annual expenditure of $10,000 and if the number of students should suffer an unforeseen decrease the school would be in great difficulty. This unstable condition is not satisfactory and we hope friends of the school will help and pray in this matter.

Although there are these difficulties we go forward in faith, depending on the Lord who strengthens us and knowing that He will make provision. We hope in three years to have a complete Senior Middle School by adding another class each year. Another need and an opportunity is a kindergarten. Our church workers are numerous, in the compound alone, employees of the various schools and hospital number 104 with 45 children under six years. For these and other children of Christian homes a kindergarten religous training program is needed and we hope may be accomplished in the near future.

There are many student organizations but the one which is most helpful is the "Ai Chu Tuan" (Love the Lord Society), having over 100 members, both boys and girls. They conduct daily evening prayers, Bible study classes each Sunday, weekly devotional services, evangelistic groups for outside work and many other activities to help the school and students. Recently a committee was organized to aid new students.

We appreciate the support that has come from all friends of the school and hope you will continue, especially to pray for the school even more than ever.

From "China-Home Bond"

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 31, 1939

FRIENDS AND FOES OF THE KINGDOM

Matt. 13:54 - 14:4; 15:29-31

Foes in Jesus' Home Town vs. 54-59

We are now near the close of Christ's active ministry in Galilee. This lesson has to do principally with the foes of the kingdom. The first mentioned are those in his home city of Nazareth and its environs, who refused to believe in Him. He grew up among them and was known to them for nearly thirty years. Now after his good works and teachings had become widely known, He came back to "his own country" (v54) and instructed them in the synagogue. He loved them and wished them to know concerning the kingdom of God. His message, his wisdom greatly astonished them. There was nothing in his family history, his parentage, education and home environment that could account for his phenomenal wisdom and mighty works (vs55,56). They did not see that God could so endow Jesus with wisdom and power. They allowed their prejudices to warp their judgment. They did not deny his wisdom and power—it was too evident. They deliberately refused to believe in Him. Their unbelief wrought harm to themselves and greatly hindered the growth of the kingdom among them (v58). Jesus wished to bless them, and help them but few were ready to receive his blessing. He was compelled to leave them.

Today unbelief is still the obstacle which cuts us off from many blessings. It closes the door against God's richest blessings. They who refuse to believe that Jesus can save them from sin, are not likely to be saved from it. Many today let the hour of great privilege and blessing pass by.

Fear Troubles a Guilty King vs. 1-4

The reports of the wonderful work and teachings of Jesus reached the royal palace (v1) and smote the conscious-stricken king with fear (v2). His sins came out of their graves to haunt him, his conscience goaded him. He had sinned against John and now believed that John was risen to accuse him (cf, Mk. 6:14-16). Many foes of the kingdom are those who are determined to do as they please, even though it means committing willful sin. Such an one was Herod Antipas, the tetrarch, who put away his first wife and married his brother's wife while the brother was still living. John the Baptist, a fearless preacher, sternly reproved him (v4) and Herod put him in prison. He refused to give up his sin. God's work is much hindered and opposed today by those guilty of wrongdoing, and who resent being reminded of their evil deeds. All who live in sin are foes of the kingdom. Man's own heart is the source of his sinful living. Man can not change his heart, but he can come to Him who is able to change it.

Friends of the King vs. 29-31

This last part of the lesson tells of the many who came to Jesus on the east side of the sea of Galilee. Jesus went up into a mountain. Many followed Him and brought many helpless, blind, dumb and sick and Jesus healed them. These were believers and their faith was well rewarded. They listened eagerly to his message. They came to Him in hope and confidence. For three days the people remained with Him (v32) and they were fed and sent away. What they saw led them to glorify God (v31). The blessings these people received, the people in Nazareth might have received also if they had received Jesus with trusting and friendly hearts.

Friends of the kingdom love to be in the presence of Jesus the King, in the house of worship and in quiet meditation and prayer. They are fed with the bread from heaven and do whatsoever Christ commands them to do and so they are His friends (John 15:14, Golden Text.)

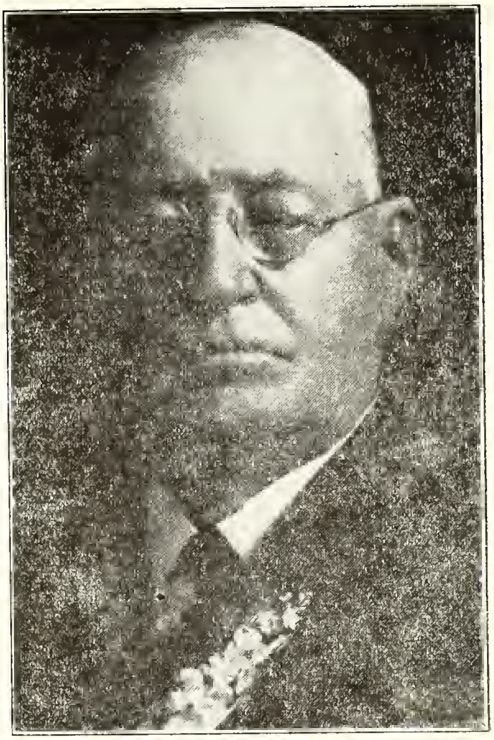
Announcement

God willing, the Brudertal Mennonite Church, near Hillsboro, Kansas, will observe its 65th anniversary on Dec. 26 at 10 a.m. A program consisting of sermons, a chronicle of the church and its various organizations and music is being prepared. Members and friends are urged to attend both the forenoon and the afternoon sessions and participate in the noon meal in the church basement.

By authority of the Church,
Arnold E. Funk, Pastor.

— *Bethel College.* The Bethel College-Newton Community Chorus of 175 voices, with string ensemble, piano and organ accompaniment, will present Handel's "Messiah" at the College chapel, Sunday, Dec. 17, as the twelfth annual rendition, with Prof. W. H. Hohman as director.

IN MEMORIAM



The Reverend Abraham Ratzlaff

ELDER ABRAHAM RATZLAFF, the son of Peter and Maria Richert Ratzlaff, was born in the village of Franzthal, south Russia, Sept. 3, 1850. Here he spent the days of his youth and received his education in the village school under the able direction of Gerhard Dirks who later gave him catechetical instruction preparatory to uniting with the church. Many of these spiritual impressions went with him through life and he often mentioned them in his conversations. So he gave his heart to Christ in the year 1869 and was baptized upon the confession of his Faith in Christ as his personal Savior on Pentecost Day by Rev. Benjamin Ratzlaff and united with the Rudnerweide Mennonite Church.

On May 1, 1873, he was united in marriage with Helena Schmidt. Together they were permitted to share joys and sorrows for almost 65 years. To this union were born 10 children, four of whom preceded them into the Great Beyond. Soon after their marriage the great emigration to America set in which the couple joined. They left Russia on June 22, arriving in America October 3, on a farm 6 miles east of the present town of Buhler, where they found their new home and lived all the days until they moved to Buhler, Kansas, in 1919 and made their home there for the rest of their days, except for 18 months spent in the Bethel home for the aged in Newton, Kansas. They lived through the hard pioneer days, with many of the privations that pioneer life brings. They were also active from the very start in helping to organize the Hoffnungsau Church, of which he became a member from its beginning and remained such till the end. His services were greatly appreciated and so on April 24, 1880, the church elected him as their minister, and on May 18, 1880 was ordained for this work. He served faithfully in this capacity until 1902, when on the passing of Elder Gaeddert, the call of the church came to him to be their Pastor or Elder. He felt the great responsibility of this office, but with the help of God he was willing to do this work, which he did faithfully, until hard hearing and ill health forced him to lay down the task on Dec. 26, 1925. In all this time he tried to lead lost souls into the fellowship of Christ and has been permitted to baptize 389 persons in his church alone. He was also very active in the Conference activities of our denomination. He helped along in Mission work, both Foreign and Home, in Education and Schools, in Hospital work, and did much traveling for the itinerant mission work. He took great joy in doing this as long as health permitted. In his home he was a loving and caring father. He tried to lead his children to Christ and admonished them to be true to Him. His love and his care will go with them through life.

In the later years of his life he was afflicted with heart trouble and at time suffered considerably. On October 15 while attending a wedding he became somewhat ill and from that time on his health failed and he grew steadily weaker. For several days he was taken to Hillsboro to his daughter, Mrs. Helena Epp, to be close to the Doctor, his grandson, Dr. A. K. Ratzlaff. He could be taken home somewhat better, but he never regained his strength. The last week he suffered much and often prayed that he might be taken home into the Beyond. He remained steadfast in his faith until, Wednesday morning, Nov. 29, at 6:45, he passed quietly and without visible pain, to be forever with Christ, his Savior, whom he had loved and served.

He leaves to mourn his departure three sons, Henry, Abraham, and John all of near Buhler, Kansas, and their wives; and three daughters, Maria, Mrs. John Becker; Anna, Mrs. Gustav Gaeddert and husband, of Buhler, Kans.; Helena, Mrs. John H. Epp and her husband, of Hillsboro, Kansas, also 18 grandchildren and 8 great grandchildren, besides many relatives and friends and a much loved congregation. Also Mr. John Brubaker who was almost like a child in their home for 6 years. He will be missed in the family and church circles, but all know that he is save in the arms of Jesus after a long life filled with much hard labor and service for his Master. We do not say "Goodnight" but "Till we meet again."

He reached the age of 89 years, 2 months and 26 days.

Short services were held in the home by Rev. A. T. van der Smissen. The funeral was held in the Hoffnungsau Church on Saturday, Dec. 2, at 1:30. Rev. D. D. Unruh led in the opening, Rev. C. H. Voth spoke in the German and Rev. A. J. Dyck in the English Language. Interment was in the Hoffnungsau Cemetery.

The Men's Chorus and the Ladies' Choir rendered special music.

MAXWELL H. KRATZ was born at Frederick, Pa. on November 17, 1875. His earlier years were spent there and in Philadelphia. At the age of twelve he came back to Frederick to live with his aunt, Mrs. Annie Stetler. At the age of fourteen he attended the Sumneytown Academy and took the County Teachers' examination. He passed but found inscribed on his certificate, "Too Young to Teach,,' The next year, 1892, he was given a school.

In the fall of '94 he entered Perkiomen Seminary and was graduated in the spring of '95. That fall he entered Princeton. Four years later he was graduated with honors, which included athletic distinction and a fellowship for another year of study. In the fall of 1900 he began a three year teaching career at St. John's Military Academy, New York. In 1903-05 he was back at Perkiomen Seminary as Vice Principal. During 1905-08 he attended the University of Pennsylvania Law School. From 1908, when he was admitted to the bar, until his death he remained in active legal practice. However, during this period, he spent a great deal of time teaching, for many years in Law School of Temple University. In the last ten years of his life he conducted his own private law course, during which time it is estimated that more than five thousand, at least fifty per cent of Pennsylvania law examination candidates, attended this school. Preceding this he served a term on the State Board of Examiners.

In practice, he served more in an advisory capacity to the justness of the law than he used it as an expedient to accomplish desired ends. In his teachings, his emphasis was always on the ethical implications of the law and its fundamentally righteous basis. To him law was a sense of divine justice and not a mere compromise of contending forces. Those who knew Mr. Kratz in his legal contacts found him more of an interpreter of law than a practitioner. He was a legal theologian.

As to his Christian work and that for the Conference, Mr. Kratz always left the door open for the use of his talents. His advice was freely sought. He was baptized in the Schwenksville Church on October 7, 1895, and became a member of Second Church, Philadelphia. Through his urgings and assistance, the Eastern District Brotherhood was organized. His activities in the all Mennonite Relief Committee are set forth in the volume, "Feeding the Hungry". He served as legal counsel for some Eastern Conscientious Objectors.

His being smitten at the age of sixty-four seems to us tragic, for his mental powers had merely reached their zenith that could have glowed for another ten years. After six weeks of illness, in the Bryn Mawr Hospital his psirit slipped over into the presence of Christ on Sunday, November 19.—On Wednesday, November 22, the funeral was held at the Oliver Bair parlors. His pastor, Reverend Erland Waltner, conducted the services; Dr. Clarence Tobias, Headmaster of Perkiomen School, delivered a simple eulogy.

Judge and servant wept at his bier. His funeral room was banked with many floral tributes from a host of those who loved him and who will remember him as a warm friend whose chief quality next to his fine mind was sympathy. Well could many say as they followed his remains to the grave, "*Heaven and I wept together*".—As his body was laid to rest in the Philadelphia Memorial Cemetery, and the echo of his pastor's voice died, nature began laying a mantle of white upon the sod broken by his grave. Thus the physical pain of parting seemed already to be eased as the fall of our footsteps was softened by the carpet of snow that had been spread.

He is survived by his wife, Nellie Drake Kratz, and two sons, Maxwell H. Kratz, Jr. and John Valentine Kratz. His memory will ever remain a tender mound in the hearts of all who knew him and to know him was to love him.

* * *

ANNA CONRAD, daughter of Christian and Barbara Ernest Conrad, was born April 27, 1865. Upon her confession of faith in Jesus Christ as her Lord and Savior she was baptized by Rev. S. Sprunger on May 26, 1889 and accepted into the membership of the Berne Mennonite Church, Berne, Ind. This membership was later transferred to the Eicher Emmanuel Mennonite Church, Noble Iowa, of which she remained a faithful and an active member until her departure from this world.

She was called home to her eternal reward Nov. 12, 1939, due to a stroke she suffered on Nov. 3 from which she never regained consciousness.—Mrs. D. E. W., Corr.

* * *

MRS. IDA MAE SHELLY COPE, daughter of Wm. B. and Amanda S. Harwick Shelly, was born Reb. 17, 1893, in Milford Twp. She declared her faith in Christ as her Lord and Savior, was baptized on Nov. 3, 1906 and received into the membership of the East Swamp Mennonite Church, where she had been a faithful and active member ever since, also a charter member of the Ladies Organization for over 25 years, as well as teacher in the Primary Department from time to time over a period of 20 years. During the past few years she had served as Cradle Roll superintendent.

On Dec. 29, 1923, she was united in marriage with Wm. W. Cope. To this union were born three children. Besides her husband, she is survived by two daughters: Mary Alice and Marjorie Esther, and one son, Wm. Walter Jr.—Sisters and brothers to mourn their departed sister are: Mrs. Mahlon Mumbauer, Quakertown; Mrs. James Bleam, Perkasie; Mr. Eastburn Shelly, Allentown; and a step-brother, Mr. Harry Johnson, Quakertown.—Mrs. Cope's death came after a prolonged illness of almost one year, suffering from Carcinona, which finally took her life on Friday, Nov. 24 at the Grand View Hospital, Sellersville, Pa., thereby bringing her age to 46 years, 9 months and 7 days. The date of the funeral was Nov. 28, 1939. A short service was held at the C. R. Strunk Funeral Parlor, the body then being taken to the East Swamp Mennonite Church where the regular funeral services were conducted. Interment was in the East Swamp Cemetery.

Rev. Harold D. Burkholder, pastor of the church conducted the service, using as a text, John 14:2; with Rev. Howard Nyce, a former pastor, assisting.

HOME MISSION BOARD TREASURER REPORT FOR NOVEMBER

Bethel, Inman, Kans., $86.40; Grace, Albany, Ore., $8.97; Lehigh Mennonite Church, Lehigh, Kans., $5.33; Mennonite, Richey, Mont., $14.30; Zion, Souderton, Pa., $135; First, Mountain Lake, Minn., $42.97; Zion, Moundridge, Kans., $32; First Mennonite of Christian, Moundridge, Kans., $76; Eicher Emmanuel, Noble, Iowa, $67; Johannesthal S. S., Hillsboro, Kans., $12.56; Salem, Freeman, S. Dak., $25; Sister Dora Richert, Newton, Kans., $2; Bethel, Volt, Mont., $37.95; Herald, Clinton, Okla., $10.02; Mennonite, Pulaski, Iowa, $12.20; Nichols Contract No. 2309, Bank of California, Tacoma, Wash., $12.31; First, Chicago, Ill., $17.33; Church, Butterfield, Minn., $40.37; Group near Fredonia, Kans., $5.06; Hutterthal C. E., Freeman, S. Dak., $64.88; First, Berne, Ind., $551.41; Pacific Conference on principle and Interest, $20; Bethesda, Henderson, Nebr., $57.13; Bethlehem S. S., Bloomfield, Mont., $8.30; Goessel Mennonite Church, Goessel, Kans., $14.60.

Special Gifts

Swift Current Project: Oneche C. E., Colfax, Wash., $10; First, S. S., and C. E., Monroe, Wash., $12; Pacific S. S. and C. E. Conference, $100.

Grand Total, $1,481.09.

Vouchers drawn for rents, salaries, etc., $1,442.04.

All gifts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Pa.

Treasury Receipts of the Home Mission Comittee of the Western Dist. Conference for November.

Mennonite Church Lehigh, Kansas., D. J. Auernheimer, $5.32; General Conf. H. M. Board, J. J. Plenert, $50.00; Young Peoples Society, Montezuma, Kans., Irene Schmidt, $3.41__ Hebron Church, (Buhler, Kans.) C. Plett, $19.97; Herald Church, Bessie, Oklo., J. A. Harms, $9.94; Kidron Church, Taloga, Okla., F. W. Koehn, $4.00; Pleasant Valley Church, Kismet, Kans., David H. Koehn, $28.19; General Conf. H. M. Board, J. J. Plenert, $50.00; Gossel Mennonite Church, Goessel, ans., I. B. Fast, $19.00; Fredonia, Kans., Marvin Schmidt, $5.05; Bethel College Church, North Newton, Kans., Helen Penner, $26.05; Gerhard Friesen refund, $5.00; G. A. Linscheid refund, $5.00;

Friedensfeld Church, Turpin, Okla., H. B. Regier, $25.00; Grace Mennonite Church, Enid, Okla., A. Theodore Mueller, $15.86; Kidron Church, Taloga, Okla., F. W. Koehn, $3.00; Elizabeth K. Linscheid, Boulder, Colo., $5.00; Friends, Deer Creek, Okla., by John Stauffer, $50.00; Lorraine Menn., ,Ch. Wichita, Ks., J. B. Muller, $52.75; Alexanderwohl Ch., H. J. Reimer, $67.67; Pleasant Valley Menn. Church, per C. H. Dirks, $15.00; Bergtal Church, Pawnee Rock, Kans., H. C. Schultz, $18.64; Buhler Menn. Church, Buhler, ans., J. B. Regier, $13.18;

Total $497.03

Gratefully acknowledged,
G.A.Linscheid, Treas.
1001 E. Broadway,
Newton, Kans.

—*The Mennonite Church of Colfax, Wash.,* held a ten day blessed revival meeting, recently, with Rev. John Esau as Evangelist. On Oct. 22, seven new members were received into this church. Rev. Esan also conducted a week's meeting at the Menno Church, near Lind, Washington.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

A STAR OF HOPE

Long years ago a message came to earth;
It changed a world, and gave mankind new birth.
As centuries pass, dark clouds obscure the Star
That brought Wise Men to worship from afar.

Today we pray that other men as wise
May see the Sign and to its greatness rise.
Humanity still waits for those who heed
The call to service in its hour of need.

O Star of Hope, arise! break through earth's night,
Disperse the shadows, reveal the Christmas Light.
And in that dawn shall age old conflicts cease,
Good will shall triumph and to the world
come Peace!

—*Aline Chester While Irvine*

THIS AND THAT

C. E. Activities

Miss Hilda Wiebe, who is doing a good job as instructor of normal training at Hyannis, Nebraska, and who is much interested in young people's work, writes, "How can we become more conscious that we are not isolated groups, but members of a great C. E. fellowship?" Some suggestions which she gives are, "1. By attending the C. E. convention, 2. by reading the Mennonite publications, 3. by cooperating with C. E. projects carried on by other C. E's. in your town or community, 4. by pausing briefly before each meeting to remember that it is a part of a worldwide movement."

Miss Onieta Tiahrt, secretary of the Bethel C. E., North Newton, Kansas, writes, "I am very much in favor of the F.O.R. (Fellowship of Reconciliation) and all of the Bethel young people of high school age and up are going to join. I believe that in these times of stress pacifists can get the best results by unified action and the activities of the Fellowship are certainly worthwhile." Anyone interested may write to her for further information.

On November 27th Rev. Edward Schmidt from the Wichita Mennonite Mission church took the Hopefield Christian Endeavor group from near Moundridge to the West Side slum area of Wichita where they distributed food to the needy.

EDUCATION

Brother Isaac Epp, superintendent of the Bible school at Swift Current, Sask. writes, "In another two weeks we shall be on our way into the fourth year of the work of the Bible school. We are expecting an increase in attendance." The school has been very badly in need of a dormitory for the students. At present such a building is being erected and the young people of the General Conference are contributing to this work.

Contributions in the various dictricts should be directed as follows: Pacific, Louise Richert, 6157 Springvale Dr., Los Angeles, Calif.; Eastern, DeWitt Temple, 129 Merman St., Philadelphia, Pa.; Western, Florence Krehbiel, North Newton, Ktnsas; Middle, Esther Amstutz, 416 W. High, Bryan, Ohio; Northern, Rev. Victor Sawatzsky, Butterfield, Minnesota; Canada, Jacob C. Schmidt, Waldheim, Sask.

To those who read German: The Christlicher Bundesbote of Nov. 28, 1939 carries a very interesting account of the conditions and work at Swift Current.

In the Mission Number of Nov. 21, The Mennonite also has such an article.

* * * * * * * * * *

PEACE

"To use pacifism as a fire escape is not even decent, let alone Christian!"—*Dr. E.* L. Harshbarger, Western Dist. Peace Rally, Eden Church, Nov. 12, 1939

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SENTENCE EXPRESSIONS taken from Peace Rally sponsored by General Conference Peace Committee at Bethel College, Dec. 1, 1939.

"Be a Bible reading Christian, for Gods' word remains unchanged forever."

"We must prevent future wars . . . Have we done our utmost?"

"Consistent living is the acid test of our peace belief."

"We need thorough religious education not merely for a proof text basis, but to understand the main stream of Christ's system."

"We need to extend peace lessons in Sunday schools."

"We need to organize our peace and relief work into one."

"In the last analysis our peace stand is a personal matter."

FOR THAT SMALL, LAST-MINUTE GIFT: Why not inform your friend that you have entered for him a one-year subscription to WORLD EVENTS, a semi-monthly, pocket, peace periodical, edited by Devere Allen and H. C. Engelbrecht. Address No Frontier News Service, Wilton, Conn. Price 25 cents a year.

Senior Department

Since the outlines for the C. E. programs of 1940 have not yet come, we offer these thoughts which may be helpful for the program which C. E. societies are having on Sylvester night.

At The Milestone

We have come to another milestone on our way. The year 1939 has come and has gone. And today we pause to think, and to ponder what it has meant, what it has brought; what will be its fruitage? The year 1940 lies ahead—a gift to be taken from Gods' hand—what will it mean for us? And as we look back into the Old Year and forward into the New Year there are a few things of which we are certain.

One of these things of which we are certain is the fact that we will not change overnight. When the Old Year leaves and the New Year comes in that will work no magic—making us different. What we have built into our character, be it good or bad goes with us. It has taken us years to become what we are today; character is not built overnight nor changed overnight; and whatever we are, we will take ourselves along into the New Year. And, if our personality is something we have become by the grace of God—we need not be afraid to take it along into the New Year—even with the faults and failings that still mar it, but we may enter humbly, yet calm and trusting.

One other thing of which we are certain as we look back into the past year and forward into the New Year is that we will take along our memories. It is the "Rosary" which says, "The hours I spent with Thee, dear heart, Are as a string of Pearls to me, I count them over every one apart, My Rosary." There are indeed memories that bless. memories of hours spent with friends, of evenings that brought the sweet companionship of the family circle, of days of honest work when we felt at the close of the day that something had been accomplished, something done, of nights that were full of peace and quiet and rest. There is the remembrance of glad days of special events, of unexpected love received, of sad days that yet were filled with blessing. All these memories we would not miss as we enter the New Year but we gladly and thankfully take them along.

But there are other memories, bitter memories, those that "burn"—of sins and of failures, of words that we would like to recall, of deeds that we would like to undo. There is the heartache caused by "the tender word forgotten, the letter we did not write, the flowers we did not send, the stones we did not lift out of a brothers way." What shall we do about them? There is only one thing to be done about them, we must ask God to forgive, and let Him convert these sad, bitter memories into a challenge to living on a higher plane in the coming year. "I'm pressing on the upward way, New heights I'm gaining every day; Still praying as I onward bound, 'Lord, plant my feet on higher ground.' "

And what about the memories of heartaches that we have received perhaps through the hands of another? Some one has said,

"Is your heart sore and bitter
Because of some brother's sin?
Then dig a grave as deep as death
And bury his wrong deeds in.
  The fault-finding too—forget it,
  Petty quarrels that are now past;
  How long if fed upon such things
  Can faith and charity last?
The mischief, meanness and malice
The wrongs that are done to you
Can't hurt if quickly forgotten
As you start each day anew.

One other thing that we all desire to take along as the New Year with all its Unknown Days comes to us is our faith and trust in God. We cannot afford to leave that behind. It is to go with us, to be our staff and our comfort in the coming days and weeks and months. It is to give meaning and value to the everyday happenings, and lead us to mountain top experiences. It is to guide us through the perplexities of life, and to help us brave its difficulties. It is to hallow our joys, and to increase our happiness when beautiful and glad things come to bless our life.

"As the marshhen secretly builds on the watery sod
  sod
Behold, I will build me a nest on the greatness of
  God;
By so many roots as the marshhen sends in the sod
I will heartily lay me a-hold on the greatness of
  God."

And we want to take along the assurance that Jesus cares for us. "Oh yes, He cares, I know He cares, His heart is touched with my grief. When the days are weary, the long nights dreary, I know my Savior cares."

"Not a brooklet floweth, Onward to the sea.
Not a sunbeam gloweth On its bosom free,
Not a seed unfoldeth, To the glowing air
But our Father holdeth It within his care.
  Not a tie is broken, Not a heart laid low,
  Not a farewell spoken But our God doth know;
  Dream not that thy gladness, God doth fail to see,
  Think not in thy sadness He forgetteth Thee."

And of one other thing we are sure as we look into the New Year. New opportunities are calling. "There is food to be won from the furrow, and forests that wait to be hewn." The work in this world is not all done yet. The Master still calls for hearts and hands willing to do His bidding. "Will you let the plow rest in the furrow, Unbuilded a home or a hall?" Let us answer gladly and with a willing heart—

"I'll go where you want me to go dear Lord.
Over mountain, or plain, or sea,
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

And now as we are about to take the New Year as a precious gift from the hands of God, our Father,—

"Let us walk softly, friends,
For strange paths lie before us, all untrod,
The New Year, spotless, from the hand of God,
Is thine and mine, O friends.

Let us walk *straightly*, friends,
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friends.

Let us walk *kindly*, friends,
We can not tell how long this life will last,
How soon these precious years be overpast,
Let love walk with us, friends.

Let us walk *quickly*, friends,
Work with our might while lasts our little stay,
And help some halting comrade on our way;
And may God guide us, friends.

INTERMEDIATE DEPARTMENT

APPRECIATION FOR OUR CHURCH

Intermediate C. E. Topic for Jan. 7. 1940

For Daily Reading:

Jan. 1. Craving for Worship. Ps. 84:1-12.
Jan. 2. A place for prayer. Mark. 11:15-18.
Jan. 3. Cause for thanksgiving. Ps. 100:1-5.
Jan. 4. Mutual helpers. Luke 22:31-32.
Jan. 5. An assembly. I Cor. 14:26-33.
Jan. 6. Care for those in need. Acts 6:1-6.
Jan. 7. Showing appreciation for our church. Eph. 2:13-22.

Opening Song: "Loyalty to Christ"
Scripture Reading: Eph. 2:13-22.
Prayer by leader.
Song: "For Christ and the Church"

Discussion of topic:

I. Why should we love the Church?

a. Jesus loved the church and gave himself for it.

b. To satisfy the craving for worship which every Christian has. Read Psalm 84:1-12.

c. It is a place for prayer. It is the avenue by which we come into close communion with God. Read Mark II.15-18.

d. It is the best place to be informed of needy services. Therefore it provides for us avenues of service. Read Acts 6:1-6.

II. Have at least four intermediates give their reasons for going to church.

III. How can we show our love for the church?
a. Regular attendance.
b. Talk about the church and the need of belonging to it.
c. Enlist in its services.
d. Contribute to its support.

IV. After the above discussions the intermediates are probably ready to suggest ways of showing their love for the church more definitely in this year of 1940.

Have various projects presented and ask a committee to consider them and decide which are most practicable and workable. At next week's meeting take definite action and begin working.

Song: "Somebody"
Offering
Prayer by the members asking God to help them to show their love for the church more fully.

JUNIOR CORNER

Program Suggestions for January, 1940

"SIR, WE WOULD SEE JESUS"—John 12:21.

January 7. Seeing Jesus as a Boy.—Luke 2.40,51.

January 14. Seeing Jesus in Loving Service.—Acts 10:38.

January 21. Seeing Jesus on the Way to the Cross.—Luke 9:15: Mark 10:32.

January 28. Seeing Jesus as Our Savior.—I Tim. 1:15.

Song of the Month—"Jesus Is All The World To Me."

Verse of the Month—I.Timothy 1:15. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

"The New Year lies before us, white and clean:

So many lovely days in which to live,
So many hours to spend like silver coins,
So many precious moments God will give
For us to use in service and in love----"

Grace Noel Crowell.

To the Juniors:

A new year of 365 days lies before us. Many of our friends greeted us with "Happy New Year"—and we do want this to be a happy new year, a new joy in each day! If this is to be a happy year, we must find happiness and joy in Him, who alone can give true happiness and true joy, our Lord Jesus Christ. A long time ago some Greeks came to the disciple Andrew and said, "Sir, we would see Jesus." Those are just the words I should like for every one of us to say at the beginning of the new year.—"I want to see Jesus." He is our Friend, our Guide and our Savior. If we truly see Jesus, it will be a happy new year. God bless you all. May this be a happy New Year for you!

Program for January 7, 1939

"SEEING JESUS AS A BOY"

I. Worship Period

1. Prelude—Play the music of "Tell Me the Old, Old Story" very softly.
2. Call to worship—"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.
3. Song—"I Need Thee Every Hour."
4.—Scripture—Luke 2:39-52—By the Junior leader.
5. Prayer by the Junior leader.
6. Song of the month—All rise to sing.—"Jesus is All the World to Me."

II. Study Period

Aim—To help our Juniors learn from the Twelve year old Jesus the preciousness of God's word and God's house.

1. Introduction.—In the second chapter of Luke we have the only glimpse of our dear Savior's life, from the time that He was a little infant until the time when He was a man of thirty years. But we can learn much from this one story of the life of Jesus.
2. Discussion by a Junior boy.

"If we want to see Jesus, we must go to church as He did." Luke 2:46.

3. Poem

Some go to church to take a walk;
And some go there to laugh and talk
And some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet each other;
Others go a fault to cover;
Some go there to doze and nod;
The wise go there to worship God."

4. Solo—"I think When I Read That Sweet Story of Old."
5. Discussion by a Junior girl—

"If we want to see Jesus we must love God's word as He did."—Luke2:47.

6. Psalms 19:105—In Unison.
7. Discussion by a Junior boy.

"If we want to see Jesus we must obey our parents as He did."—Luke 2:51.

8. Song—"Tell Me the Old, Old Story."
9. Leader's Heart Talk.

How may we see Jesus? To be sure we can not see Him with our physical eyes, but we can see Him with the eye of the heart and the mind. If we would see Jesus, we must read about Him. The gospels tell the story of Jesus. Shall we read one of the four during the month of January? Jesus can not be seen by anyone who neglects his Bible. If we want to see Jesus we must *pray* much, we must watch against sin and we must be busy for Him as He was busy about His Father's business. And we must *put Him first,* because we can not see Jesus when looking at all other things.

III Mission Minutes

1. Refer to "Mission News and Notes for material—Let the Juniors read portions of letters that are of interest.
2. Leaders closing prayer.
3. Song—"Into My Heart".

» » JOTTINGS « «

—*Rev. and Mrs. Edmund Miller to Move to Lind, Wash.*—The church near Lind, Washington known as the Menno church is rejoicing in the decision of Rev. Edmund Miller to accept the call to serve them as pastor. They hope to have Rev. and Mrs. Miller with them by Feb. 1. The change is being made by the Millers chiefly for health reasons and we trust it may bring the desired benefits. What is a loss for Portland will be a gain for Menno.. May their consecrated, energetic leadership mean great things for the church to which they are going under God's guidance and blessing.—*"Worker's Exchange"*

—*Rev. Walter E. Dyck Accepts Pastrate at Beatrice, Nebr.*—Reverend Dyck who for several years has been the beloved and successful pastor of the Burrton, Kansas, Mennonite Church, and active in the affairs of the Western District Conference, with his estimable wife and family, will relinquish their present charge and expect to begin service with the First Mennonite (Wehrlose) or Rural Congregation of Beatrice, Nebraska, April 1 next. They will be greatly missed by the Burrton Church and community, while the members of the Beatrice church can congratulate themselves in getting a faithful new leader in the full vigor of young manhood and adept in work with young people.

—*Helen Fast Sellers, California Missionary Supt.* reports in the "Exchange" that "the California conference has seen an opportunity for definite and concrete service and it is their aim to help Missionary J. R. Duerksen replace the Model T with a new car." Added to this announcement is this thoughtful paragraph: "Should we ask our missionaries who do work of such importance, to work under handicaps we ourselves would not tolerate. Then let's all put in our share."

—*A WEDDING at the Emmaus Church,* near Whitewater, Kansas.—On Oct. 20, *Henry A Thiessen* was married with *Margaret Busenitz* by their pastor John C. Kaufman. Text Phil. 4:6-7.

TO OUR CORRESPONDENTS!

Sixty-five pastors of our churches reported name and address of their correspondents to this paper at or near the beginning of this year. To these the editor sent, at his own expense, stamped envelopes and cards, the former for use in reporting the more important happenings in the church, the latter for brief news items. With this equipment was also enclosed a letter of suggestions and instructions. Quite a few of those entrusted with the office of correspondent for their congregation have *done well, others fairly well.* They have thus served their church, the editor and the readers of the paper, and they deserve *our hearty thanks.* To those who either forgot to write or had nothing to write or did not feel like putting forth the necessary effort, we can only extend our pity, and we hope and pray that they will make a sincere new year resolution to do better, if reappointed. In closing we have this request: Will those who have material left over, kindly hand it to their successor, in case another person should take their place.

—*From "Church Messenger," Eden Church, Schwenksville, Pa.*—Rev. Freeman Swarty, Ed.: Something novel in the form of a debate was tried Sunday evening. "Causes of War" was the title and the newly passed Neutrality Bill was under discussion. Mr. Norman Bergey and Mr. Leroy Albright were the opposing speakers, and Mr. Ezra Markley the leader.—The Main Building on the Retreat Grounds will soon be a reality. The foundations are laid, the well dug. Equipment donations will be appreciated. A piano has already been offered.

—*Rev. J. J. Balzer of Mt. Lake, Minn.* whose interesting article on "The First Christmas Celebration" in this issue will interest the readers, writes, "We have beautiful fall weather, with day time temperatures of 45 to 55 F and only occasionally a night frost; but scarcely any moisture for six weeks. Winter sowings, alfalfa fields, shrubbery and even the trees are apt to suffer. My wounded leg is mending but still weak. I am thankful for the state I am in."

—*Mennonite Church, Sugar Creek, Ohio.*—On a nice evening early in October, 35 members of this church gathered on the farm of Bro. Dan Stutzman, at about five o'clock, to husk corn to raise money to pay off their church debt, and all had a good time at that.—This church is becoming interested in an organ, and a fund for that purpose has been started.—Would that all churches might have the use of this wonderful instrument, as a distinct aid to worship.—Ed.

—*First Church, Philadelphia, Pa.*—On Monday Dec. 4, the Mennonites, Friends, Brethern and Schwenkfelders met in a Joint Conference at the Church of the Brethern, at 4 and 7:30 p.m., for a program of discussion on the theme, "The Church and the World in Confusion."

—*Rev. A. S. Bechtel of Hanston, Kansas,* wonders what the probabilities are of getting Bethel's Memorial Hall under roof in 1940. He continues, "How could the many visitors at the Annual Meeting feel at ease when they saw the basement of the Hall standing there bleak and forlorn... Is it really and truly a cold fact that there are not any of our people in the west who can give liberal amounts, so that this much needed building may be completed. Why cannot Bethel have a family like the Musselmans that have given Bluffton a total of $125,000?

—*Second Church, Beatrice, Kansas,* on a recent Sunday evening had an interesting Bethel College program. The announcement says, Bethel College is an integral part of our work for the kingdom of God. Let us consider it in our prayers, interest, attention, and gifts. It has a missionary as well as educational function.—A series of 2 to 3 minute talks were part of the program, among them, "Why Pray for Bethel College," by Rev. Henry Reimer; "Why are we sending our daughter to Bethel," Mrs. John P. Andreas.

—*First Mennonite Church, Reedley, Calif.*—From the Bulletin: "The attendance at the Annual Meeting last Sunday (Dec. 3) was good. The spirit of the meeting was characterized by interest, eagerness and goodwill."—Among the large number of officers elected we note the following. Congr. Chairman, Paul A. Eyman; Secretary, Mrs. Paul Sellers; Treasurer, R. H. Ruth; Deacons, E. P. Ruth, R. Ewy, and Herman Nuefeld; Trustees, Dr. D. V. Wiebe, E. A. Detweiler and E. W. Ewy; Correspondents: For the "Bundesbote," Rev. J. K. Lichti; for the Mennonite, Miss Frances Ewy.

—*The latest Alumni Bulletin of the German-English Academy, at Rosthern, Sask.* has just reached us. It is full of interesting things. Notable is the Principal's report which says that this year's student body is very promising, that the number has increased from 60 to 67 over last year, and that of the combined Academy and Bible School from 75 to 94. The faculty of the Academy consists of K. G. Toews, principal, D. Paetkan and P. Rempel; of the Bible School, Rev. J. G. Rempel and J. I. Schmidt. We hope to bring other extracts from the paper later.

—*Bluffton College* observed prayer week Nov. 13-17, with meetings each evening in the chapel. Rev. D. J. Unruh of the St. John Church, Pandora, had charge of the meditation periods. The theme followed was, "Men Ought Always to Pray."—This year's Men's Gospel Team is composed of: Stanley Fretz, leader; Harvey Bauman, John Boehr, Robert Sommer, Leonard Metzger and James Habegger. They have made a tour of Pennsylvania churches during the Thanksgiving vacation. The Girls' Team is composed of Evelyn Burkhard, leader; Gladys Raber, Jean Habegger, Margeret Shelly and Cleodel Routson.

REPORT OF THE EX. COM. OF MISSION SOCITIES FOR NOV. 1939.

Foreign Mission General Treas:

Bergfeld Sr. Miss. Soc, Mt. Lake, Minn., $15.00; Miss. Soc. Herald Ch., Bessie, Okla., $20.30; Ch. Menn. Sew. Soc., Moundridge, Kans., $25.00; Zoar Sew. Soc., Langham, Sask., $17.77; Hoffnungsau Sew. Soc., Buhler, Kans., $45.00; Jr. Mission Band, Berne, Ind., $35.00. **Total, $158.07.**

Home Missions General Treas.

Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $15.00; Miss. Soc. Herold Ch., Bessie, Okla., $15.30; Chr. Menn. Sew. Soc., Moundridge, Kans., $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., $20.00; Jr. Miss. Band, Berne, Ind., $40.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Chicago Mission, Poor People, $15.00; Young Ladies Aid, Menn. Ch., Hillsboro, Kans., $10.00; Jr. C. E. Soc., West Zion Ch., Moundridge, Kans., $5.00; Jr. Mission Band, Berne, Ind., $10.00;. **Total, $155.30.**

Bibles, *Arizona* Mission:

Oakleaf Mission Soc., Mt. Lake, Minn., $10.00; Primary and Jr. Dept's. First Menn. Ch., Nappanee, Ind., $2.00; Bethel Miss. Soc., Fortuna. Mo., $5.00; Jr. C. E. Soc. West Zion Ch., Moundridge, Kans., $4.00; A Friend of Mission, $3.00; Mrs. Erwin Keller, Bedminister, Pa., $1.00. **Total, $25.00.**

For India:

Miss. Soc. Reedley, Calif., Orphan, $30.00; Jr. C. E. Soc., Aberdeen, Idaho, Orphan, $15.00; Jr. Miss. Band, Berne, Ind., Orphan, $30.00; Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., Biblewoman, $48.00; Carmen Sew. Soc., Waldheim, Sask., Biblewoman, $30.00; "Happy Hour" Circle, Hoffnungsau Ch., Buhler, Kans, Biblewoman, $45.00; Same, Biblewoman, $10.00; Jr. Sew. Soc., Bethleham Ch., Bloomfield, Mont., Orphan work, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., Champa Hospital, $10.00; "True Blue" Soc., Aberdeen, Idaho, Same, $10.00; Ladies Aid Soc., Roaring Spring, Pa., Basna Hospital, $5.00; Sew. Soc., Lehigh, Kans., Same, $5.00-- "True Buel" Soc., Aberdeen, Idaho, Rev. and Mrs. Aaron Jantzen, $5.00;. **Total, $248.00.**

For China Flood Relief:

Int. Jirl's Class, Grace Ch., Lansdale, Pa., $2.00; Bergfeld Miss. Soc., Delft, Minn., $32.00; Salem Miss. and Sew. Circle, Dalton, Ohio, $10.00; Bethel Miss. Soc., Frazer, Mont., $28.60; Ladies Miss. Circle, Menn. Ch., North of Butterfield, Minn., $25.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $25.00; San Marcos Miss. Soc., Paso Robles, Calif., $10.00; Miss. Soc., Upland, Calif., $10.00; Sew. Soc., Laird, Sask., $25.00; Dorcas Soc., Halstead, Kans., $40.00; Jr. C. E. Soc., West Zion Ch., Moundridge, Kans., $5.00; Jr. Miss. Band, Berne, Ind., $20.00;

Chin*a* Miscellaneous:

"True Blue" Soc. Aberdeen, Idaho, China Hospital, $5.00; Same, Rev. and Mrs. Albert Jantzen, $5.00; "Eight O'clock Stitchers" Club, Butterfield, Minn., Biblewoman, $40.00; Bergfeld Sr. Miss. Soc., Butterfield, Minn., Rev. and Mrs. H. J. Brown, $5.00; S. S. Class, Bethel Ch., Marion, S. Dak., Rev. and Mrs. August Ewert, $3.50. **Total, $291.10.**

Christmas Fund:

Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., $5.00; Miss. Soc., Harold Ch., Bessie, Okla., $55.00; San Marcos Miss. Soc., Paso Robles, Calif., $15.00; Miss. Soc., Reedley, Calif., $15.00; Int. Miss. Band, Berne, Ind., (Personal Gifts to Miss.), $20.00; Mary Martha Circle, Lehigh, Kans., $10.00; Onecho Miss Soc., Colfax, Wn., $10.00; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Salem Ladies Aid, Marion, S. Dak., $10.00; Miss. Soc., Butterfield, Minn., $10.00; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., $5.00; Miss. Sew. Club, Avon, S. Dak., $5.00; West Zion Sew. Soc., Moundridge, Kans., (Personal Gifts to Miss.), $7.00; Miss. Soc. First Menn. Ch., Newton, Kans., $15.00; Jr. Sew. Soc. Bethlehem Ch., Bloomfield, Mont., $4.20; Upper Milford Sew. Soc., Zionville, Pa., $30.00; Miss. Soc. First Menn. Ch., Nappanee, Ind., $3.50; Jr. C. E. Soc. West Zion Ch., Moundridge, Kans., $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., $5.00; Menn. Sew. Soc., Buhler, Kans., $10.00; First Menn. Miss. Soc., Mountain Lake, Minn., $15.00; Emmaus Sew. Soc., Whitewater, Kans., $5.00; Mother's Class, First Menn. Ch., Newton, Kans., $5.00. **Total, $269.70.**

Expenses of Ex. Com. and "Miss. News and Notes":

Sew. Soc., Wisner, Nebr., $2.00; San Marcos Miss. Soc., Paso Ribles, Calif., $.70; Miss. Soc., Reedley, Calif., $5.00; First Menn. Miss. Soc., Mountain Lake, Minn.,$.40; Herold Publishing Co., Newton, Kans., (Donation), $9.73; St. John's Miss. Soc., Pandora, Ohio, $7.00; Bethel Sew. Soc., Inman, Kans., $2.50; Bethel Sew. Soc., Fortuna, Mo., $4.20; "Mission Workers", West Zion Ch., Moundridge, Kans., $5.90; Miss. Soc. Menn. Ch., Wichita, Kans., $1.00; Miss. Soc. First Menn. Ch., Philadelphia, Pa., $2.00; Miss. Soc., Mann's Choice, Pa., $.30; Worthwhile Circle, Reedley, Calif., $3.50; Mrs. Herman Eitzen, Mountain, Lake, Minn., $1.00. **Total, $45.23.**

Miscellaneous:

Oakleaf Miss. Soc., Mt. Laks, Minn., Retired Miss., Pension Fund, $15.00; Sew. Soc., Wisner, Nebr., Same, $3.00; Jr. Mission Band, Berne, Ind., Same, $10.00; St. John's Miss. Soc., Pandora, Ohio, Same, $1.66; Miss. Soc., Herold Ch., Bessie, Okla., Mission Work, Indians, South A.,$7.00;Oakleaf Miss. Soc., Mt. Lake, Minn., Rev. J. J. Thiessen, Publish Book, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., Needy, Canada, $15.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Enid, Okla., Ch. Bld'g. Fund, $25.00; Jr. Sew. Soc., Bethlehem, Bloomfield, Mont., Bethel Hospital, Newton, Kans., $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., Poor Indians, Clinton St. Okla., $10.00; Brudertol Sew. Soc., Hillsboro, Kans., Rev. and Mrs. J. P. Suderman, Ariz., $15.00; Miss. Soc., Newport, Wn., Rev. and Mrs. P. W. Penner, $40.00; Jr. Miss, Band, Berne, Ind., Home for Aged, Newton, Kans., $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., Freight on Clothes to Canada, $6.00; J. E. Regier, Treas., Refund, $10.00.**To*t*al, $172.66.**

Grand total $1,365.06. Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

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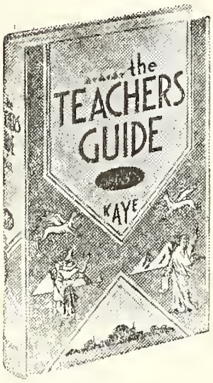
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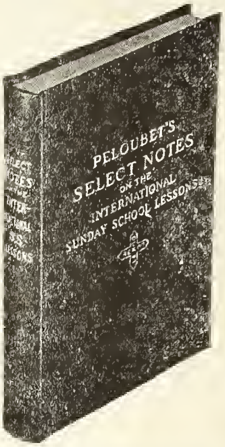
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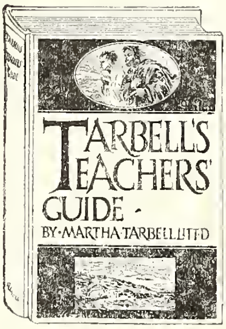
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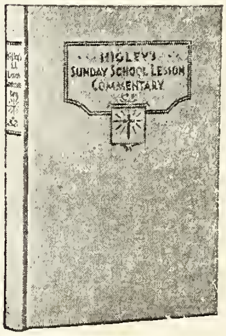
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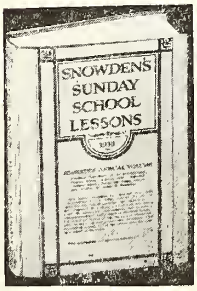
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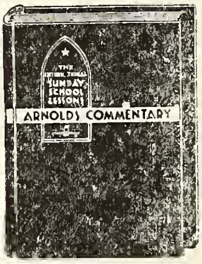
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